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A MAGAZINE OF THE
LITERATURE OF CATHOLIC DEVOTION

VOL. II.—FIFTH SERIES
VOL. XXXVIII. of whole series—5th Year

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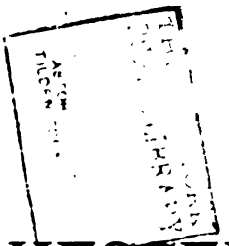

THE MESSENGER

VOL. XXXVIII. JULY, 1902. NO. 1.

THE SACRING OF A KING.

II.

THE final petition of the litany chanted by the monastic choir ends resonantly: "That Thou (O Lord) vouchsafe to confirm and conserve Thy servant here present in Thy love, justice and holiness, we beseech Thee to hear us." Perhaps, following a custom not unhonored, the prostrate prince and bishops have been softly intoning the penitential psalms, while the choir sang aloud the litany; and now we catch the plaintive words of the closing anthem: "Remember not, O Lord, our offences nor those of our parents, neither take Thou vengeance of our sins."

From the pavement the prince has not raised his humbled body. Over him prayers are recited by the celebrant and by the two assistant bishops, asking the omnipotent and sempiternal God of all things, Commander of the angels, King of kings, and Lord of lords "to bless the suppliant servant who is about to be consecrated a king; granting him the fidelity of Abraham, the gentleness of Moses, the fortitude of Josue, the humility of David, as well as the wisdom of Solomon; so that he may please God in all things; defend God's Church and people from foes visible and invisible, inducing the concord of true faith and peace; strike terror into infidels and bring tranquillity to all those who contend for God." To the throne of the omnipotent and sempiternal God of all things, these entreaties were offered: "Through our Lord, who, by the power of the Cross destroyed hell, and, having overthrown the kingdom of the devil, ascended victoriously into heaven—in Whom is the glory of the humble and the life and salvation of peoples."

Only after the answering "Amen" did the prince arise. Having rested awhile in his chair, he returned to the altar, and there, putting off his robes, stood, covered as to the upper part of his body with a

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silken tunic and shirt, in which, at the breast, and between the shoulders and on the shoulders and at the elbows there were openings joined by loops of silver cord. Undoing the loops, the celebrant prepared for the anointing.

Of old, according to the strict Roman ceremonial—a ceremonial to which Rome held when and where circumstances permitted—the candidate for kingship was not anointed on the head, but only on the right forearm, between the wrist and elbow, and upon the right shoulder or on the back, between the shoulders. To this simple form additions were made in certain countries; the hands being anointed as well as the forearm and shoulders. In France, probably owing to the story that, consecrating Charlemagne as emperor, Pope Leo III anointed him from head to foot, the aspirants to the kingly throne were anointed in no less than nine different places: on the head, on the breast, between the shoulders, on both shoulders, on either forearm, and on both hands. As to the custom in England, we have the testimony of St. Thomas of Canterbury, that the king who instigated his murder was anointed on the head, the breast and the hands; "the which signifies," wrote Thomas, "glory, knowledge and fortitude." Competing with their French cousins, the English princes of a later day received the sacred balm on their shoulders also, and between the shoulders and on the forearm.

In the beginning, kings were anointed only with the oil of catechumens, one of the three oils blessed on Maundy Thursday. A pious French legend, however—a legend supported by no proven fact—attributed a special virtue to an oil miraculously sent down from heaven in a vase, *la sainte ampoule*, when Clovis began to reign as a Christian. So holy was this oil reputed, that, consecrating later French kings, to the oil in *la sainte ampoule*, there was added a portion of the chrism consecrated on Maundy Thursday after the blessing of the oil for the sick. In England, for centuries, kings were satisfied with the simpler oil, but late in the twelfth century—the date is uncertain—English aspirants to the throne insisted on being touched with chrism as well as with holy oil. In the chrism there is an admixture of oil with a balsam or balm; a reminder of the Israelitic oil of unction, in which with myrrh, cinnamon and calamus and cassia were blended. Interrupting the Protestant succession in England, and obliged to arrange a novel sort of ceremonial, James II had a special balm prepared by his own physicians. Into the oil of olives they infused essences of orange flowers, of jasmine, of roses, of cinnamon, of am-

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bergris, musk and other perfumes. Perhaps earlier sovereigns were equally dainty ; though we have not read of any special office for the consecration of a kingly balm on Holy Thursday.

An ampulla of silver, holding the oil of catechumens, and another of silver gilt, in the form of an eagle, containing the balm or chrism, had been placed on the altar, with all the royal ornaments, by the Abbot of Westminster. The two were now carried to the foot of the altar ; and the prince having knelt and extended his hands, the celebrant, with the oil of catechumens alone, anointed each hand in turn, reciting meantime this prayer : "Let these hands be anointed with sanctified oil as kings and prophets were, and as Samuel anointed Saul to be king, so that thou may'st be blessed, and be constituted a king in this kingdom, over this people which the Lord thy God gave thee to rule and govern. Which may He deign to grant, Who, with the Father and the Holy Ghost, lives and reigns forever and ever. Amen." Need we say that, mindful of the power of the cross, the celebrant described the form of a cross with the holy oil.

Following the anointing of the hands, a beautiful petition was offered to Almighty God, that He would bless the king plentifully with grace, as He blessed Abraham, Isaac and Jacob. "Give unto him the dew of Heaven and an abundance of the fatness of the earth, and, through the bounty of the divine favor, an opulence of corn, wine, oil and of all the fruits of the earth for many a day, so that, during his reign, there may be health in the land, unbroken peace in the kingdom, and that the glorious dignity of the regal court may shine with the fullest splendor of royal power before the eyes of all. . . . Grant, Almighty God, that he may be a most courageous defender of the fatherland ; a comforter of the churches, and of religious orders, with the completest kindness of royal munificence ; and most powerful among kings, triumphing over enemies, subduing rebellious and pagan nations. . . . That he may be munificent and amiable and loving to the nobles and to the dignitaries and to the faithful of his kingdom ; and that he may be feared and loved by all."

Upon the breast, and between the shoulders, and on the shoulders, and on the forearm, and lastly upon the head, the cross was signed with the blessed oil. Then, with the balm, or chrism, a second time was the head anointed in the form of a cross ; whereupon the Abbot of Westminster reunited the silver loops of tunic and shirt, while the celebrant prayed : "God the son of God, Jesus Christ, Who was anointed by the Father with the oil of exaltation above His fellows,

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may He by the present infusion of holy ointment pour down upon thy head the Benediction of the Spirit, the Paraclete, and make it penetrate into the very core of thy heart, so that by this visible and tangible gift thou may'st receive gifts invisible; and that, having administered this temporal kingdom with just government, thou may'st merit to reign eternally in Heaven with Him, Who, alone sinless, rules as King of kings, and with God the Father and the Holy Ghost is glorified forever and ever. Amen."

And now we look upon a king. Prince, duke, earl, he may have been, but ceased to be when holy balm, in the form of the cross of Christ, was signed upon his head. Because he has been kinged with blessed oil and chrism, the ornaments of kingship he shall receive; but no one of the trifles nor all together, can make him more a king than he is at this moment. Without the balm, the conferring of the royal ornaments upon him would be a mere pageant, a jest, a pompous spectacle. The crown he shall wear, because of the "sacring"; for this shall he also sit upon the king's throne.

Out of reverence for the consecrated chrism, the Abbot of Westminster has covered the new king's head with a white linen amice. The celebrant is blessing the royal garments, as, one by one, they are brought from the altar. The Abbot of St. Peter's clothes the king, investing him first with a dalmatic, and, over this, with a long tunic reaching to the ankles and inwove before and behind with golden figures. His feet were shod with red boots, and he was also spurred.

In the solemn procession from the palace to the abbey of St. Peter's, we noted three swords carried by three earls. One of these, *Curtana* —when first so called, and by whom, we cannot say—was a short sword, whose point had been cut off—a symbol of justice with mercy; the second was long and sharp-pointed, typifying justice to the temporality; the third, long and pointed obtusely, was an emblem of justice to the spirituality. Probably in earlier days each one of these swords was blessed and placed in the king's hands; but, at the time we write of, a fourth sword, a sword of state, was laid upon the altar with the other three, and this sword of state was now blessed by the celebrant. With the blessed sword, the Abbot of St. Peter's girded the king. Too many kings forgot, speedily, the wording of the Archbishop's prayer to the Majesty of Majesties "to bless and sanctify the sword with His right hand, so that it might be a defense and protection of churches, widows, orphans and of all servants of God, and a

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thing of fear, terror and dread as against the ferocity of pagans, and of other crafty enemies."

Thus girded, silken armils were placed around the king's neck. The armils, formed like a stole, were made of silk and decorated with jewels; and they hung down to the elbows, being attached there, above and below, by silken ties. Indued with the royal mantle, a square of rich stuff inwove with eagles, the king was right regally clothed. Neither mantle nor armil were meaningless ornaments. This mantle, said the celebrant to the king, is four-pointed, by which you may understand the four parts of the world subject to the divine power. Clothed with it, you should remember that no one can happily reign on earth, unless the power to reign has been bestowed on him by Heaven. Wisdom and sincerity were the virtues typified by the armils, virtues especially needed by the man whose shoulders are burdened with authority and whose arm supports the sword.

The crown, another symbol, kings, and subjects too, have rated highly for its glitter. Dames plebeian, stepping from the prairie cabin into the opera box, do not disdain a bediamonded coronet of gold. One can, therefore, pardon those emperors of long ago who were proud of wearing an iron crown, crown of fortitude; and those who preferred receiving a spear, on their sacring day, rather than a crown—and such kings there were—played no lutes in my lady's opera box. Strenuosity is an ancient virtue, just at it may be a modern vice. Silver crowns there were, emblems of a clean heart; and diadems, neither silver nor gold but fashioned of purple stuff, pleased earlier Greek emperors. From the altar the Abbot of Westminster has carried the crown of England, and the Archbishop, blessing it, prays: "God, crown of Thy faithful, Who doth set upon their heads a crown of precious stone, bless and sanctify this crown, that, as it is adorned with divers precious stones, so Thy servant bearing it may be filled, through Thy bounteous grace, with a manifold gift of precious virtues. Through the eternal King, Our Lord Jesus Christ, Thy Son." With holy water the crown was first asperged by the celebrant; and next it was incensed. As he placed it on the king's head, the bishops assisting all touched the crown. Like the other prayers of the sacring, the coronation prayer was a lesson to the king as well as a petition for him. "May God crown thee with a crown of glory, and justice, of honor and of fortitude in doing, so that through the office of our benediction, Thou may'st, because of a right faith and the multiple fruit of good works, attain the crown of the everlast-

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ing Kingdom, by the bounty of Him, Whose Kingdom endureth forever and ever. God eternal, Commander of the Powers, Victor over all enemies, bless Thy servant here present and bowing his head before Thee ; preserve him long in health and prosperous felicity, and wheresoever he may invoke Thy aid, do Thou promptly assist, protect and defend him. Grant him, we beseech Thee, O Lord, the riches of Thy grace ; fulfil his desire in all good things ; in Thy mercy crown him, and let him be, with a loving devotion, Thy servant, O Lord, perpetually."

Thus began and thus ended the coronation of the king ; significant it was, and yet, as we have seen, insignificant compared with the preceding ceremonies of the sacring. Once—and but once—since kings wore crowns—there was a king who would not be crowned. Chosen King of Jerusalem, Godfrey of Bouillon, accompanied by a noble throng repaired to the church of the Holy Sepulchre. When they would have imposed this emblem of royalty upon his head, he refused them, saying : " Far be it from me that I should assume a golden diadem, set off with precious stones, in that very city where, for the salvation of the faithful, Our Lord Jesus Christ bore a crown of thorns —crown that seemed to Him to suffice even for His Royal honor." The uncrowned Godfrey was to wear, none the less, a crown—of thorns. So has, so shall, the balmed and the unbalmed, wherever crowned.

To Henry VI, the boy murderer by proxy of Jeanne d'Arc, a king who was to be himself foully murdered, the poet has attributed words that might well have been spoken by an English king penitently mindful, in distress, of the coronation prayer :

> " My crown is in my heart, not on my head;
> Not decked with diamonds and Indian stones,
> Not to be seen : my crown is called content :
> A crown it is that seldom kings enjoy."

Would that every king and queen, English or Spanish or French or German or Italian, had aspired above all to the crown of content—heart's crown, not head's; crown of precious virtues, crown of justice, right faith, multiple good works, loving devotion to God eternal !

Upon his finger a ring was now set; a ring with a beautiful name : " The Wedding Ring of England." To whom was the king wedded on the day of the sacring? To the Catholic Church; her unity the golden circle typified, and the king's unity with her, and the people's

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unity. God help those who dared to sever the golden wedding ring of England!

Here the king ungirded the sword he wore, mounted to the altar, and laid thereon the scabbarded weapon as an offering to Him from whom comes the power and the right to unsheathe the sword. When the king had returned, the greatest earl present, advancing, deposited on the altar the price of the sword, and taking it, came down nigh to the king, drew the blade from the scabbard, and held it naked straight up before the king. Next, the hands of the king having been gloved, the celebrant presented him the golden sceptre, topped with a cross, and the golden rod, topped with a dove. In the right hand the king held the sceptre, emblem of regal power; in the left the golden rod, emblem of virtue and equity.

After a triple benediction, the king gave a kiss to the bishops, and they accompanied him from the altar to the throne, while the choir chanted the *Te Deum.* At the end of the hymn, the lords spiritual and temporal stretched out their hands towards the king, as a mark of fealty, and later, kneeling, did homage to him.

From this onward, until after the reading of the Gospel, the Holy Sacrifice of the Mass was not interrupted, but then the greater among the assistant bishops carried the book of the Gospels to the throne, where the king kissed the Gospel page. During the offertory, he descended from the throne and, going to the altar, placed in the hands of the celebrant an oblation of bread and wine. This oblation the king made, "imitating Melchisedech." On the paten of St. Edward the bread was laid. Having besides deposited a marc of gold upon the altar, the king standing, bent his head, while the archbishop twice blessed him. The first of these blessings we quote, not merely because of the gentle comprehensiveness of the benediction, but also because of the usage of the word "adore" in a sense that, to many unversed even in English, will seem strange, and that should give comfort to those of us who are neither "idolaters" nor "Mariolaters." Thus reads the prayer: "Omnipotent God give thee of the dew of heaven and of the fatness of the earth, and abundance of corn and wine; and let the people serve thee and the tribes *adore* thee (the King of England); and may whosoever blesses thee be repleted with blessings, and God shall be thy helper. Omnipotent God bless thee with the blessings of heaven above in the mountains and in the hills; with the blessings of the abyss, lying below; with the blessings of a plenty of grain and grapes and apples. The blessings of the ancient

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fathers, Abraham, Isaac and Jacob, be confirmed upon thee. Through Our Lord Jesus Christ."

Enthroned again, the king, undisturbed, follows the usual order of the Mass. Before the *Agnus Dei*, the celebrant blesses him, and the people as well. After the *Agnus Dei*, the kiss of peace was carried to the king by the same bishop who brought him the Gospel book. With the kiss of peace fresh upon his cheek, the king proceeded humbly to the altar, where, having recited aloud the *Confiteor*, he received the holy communion in one kind. In due time he arose from his knees; beside him stood the Abbot of St. Peter's, having in his hand not the chalice used at the holy Mass, but the stone chalice of King St. Edward. Unconsecrated wine had been mingled with water in the Confessor's chalice; with the mixture, the king rinsed his mouth, and forthwith sought the throne. Emperors and kings had been permitted to communicate in both kinds, on the day of their sacring, as we know; but, to the kings of England, this high privilege was never granted by the Holy See.

At the close of the Mass, the king descended from the throne, and accompanied by the bishops and nobles advanced to the high altar, where the celebrant, with his assistants and the cross bearer, the censer bearers and acolytes, met him, and led him solemnly to the shrine of King St. Edward. Arriving there, the archbishop lifted from the new king's balmed head the crown of the Saint, and laid it reverently upon the altar of the shrine of him to whom it had been indeed a sign of glory and justice and honor and fortitude in well doing. Beside the shrine, a space had been enclosed with curtains. Entering there, the king was divested of all the regal garments and ornaments, except one, by the Great Chamberlain of England. Over the tunic and shirt worn at his anointing, he was now vested with other garments. As the royal ornaments were removed, they were handed, one by one, to the Abbot of Westminster, to be by him deposited in the monastery of St. Peter's, which "by papal bulls and royal charters and by ancient custom always observed, has been plenarily appointed as the place of the institution and coronation of kings, and also the repository of the regal insignia forever. On this account the said Church of Westminster, to wit the Church of Blessed Peter at Westminster, is called in rescripts of papal privileges and of royal charters *the diadem of the kingdom*, and likewise *the head and crown* as being the only one among the churches of England that shines forth by special prerogative."

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The one ornament retained by the king was the sceptre. Bearing this, and dressed in the new garments, he presented himself once again at the shrine of St. Edward, where the archbishop placed on the king's head another crown in lieu of the holy crown he had left there. In solemn procession just as they had entered the church, bishops and nobles, with the anointed king, passed into the palace, and there he broke fast in good company. Immediately after the meal, the golden sceptre was delivered to the Abbot of Westminster, and by him stored with the other royal ornaments in St. Peter's abbey.

It will be remembered that when the king had been balmed, his head was covered with a white linen amice. Until the eighth day after the balming, the king wore the amice. On the eighth day, in the king's chapel, or in St. Peter's, one of the bishops offered up a Mass in honor of the Holy Trinity, the king being present. After the Mass, the bishop removed the amice, and then carefully washed the king's head where the balmed cross had been signed; and, drying the hair, disposed it decently with the very comb of St. Edward. Last of all, the bishop set a golden circlet on the balmed head; and, for that one day, out of reverence to the cleansing, the king covered not his head, wearing thereon only the golden circlet.

With interest and with instruction, one might compare this elaborate ceremonial with the earlier and simpler forms, though substantially they agree. The differences are to be noted rather in the development of the prayers, whose number increased with time, and whose phraseology was distended rather than altered. From a manuscript of the ninth or tenth century it is apparent that the kings of the time were helmeted, not crowned, on the day of their consecration. "Here," says the rubric, "let all the bishops take the helmet and place it upon his head." How democratic the helmeted king was, a quaint note at the close of the ancient benediction shows: "Here let the whole people come forward to kiss the prince." By Canute's time, we can be certain that the helmet had given way to the crown, for we have a beautiful story about himself and his crown, a story that bears retelling. After he had taught his flatterers a lesson of pious sincerity at Southampton, where, vainly ordering the ocean to halt at his feet, he could, without laughing, make game of their insincere adulation of kingly power, Canute, so runs the story, returning to Winchester, entered the cathedral, and, prostrating himself before the great crucifix, took the crown from his own head and set it on the Redeemer's; nor from that day forward would the king wear a crown. Of Henry II—

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the instigator of the murder of St. Thomas of Canterbury—it is related that he, and his queen, Eleanor, were thrice crowned ; once at London, once at Lincoln, and once at Winchester. On Easter Sunday, 1159, when, in the Westminster abbey church, they were crowned for the third time, the king and queen, going up to the altar at the oblation, laid their crowns thereon, vowing at the same time that never would they wear a crown again. Quoting this as a peculiar example of royal abnegation by a Catholic King who was no more responsive to his anointing than Saul was, we have no intention of comparing Henry's action to the most noble offering of Canute at Winchester. However, one cannot help thinking that, had more of England's royalty affixed their crowns to Christ's cross, fewer might have laid a weak head on a block, or been poisoned or stabbed in a dungeon ; and, better still, not one might have sacrificed Jesus Christ Himself to greed and to adulterous lust.

"Mummery" was one of those gentle words used by "reformers" of all shades when describing contemptuously the holiest offices of the Catholic Church. No more appropriate word could be applied to the English coronation ceremonies, ever since the breaking of England's wedding ring. From an English writer, Mr. Legg, a non-Catholic, who has devoted much study to the subject, quoting the following passage, we may escape the charge of exaggeration : "Since the end of the seventeenth century the service has gradually fallen into neglect, if not into contempt, so that even at the present day the great mass of people look forward to it rather as a pageant arranged for their amusement than as the solemn inauguration of their sovereign in the 'throne of his government.'"

To call the soulless Protestant ceremony a "sacring" no one dare. It is, if one please, a coronation. Once the holy Sacrifice of the Mass had been abolished by force, and Embodied Majesty had been violently driven out of the abbey church of St. Peter, and out of every church and cathedral and chapel, and shrine in England—not excluding even King St. Edward's—how much of majesty could ministers who were no longer priests bestow upon a misbelieving, if believing man ! Before no altar could or can the uncrowned or crowned king kneel ; upon no altar can he swear an oath ; at no altar can he make an oblation. There is no altar in St. Peter's abbey church ; there are mere carven slabs of stone, unphilologically and unarchæologically called altars. Without a priest, because without a sacrifice, altar is a meaningless word, and not a real thing. And yet in the journalistic ac-

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counts of the latest coronation we have read of the English king and queen—like veritable idolaters—making "an humble *adoration*" to that worse than unhallowed pile of masonry which once was an altar to the adorable Son of God, under the invocation of St. Peter, Apostle, Primate and Martyr. If one were to remove all the contradictions from Anglicanism, I question if even the name would be left.

Rejecting the divinely ordained sacrament of the Holy Eucharist and the divinely ordained sacrament of Penance, there was no reason why, before partaking of a stomach-sustaining refection of bread and wine, the Protestant king should openly confess to Almighty God and to the Blessed Mary ever Virgin, and to St. Michael and St. John the Baptist, and to all the Saints in heaven, including the glorious king St. Edward—that, in thought, word and deed, he had sinned exceedingly; any more than that, uncrowned, he should, at any stage of the pageant, lie prostrate on the pavement, worshipping a desecrated construction of decorated stone.

Even if the virtues of holy oil and consecrated chrism were not as much contemned by protestantism as the relics of Christian martyrs have been, how could an unconsecrated "bishop" or "archbishop" give to olive oil or perfumed balm a quality beyond that which nature or art had bestowed! And yet heretical kings and queens of England have not been satisfied with pretending to make oblations upon altars and to swear oaths upon altars, where no altars were. Conveniently seated in a chair, and not, as of old, kneeling, they have been compelled to beguile their subjects into believing that, because of a public smearing with an odoriferous balsam by a creature of the political state, in a building hallowed only by the memories of a Faith the same state virulently protests against, some heavenly virtue forthwith descends, from a spurned Heaven, into England's royalty. Splendid contradiction, to which another has been added. Earlier "re-reformers," openly despising the cross, forbade its use on coronation day; the re-reformers exacted that, first on the crown of the head, then on the breast, and lastly, on the hands, with "some of the holy oil," the king should be anointed "in the form of a cross." Much less Christian than she has been, Spain is at the same time less hypocritical than Protestant England must be, until, more pagan, she dare be as destructive as the principle of that form of heresy invented by her, or until, more Catholic, she dare be as sincere as the Church established by Christ, and by Him founded on the glorious Apostle to whose Roman Catholicity St.

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Peter's abbey at Westminster testifies to-day as it has testified for nigh thirteen centuries.

Since the Protestant secession, only by those Englishmen whom God, making vain the atrocities and arts of men, preserved from losing the true faith of Christ, or by those who, through Christ's loving mercy, have been graciously favored anew with light, has water, holied by His choice and power, been esteemed at a just price. Be assured, therefore, that no crown of England's king is asperged before being placed upon his unanointed head. One hypocrisy has ceased. Verbal benedictions of the king are recited over some of the royal ornaments, but, thank God! no pretense is made of blessing "the marriage ring of England"—the ring of unity with the Church of Christ. On the fourth finger of the king's right hand a ring is put even to-day, without the form of a blessing, but with a speech which is another testimony of contradiction: "Receive," says the unconsecrated king's deputy—"receive this ring, the ensign of Kingly Dignity and of *Defense of the Catholic Faith.*" One can imagine the logical, though untheological Mr. Mallock, pointing a cynical finger, and suppressing a Mephistophelian grin, as he repeats to his own clever self: "Ensign of Defense of the Catholic Faith!" From all the volcanoes on this ever burning globe, the ashes erupted are much less constant, less blinding, less destructive than the native fumes that, providentially and persistently, envelop the adorers of human, rational, national self-conceit.

Nowadays, when the king takes the oath, a drawn sword is held up before him, though with no sword has he yet been girded. When he is girded, it is with an unblessed sword. Knights of old were solemnly blessed in church, and their girding, as well as the benediction of their weapon, was quite as formal as the girding and the blessing of the kingly sword. To the knight wise instruction was given as to how and when the sword might be justly drawn, and this instruction closed with a significant warning: "And do you take note that the Saints won Kingdoms not through the sword but through faith." To the French kings, and to others, these words were repeated. In France, however, the king unsheathed the sword immediately after the girding, and brandished it in a manly fashion, and then, genuflecting, laid it across his left arm, and later sheathed it. The ceremonial followed in Catholic England shows how desirous was the true Church of impressing upon the king that from God to him came the right of the sword; a right to be used only as a most prudent, well-

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advised conscience should direct. Hence, the putting of the sword at first upon the altar; hence, the girding, unscabbarded, by the Church; hence, the oblation of it once more upon the altar; hence, the purchase of it from God's altar. Then only was the blade bared.

Over the ceremony of the presentation of the sceptre and the rod to the Catholic king, we passed lightly. The sceptre, surmounted by the cross, is an ancient symbol of royal power and duty; the rod, however, we miss occasionally in records of the sacring. To Charles the Bold, for instance, the grandson of Charlemagne, instead of the rod, a palm was handed, as a reminder of that perseverance by which the victor's eternal palm is won. Among the Greeks, the imperial sceptre was known as "the cross," and the rod went by the name of "the staff." Both light and slight was the staff, symbolizing the fragility even of imperial rule, as well as needed gentleness in imperial chastisement. Sometimes, in order to reenforce the lesson of the frailty of the strongest human power, a bit of clay was presented to the emperor with the staff. Besides the sceptre and the rod, it is said that Henry VIII received also an orb. Prior to his time no mention is made of such an emblem at the sacring of English kings, nor indeed does the giving of an orb seem to have formed an integral part of a coronation service until William and Mary's time, when it was presented to the sovereigns along with the royal robe. In the west we trace the orb, then called an apple, as far back as the beginning of the eleventh century, when Henry II—St. Henry—was consecrated emperor by Pope Benedict VIII. For the sacring, the Pope designed a golden apple. With precious stones it was girdled, and at the top of the apple a golden cross was inserted. As a symbol of the world, the Pope devised the golden apple. Looking upon it the emperor should learn two lessons, that by many virtues his reign should be adorned, and that in war, in peace, his duty was to act in a manner wholly worthy of the cross of Christ. Both lessons the saintly emperor learned. By neither was Henry VIII impressed. Adding the orb to the royal ornaments, the English kings were evidently more desirous of symbolizing their imperial ambitions than of reminding themselves of virtuous adornment or of their duties to the crucified and risen Emperor of the world.

Describing the Catholic ceremony we told how the prince, immediately after the archbishop had presented him to the people, asking their consent to his election, went to the altar and upon it laid a pound of gold; and how, later, making an oblation of bread and wine, he

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offered also a marc of gold. The king makes but one offering now, and this he makes after his coronation and enthronement, during that part of the ceremony called the communion. The first offering used to be made "in fulfillment of the commandment of Him who said: Thou shalt not appear empty in the sight of the Lord thy God." The Protestant kings seem to be more desirous of appearing well in the sight of the people than in the sight of the Lord God, for the Lord Chamberlain of England promptly removes the pound weight of gold which the king pretended to offer. By this pretty device, the king, after the offering, is no more empty in his own sight than he was before.

A novelty was introduced into the Protestant coronation service, to wit, the presentation of a Bible. This ceremony dates from the crowning of William and Mary. Immediately after the coronation of the king and queen, the celebrant, taking a Bible from the altar, carried it to the seated king and queen, and presented it to them, with these words: "Thus said the Lord of old to his peculiar people by the hand of his servant Moses. When thy king sitteth upon the throne of the kingdom, he shall write him a copy of this law in a book, and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God and to keep all the words of this law to do them, and that he turn not aside to the right hand nor to the left; to the end that he may prolong his days in his kingdom, he, and his children. And accordingly afterward, when they made Jehoash King, they not only anointed and crowned him; but they gave him the Testimony also, that is the Book of the Law of God, to be the rule of his whole life and government."

"To put you in mind of this Rule, and that you may follow this example, we present you with this book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth and they that hear the words of this book, that keep and do the things contained in it. For these are the words of eternal life; able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through Faith which is in Christ Jesus, to Whom be glory for ever. Amen."

By the time of Queen Victoria's coronation this preachment had wholly lost the first paragraph and the two leading clauses of the second. "Our gracious queen"—thus it began—"we present you with this book, the most valuable thing that this world affords," and continued to the end as quoted above.

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To-day, probably owing to the increasing Protestant doubt as to whether there is, or ever was, a veritable Bible; and, should there be one, how estimable or disestimable a Protestant king dare hold it to be, the original, verbose, puritanical sermon has been curtailed until it reads: "Our gracious king, we present you with this book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God." Could it be that he who reads a King James bible now, or those who hear the words of the revised version, and keep and do the things contained in either edition, are no longer blessed, as they were in the days of William, or of Victoria! Are the words of either volume no longer words of eternal life? Are they now less able than ever to make one wise and happy in this world, nay, wise unto salvation?

From the unsparing manner in which this original feature of the Protestant coronation service has been clipped and carved, one can guess at the liberality displayed by variable and varying reformers when editing and re-editing the Catholic prayers which, most prudently, the earlier designing renegades tried to carry over into the Anglican coronation liturgy. Many of the changes were not only deceitful but also insensate; many of the prayers, or parts of prayers, retained, openly contradicted the new doctrines professed by kings, lords, and parsons. As coronation succeeded coronation, new attempts were made to weaken the evidence afforded, even by the remnants of old forms and prayers preserved, that, for a thousand years, the faith of the English people was none other than the faith held and taught by the Holy Roman Catholic Apostolic Church from the beginning and everywhere—a faith which the English people would not have ceased to profess had not perjured and greedy kings and nobles conspired to rob their fellows of the ennobling religion of Jesus Christ, in order the more securely to rob them of castles, houses, lands, cathedrals, abbeys, churches, convents, chalices, patens, crucifixes, aye, of any and every sacred thing of profitable use or commercial value.

Here we are reminded of the warning words written in the Capitularies of Charlemagne. "We know of many kingdoms and kings that fell, because they plundered churches, and laid waste, stole, alienated or destroyed their property, from bishops and priests, and worse still, from their churches they stole, and gave to enemies. On which account neither strong in war were they, nor steadfast in their plighted word, nor were they conspicuous as victors; but many were wounded and many died with their backs turned to the enemy, and

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kingdoms and territories they lost, and worst of all, the Kingdom of Heaven, and they were cut off from their heritage and so remain."

One, and only one, immortal King there is, almighty and sempiternal; King of kings and of peoples, Judge of the living and the dead; Judge whose judgments are unsearchable; King whose ways are past finding out. His justice is never partial, and it is unfailing. His judgments no mortal shall judge, though prophets may foretell. *Vivat Rex*—the glorious King to whose Cross, ages ago, Canute fastened the royal crown of England.

JOHN A. MOONEY.

HOMEWARD.

WHEN in infant bud
  Lay life's flower unfolden,
Thou, O Lord! of good
  Gifts didst give me golden.

Placed his heart in mine—
  Gift exceeding measure,
Dowery divine
  Of Thy Godhead's treasure.

Now from out my hand
  Love that Thou hast lended
Straightway to demand
  Comes Thine angel splendid.

Hark! his awful tread,
  And his pinions trailing!
See! his aureoled head
  Lights the house of wailing!

'Tis mine hour of dole;
  Pity me, O Mary!
On his trembling soul
  Jesu Miserere!

If I draw grief's breath,
  I am only human.
Reconciled to death
  Ne'er was man or woman.

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Never fled above
  Soul from fond soul grieving
But rebellious love
  Questioned the bereaving.

Death's bright angel yet
  Never summoned mortal,
But some eye was wet
  At the grave's dark portal.

Home, if home he must,
  Home to Thee, O Father!
From his sacred dust
  Lilies shall we gather.

From the dust we love
  Faith and Hope upspringing,
Lift our hearts above,
  Comfort to us bringing.

Gentle was my dear,
  Soul of stainless splendor;
Therefore, all the year
  Tend him, all things tender!

Yea, for sure I know
  Where his dust reposes
Violets will blow
  And the summer's roses.

There shall April come
  To her gentle lover,
And the gold bees hum
  Where the flowers bend over.

Close to him shall creep
  Crickets in the grasses,
Singing to his sleep
  Golden midnight masses.

And in heaven above
  Larks shall warble o'er him:
"Safe with Christ, our Love,
  Weep not nor deplore him!"

VIATOR.

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BOYLE OF THE NOBLES.

REHEARSING "The History of Ireland as told in her Ruins," at the Cooper Institute, New York, in April, 1872, Father Tom Burke, the great Dominican orator, said of the beautiful abbeys that stud the hills and valleys of Ireland: "These silent and in ruins, tell most eloquently their tale. To-day the stone may be crumbled, the wall decayed; the clustering ivy may, perhaps, uphold the tottering ruin to which it clung in the days of its strength, but

"The sorrows, the joys of which once they were part,
Still round them like visions of yesterday throng.

"They are the voices of the past; they are the voices of ages long gone by. They rear their venerable and beautiful gray heads high over the land they adorn; and they tell us the tale of the glory or of the shame, of the strength or of the weakness, of the prosperity or of the adversity of the nation to which they belong. They tell of the sanctuaries where the hunted head of the Irish patriot found refuge and a place of security; they tell the Irish historian of the national councils formed for state purposes within them. These venerable walls, if they could speak, would tell us how the wavering were encouraged and strengthened, and the brave and gallant fired with the highest and noblest purpose for God and Erin; how the traitor was detected, and the false-hearted denounced; and how the nation's life-blood was kept warm, and her wounds were staunched by the wise councils of the old friars. All this, and more, would these tell, if they could speak; for they have witnessed all this. They witnessed it until the day came—the day of war, the sword, and blood—that drove forth their saintly inmates from their loving shelter and devoted themselves to desolation and decay."

But of all the ruins of Ireland none speaks more eloquently of the past than the Cistercian Abbey of Boyle in the ancient district of Moylurg, in the north of Roscommon. Mellifont indeed, the mother-house of the Irish Cistercians, antedates it by some years and was projected on a more sumptuous and magnificent scale, while Cashel of the Kings and the venerable ruins of Clonmacnois on the Shannon, carry us back to a more primitive and more militant Ireland. But of all that makes for the characteristic features

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of Irish history, of that blending of sanctity and heroism, of princely piety and monastic learning, of fervid religious zeal and devoted patriotism that, like the sunshine and showers on an Irish landscape, compose the lights and shadows of Irish annals, Boyle is an epitome and memorial elsewhere unsurpassed in Ireland.

As early as the seventh century, Aldfrid, (1) a Saxon prince who was raised to the throne of Northumbria in 685, while a student at Mayo of the Saxons, the famous school founded by Saint Colman after his flight from Lindisfarne, made an itinerary of Ireland, which itinerary he recorded in the Irish tongue in a poem of which James Clarence Mangan has given us a translation:

"I found in Innisfail the fair,
In Ireland while in exile there,
Women of worth, both grave and gay men,
Many clerics and many laymen.

* * * * *

I found in the noble district of Boyle,
Brehons, Erenachs, weapons bright,
And horsemen, bold and sudden in fight."

That phrase of King Aldfrid's, "the noble district of Boyle," sums up the history of the town. For noble the district of Boyle pre-eminently is—noble in the fertility of its soil, noble in its charm of location and beauty of environment, noble in the venerable traditions of holiness and learning that sanctify the place, noble in the heroism, the munificence and the chivalry of its ancient princes.

No lovelier theatre could be conceived for lovely or heroic drama than the environments of Boyle. Nature has been singularly kind to the quaint little town, investing it with a charm of scenery that well befits its romantic story. In the extreme north of Roscommon it stands on the Boyle river, on the isthmus formed by Lough Gara on the southwest and Lough Key on the northeast. The river rises in Lough Gara and, after a turbulent course through dark hills and valleys, now rich in verdure, now clothed with purple heather, anon gray with the desolation of accumulated boulders, reminding one of some prehistoric battlefield of giants or titans, falls after a succession of gentle rapids and foaming cascades into the blue expanse of

(1) "Among the Anglo-Saxon students resorting to Ireland was Prince Aldfrid, afterwards King of the Northumbrian Saxons." *Bede.*

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Lough Key. It flows through the quiet little town and is spanned near the abbey by a picturesque and moss-grown bridge coeval with the abbey. The abbey is on the outskirts of the town, near the exit of the stream, in the heart of a park-like landscape, whose wooded beauty now rises to some gently swelling knoll, now opens up green vistas of meadow and pasture. North of the town run the Curlew mountains, a range of purple hills, famous in Irish history as the scene of many stubborn conflicts and penetrated from Boyle by the pass of Ballagh Boy, or the Yellow Road, a desolate gorge running through wood and bog where the armies of Queen Elizabeth were defeated in 1599 by Red Hugh O'Donnell. Around the town are the rich plains of Boyle celebrated in song and story, and forming part of the vast plain of Magh Ai, immortalized by Aubrey de Vere in his epic: "*The Foray of Queen Maeve.*" The whole neighborhood is rife with romantic tradition, its chief interest centering in the MacDermot princes who formerly ruled over the ancient district of Moylurg, as the north of Roscommon was called; who built, embellished and protected the Abbey of the Blessed Virgin Mary and who had their home on the Rock, an island in Lough Key where the ruins of their castle still exist.

And be it noted in Aldfrid's eulogium that as early as the seventh century, Boyle possessed especially this threefold nobility of learning, sanctity and valor—Brehons, Erenachs, horsemen bold and sudden in fight—which distinguished it down to the so-called Reformation. Indeed its mediæval monastic glories were foreshadowed long before the seventh century. Local traditions and authentic documents teem with the fame of the holy men and women who dwelt in the district of Boyle in that golden age of her history that has won for Ireland the title of "*Insula Sanctorum et Doctorum.*"

The abbey, established originally at Grillechdune in 1148, by a community of monks from Mellifont, was translated to Boyle in 1161, under the patronage of the Blessed Virgin Mary and by the zeal and munificence of MacDermot, Prince of Moylurg. But it was preceded by other monastic institutions, one at Drumconnell to the south and one at Assylin to the north of the town. That at Drumconnell, now called Drum, was the seat of St. Conal, while St. Dachonna presided over the house at Assylin, a beautiful cataract on the Boyle river, formerly called Eas Dachonna (Dachonna's Falls), after its guardian saint. And coupled with these two in local tradition is yet another saint—Attracta or Atty—the fame of

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whose sanctity and sweetness is yet fragrant throughout Roscommon, Mayo and Sligo, and whose name is yet perpetuated in many places founded by or associated with her, as in Killaraght (St. Attracta's Church) on the Roscommon shore of Lough Gara, Toberarraght (Attracta's Well) near Ballaghaderreen, in Sligo, Cloghan Arraght in Lough Gara, a remarkable causeway connecting the Sligo with the Roscommon shore of the lake.

This Attracta is said to have been the sister of Conal and, though her fame is now mainly associated with the diocesis of Achonry in Sligo and Mayo, her ascetic life was begun at Boyle in the diocese of Elphin. For it is written of her that, having left her father's princely home to follow a life of penance and perfection she desired to settle at Drum, where Conal had his church; but Conal regarding this intended settlement as an encroachment on his own religious house, got Saint Dachonna of Eas Dachonna, to dissuade Attracta from her project. This Dachonna did, and Attracta moved westward into Sligo, where she set up a great religious house of hospitality at the intersection of the chief highways of Connaught, where food and shelter were dispensed gratuitously to all travellers.

In this, Attracta is said to be the founder of those great houses of public entertainment that flourished in Ireland down to the Reformation. Indeed she seems to have been one of the first in the universal Church to organize an institution for the practice of this great religious and social virtue of hospitality, which the Church endorsed and recommended in its *Frêres Hospitaliers* and *Sœurs Hospitalieres.*

This great Hospital, as the country folks still call it, she set up at Killaraght. It must have been a place of much repute besides saintly beneficence, as it is spoken of to this day throughout the district. It existed down to the Reformation, when it was suppressed, and its possessions granted to Sir John King, whose descendant, Lord Kingston, is entered in the Quit and Crown Rents Book of 1692, as "Tenant of the Hospital, or Religious House called Termon Killaraght." (1)

But before leaving Boyle for Killaraght, Attracta foretold the foundation of Boyle Abbey, for she told Dachonna that before long both his church and that of Conal, to the south, would suffer great

(1) Archdeacon O'Rourke's "*History of Sligo Town and County*," Vol. II.

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loss of revenue from the erection of a new monastery between them. The "new monastery" was the Cistercian Abbey, the fame of which in the middle ages overshadowed that of all its predecessors and local contemporaries.

But it was antedated by a few years by another monastic institution prominently associated with Moylurg and the princely house of MacDermot and figuring eminently in the annals of Ireland. This was the monastery of the Holy Trinity, on Trinity Island, in Lough Key, a little to the east of Boyle and into which the Boyle river flows. For in the *Annals of Boyle*, composed in and near Boyle by the historians of the MacDermot family, we find this entry under the date of "the Kalends of January, 1251": "Clarus, Archdeacon of Elphin, a man prudent and discreet, who kept his flesh attenuated by prayer and fasting, who defended the poor and orphans, who waited for the crown of patience, who suffered persecution from many for the sake of justice (died); the venerable founder of the places of the Confraternity of the Holy Trinity throughout all Ireland, especially the founder of the Monastery of the Holy Trinity in Lough Cè, where he selected his place of sepulture; there he rested in Christ on Saturday, before Pentecost Sunday, *anno Domini*, 1251."

And this holy man is further referred to by the Four Masters, under the date of A.D. 1235, as Clarus MacMailin, a member of the learned and saintly O'Mulconry family, who were the hereditary historians of the MacDermot princes and who wrote the *Annals of Boyle* and the *Annals of Lough Key*, two important mediæval contributions, rich in genealogical, topographical and historical data, to the annals of Ireland. In the ruins on Trinity Island the grave of this distinguished man is yet pointed out by the country people, who refer to it reverently as the "Bishop's grave."

There is yet another island, now known as the "Island of Saints," where, according to Adamnan, St. Columba sojourned for a time, founding there a monastery which was inhabited by Culdees (servants of God), down to the twelfth century. Local tradition has it that Columba also founded a house of prayer at Eas Mac Neirc (the cascade of the sons of Erc) on the mainland, a place which is commonly identified as the site of the great Abbey of the Blessed Virgin Mary. (1)

(1) John O'Donovan, editor of the Four Masters, maintains that Assylin and Eas MacNeirc, were identical.

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As is well known, the monastic spirit was pre-eminently the spirit of the Irish church from its earliest days. It saw its full flower in the four centuries between the death of Saint Patrick and the invasion of the Northmen. Then, indeed, it faded amid the desolation of all things that befell Ireland, but it awoke again to, if possible, a richer efflorescence in the brief period from the overthrow of the Danish dominion to the coming of the Anglo-Normans. For, to quote the annals of Clonmacnois, by the Danes, "the whole realm was overrun and overspread. The churches, abbeys and other religious places were by them quite razed and debased, or otherwise turned to vile, base, servile and abominable uses. . . . But King Bryan (1) was a meet salve to cure such festering sores, all the phissick in the world could not help it elsewhere; in a small time he banished the Danes, made up the churches and religious houses, restored the nobility to their ancient patrimony and possessions, and in fine brought all to a notable reformation."

The revival begun under King Brian continued without intermission down to the Reformation and was of so fervent and magnificent a nature that at the suppression of the religious houses by Henry VIII, there were in Ireland some 537 monasteries and abbeys. The Canons Regular of St. Augustine counted 231 houses, the Augustinian Canonesses 36 houses, the Order of Premontré under St. Norbert counted 9, the Knights of Jerusalem, several of them occupying the lands of the Templars, counted 22; the Benedictine monks counted 9, the Benedictine nuns 5 houses, the Cistercian Order under St. Bernard counted 42, the Cistercian nuns counted 2, the Dominicans counted 43, the Franciscans 70, the Capuchins counted 2, Eremites of St. Augustine counted 27, the Order of Mary of Mount Carmel counted 25, and the Trinitarians for the redemption of captives, numbered 52. (2)

The Abbey of the Blessed Virgin on the Boyle river was, like most other Cistercian houses in Ireland before the Norman invasion, an offshoot of the great monastery founded at Mellifont in Louth in 1143, by a colony of monks who, at the request of St. Malachi, the great Archbishop of Armagh, had come direct from the mother house of Clairvaux. But, in dealing with Boyle Abbey, it is

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(1) Brian Boru, who on good Friday, 1014, broke the power of the Danes at Clontarf.

(2) *Church History of Ireland.* Vol. ii., Sylvester Malone, M.R.I. A.

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impossible to dissociate its story from that of the MacDermots, its founders and patrons.

Generations of this noble family, tracing its descent in unbroken line well nigh from the beginning of the Christian era, have written their names in letters of light on the annals of Ireland. They have been Warwicks of Erin, veritable makers and unmakers of kings, themselves at times capturing and occupying the provincial throne, always a force in the councils and combats of the native princes; munificent patrons of the Church, zealous defenders of the Faith. From their castle in Lough Key have come patriots and prelates, soldiers and statesmen, holy abbots and learned judges. Teampull MacDiarmuid, at Clonmacnois on the Shannon, is a monument to the zeal of the family in the eleventh century. The Abbey of Boyle proclaims the piety of a later generation. Their prowess is recorded in the battles of the Curlews and all the wars of the Reformation. Bulwarks of Erin in her days of glory, true to her in her tribulations, they shared with her the reverses and vicissitudes of defeat. The lordly estates of Moylurg, reaching from the Shannon to Lough Gara, have been confiscated. The monasteries they have founded and the castles they built are ivy-grown ruins; but the present chief of his name, the Right Hon. Hugh MacDermot, K.C., continues the traditions of his family for learning and statecraft. (1)

History is full of the names and exploits of the family, but we come to the year A.D. 1161, when the Monastery of the Blessed Virgin was founded in the meadow by the river, close to the town, not exactly on, but near the site of the earlier monastery founded by Saint Columkille.

According to MacGeoghan (2) the abbey was removed to Boyle from an earlier foundation, said to have been made at Grillechdune, in Galway, in A.D. 1148, and was called after our Lady. Its first abbot was one O'Duffy, whose grave is yet reverenced in the cloister. From the beautiful ruins, as well as from the many allusions to it in the Four Masters, the accounts of pilgrimages and processions, of fêtes and princely funerals, of its plunder and pillage time and again, during the centuries of its splendor, we can easily reconstruct the abbey as it stood, before the hand of the spoiler wrought its ruin.

(1) He held office as Attorney-General for Ireland under Mr. Gladstone.
(2) MacGeoghan's *History of Ireland.*

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GENERAL VIEW OF ABBEY.

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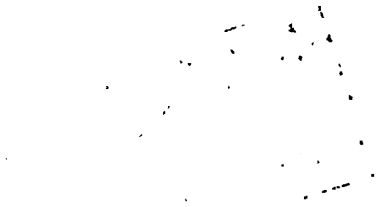

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The monastery was one of the largest in Ireland and was surrounded on almost every side by extensive gardens, the walls of which are still pointed out in remarkable preservation. Beneath its very walls rushes the limpid current of the Boyle River, river and abbey and bridge set in luxuriant foliage, forming a picture enchanting in the extreme. The abbey is covered from base to turret with ivy that must be centuries old, its green growth contrasting in melancholy beauty with the hoary ruin it helps to support.

The abbey consists of choir, nave and transepts. It combines the Norman and Gothic styles of architecture, though Lord Dunraven in his monumental "Notes on Irish Architecture," claims that such a style as mainly predominates in Boyle is of purely Irish evolution—a style seen in its best at Cashel, and by no means, though resembling them, to be confounded with either the Norman or Saxon styles. The nave is 131 feet in length, being separated from the aisles by rounded arches, the capitals of the columns being richly carved with quaint figures of soldiers and saints. In accordance with the general plan of Cistercian houses, the east window consists of three lancet lights, while the western window over the great door is also a lancet of wonderful beauty and lavish moulding. The tower is square and solid looking, supported on three Norman or round-headed arches and a fourth in the pointed or Gothic style. There are many interesting graves in the ruins, though the identity of many is lost. However, we are on venerable ground, for the *Four Masters*, and the *Annals of Boyle* speak time and time of the great prelates, poets and patriots who were buried in the abbey, many being borne long distances for the coveted privilege of sleeping in Boyle of the Nobles under the sheltering patronage of Mary Immaculate, always dear to Ireland.

According to the *Annals of Boyle*, the church was not consecrated until 1220, though it was built much earlier. The *Four Masters* mention it not less than fifty-two times in a narrative that teems with tragic, picturesque and stirring events. They first mention it under A. D. 1174, when they record that "Maurice O'Duffy, abbott of the monastery of *Ath-da-laurg* on the river Boyle," died. *Ath-da-laurg*, meaning the Ford of the Two Forks, was an old place name for the site of the abbey, while O'Duffy, its first abbot, is commonly reputed to have been, under MacDermot of Moylurg, its founder, having left the great house of Mellifont with his colony of monks and visiting many sites before finally choosing Boyle.

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In due time, too, it sent out its branch house, as Mellifont had sent it. For, it is written, that about the year 1190, Cahal Crowdarg—"Cahal More of the wine-red hand"—King of Connaught, "founded an abbey for Bernardine monks in a place called Knock Moy in the county of Galway, where he gained the victory which he called *De Colle victoriæ*, or the Mount of Victory. This house was a branch of the abbey of Boyle of the order of Clairvaux." And, further, it is recorded that Cahal, finding his end approaching, assumed the monastic habit in this house, where he was interred, having governed the province as chief of the Hy-Brunes and Clan Murray (1) (the great O'Conor clan).

Many, in its time, were the pageants, on feast days and days of triumph, that had marched to the abbey gates, to do honor to our Lady and the saints, and hang up banners and trophies in its aisles; but one day, in the late summer of 1492, there came a procession, such as had never before been seen in Boyle. There had been dismay and panic in the little town that day, for the clansmen of Moylurg had fought a bloody battle in the pass of Ballagh Buidhe, four miles away, against the men of Tirconnell and Tirowen, from the north country. Doubtless, in reprisal for some earlier raid or to pay off an old score, the O'Donnells and O'Neils had descended in force on Breffni, of the O'Rorkes, and were bound, hot-foot, for Moylurg, when the MacDermots met them in the Yellow Pass, and after a desperate struggle, routed them completely, capturing, besides many persons of noble rank, the famous *Cathach* of St. Columkille, the great palladium of the O'Donnells. With tapers and cross and thurifer, chanting their holy psalms, the monks of the abbey came forth to staunch the war-battered soldiers and receive with rites due and solemn, the holy relic of St. Columba. For the captured *Cathach* was none other than the famous psalter, which Columba, as a student, had secretly copied from the original in the church of St. Finnian, at Clonard, without Finnian's consent; which had been the subject of litigation before the High King at Tara, when that monarch delivered his famous judgment, "to every cow her calf, to every book its copy," which had precipitated the battle of Cool-Drewny in Sligo between the indignant kinsmen of Columba and the army of the High King; which had led to the banishment of Columba to Iona in atonement for the

(1) MacGeoghan's "Ireland," chap. xix.

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blood shed on his account at the battle; and which had ever since been treasured by Columba's clan in Tirconnell, had been borne in all their battles and was supposed to secure them immunity from defeat and victory over their enemies. But on this occasion, to quote an old song,

> "*Small was its sainted protection, I ween*
> *When we leapt from our lairs and*
> *Rushed down the ravine.*"

But the *Cathach* or "fighter" (so-called from being borne in the battles of the O'Donnell's) was duly and reverently received by the monks of Boyle from the hands of MacDermot, and

> "*With prayer and with rite*
> *Was shrined in a casket with jewels bedight;*
> *Till the chiefs of Tirconnell in vengeance came forth,*
> *And brought it again to the hills of the north.*"

This coming forth in vengeance was in 1499, on which occasion the men of Moylurg had to fly and the abbey to yield to its rightful owners the sacred "fighter" of Tirconnell.

But Boyle has other claims upon our gratitude by the services rendered us of to-day, in the invaluable annals written in and near the town and transmitted to after years, to be veritable store-houses of historical data and rich repositories, whence later chroniclers have drawn their materials and recreated the old Ireland of the past. To-day's debt to the patient monks and scribes, who are now but memories, cannot be overestimated. But for them the past would have been a blank, a chaos, echoing only with the conflicts of contending armies, known only by the ruins it has left us, sad memorials of the havoc wrought by centuries of persecution. But that past has been preserved in the various annals that have come down to us, in the handwriting of the patient scholars, who, amid the din and clash of warfare, gathered and collected the materials that, but for them and the bards, would have been utterly consigned to oblivion, save as caught in fitful gleams of distorted legend. In the middle ages, Boyle seems to have been a seat and centre of learning. The race of the Brehons (lay judges) and Erenachs (archdeacons) eulogized by King Aldfrid in the seventh century, would seem to have continued, in unabated vigor, down to the Reformation. The very atmosphere of the place was scholastic. The MacDermots

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were liberal patrons of literature and the arts, and the abbey of our Lady a classical retreat. Indeed, O'Daly, one of its abbots in the thirteenth century, was called the Ovid of Ireland, from his masterful use of Latin Prosody. In the abbey were written the great *Annals of Connaught*, and on the isle of Inis MacNeerin, under the direction of the MacDermots, those other *Annals of Lough Cè* sometimes called the *Annals of Kilronan*, from which the Four Masters drew so largely.

In the national disruption and ruin of the old order that followed the self-styled Reformation and the Cromwellian settlement, the annals were blown hither and thither, passing from hand to hand, until finally, after strange vicissitudes, they found shelter in the Library of Trinity College, Dublin. Owing to the same causes much kindred matter has undoubtedly been lost, but let us be thankful for what we have. The miracle is that anything has been saved. With the old bardic romances, antedating the Christian era, which for all their fiction embody much fact, the *Annals of Innisfallen*, the *Books of Lismore*, *Ballymote*, of *Rights* and kindred manuscripts, the *Annals of Connaught and Boyle* are the chief sources of ancient Irish history, and, together, constitute for us what Thucydides meant his great histories to be to the Greeks—Κτημ'α ἐς ἀει, "a possession forever."

Local history, of course, takes precedence in the *Annals of Connaught*, which bear the inscription, "*Annales Monasterii de Buellio in Hibernia.*" They are written in Latin and Irish, partly on paper, partly on vellum and beginning from the creation, treat briefly of universal history to the coming of St. Patrick and thence of Irish history down to the year 1253.

The *Annals of Lough Cè* are on vellum of small folio size, the original writing being in various hands, all of them fine and accurate. They begin with a fine account of the battle of Clontarf (A. D. 1014), and come down to 1592, the year of the death of Brian MacDermot, chief of Moylurg, for whom, it seems from internal evidence, they were made in his castle Rock in Lough Cè, by the O'Duignan's of Clunybrian, a small village near Boyle, for centuries the family poets and chroniclers of the MacDermonts. (1) Of Brian MacDermot, for whom the book was made, we find in the Four Masters under date, 1585, (in which year all then ative chiefs of

(1) O'Curry's "MSS. Material of Ancient Irish History."

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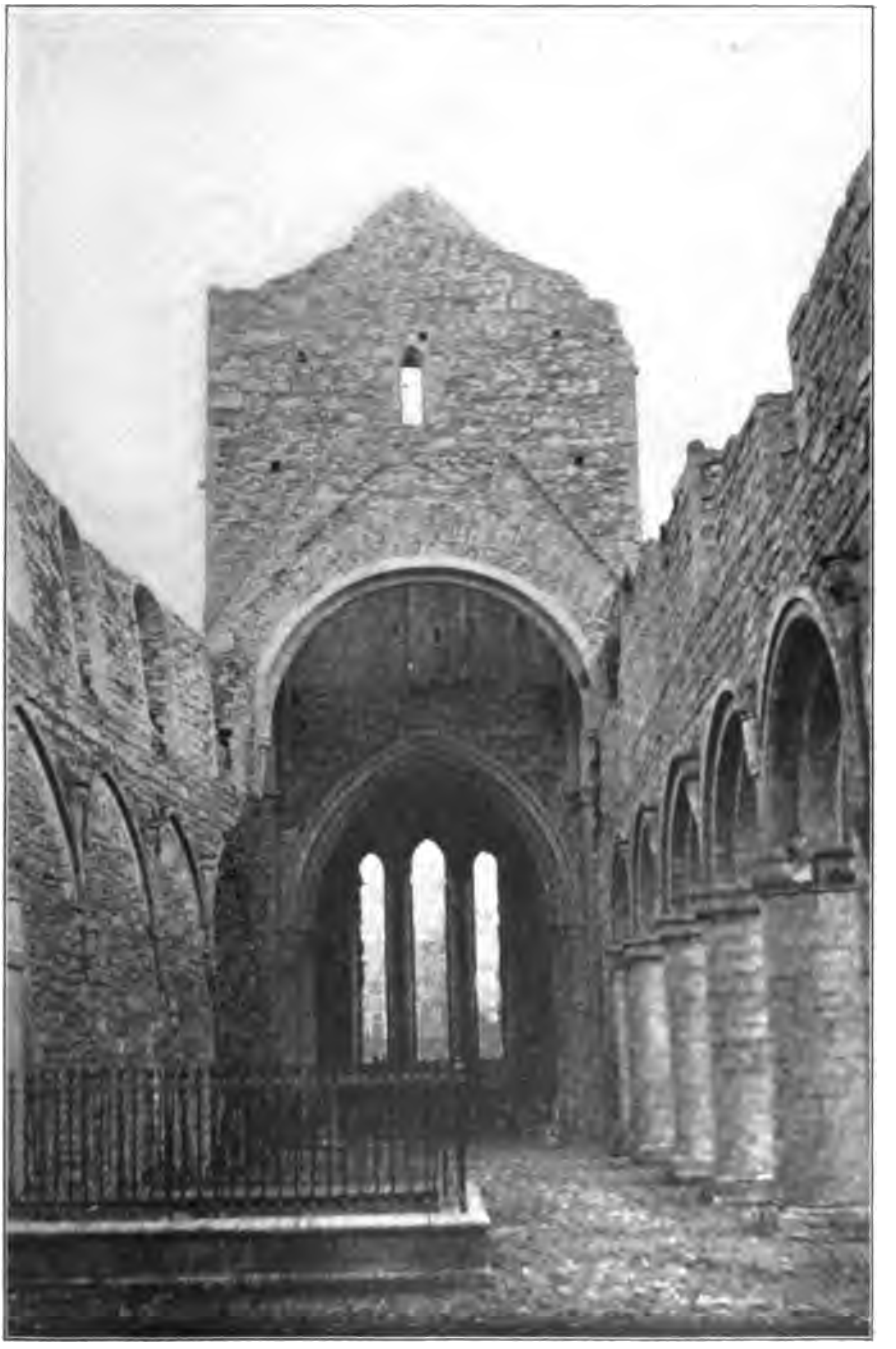

INTERIOR OF CHURCH.

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THE CLOISTERS.

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Erin were called by proclamation to a Parliament at Dublin) Nat. "Tady (Teig) son of Owen MacDermot, attended this Parliament, as a deputy from MacDermot of Moylurg, that is Brian, the son of Rory, son of Tady, son of Rory Og, which Brian was then a very old man." And in 1592 the Four Masters thus record the death of Brian. "MacDermot of Moylurg, Brian, son of Rory, son of Tady MacDermot, died in the month of November, and the death of this man was the more to be lamented because there was no other like him of the Clan Maelruny (the tribe name of the MacDermonts) to succeed him."

But the annals teem with such details of local and genealogical interest. In their pages relive the men who made Boyle famous in other days and from their musty vellum arise, as if by magic, the town of the long ago set in its blue rampart of hills, its houses clustering about the beautiful abbey, and its river, out of the wilds of Lough Gara, over the cascade of Assylin, catching the reflex monastery in its pools, ere it hurries along, to vanish, silver-bright, amid the lilies and ferns of Lough Cè.

But for old Brian MacDermot death was kindly timed, for the storm had already burst on Erin that, after a last gallant but futile stand by the native princes, was destined to lay the land in ruins and sweep away the beautiful monuments of a happier day. How it must have irked the old man to be pent in senile impotency in his Rock, awaiting the last dread summons! For the banners of Faith and Freedom were on all the winds of Erin and the watch-fires of the clans ablaze on the Curlews. The North was up in arms and from all the hills and vales of Connaught the warriors of the Church were flocking to the standard of revolt. For the Reformation had come. Elizabeth had thrown the gauntlet down to Catholic Erin and her princes had as haughtily picked it up. But the old chief carried bitter memories to his grave, for fire and sword had already played havoc in the beloved monastery of our Lady. Its temporalities had been confiscated to a Reforming trooper. Its monks had won the martyr's crown or had been turned outcast on the world. The soldiers of "Reform" were abroad in the land, pillaging the monasteries, slaughtering Franciscan, Dominican and Cistercian, and reveling in the riches of altar and sanctuary. Infamous governors, like Carew, Cosby, Montjoy and Grey, had written their names in blood and conflagration on the fairest fields of Ireland.

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On November 21, 1580, Father Gelasius O'Cullenan, the Holy Abbot of Boyle, had received the crown of martyrdom. Scion of a noble Connaught house, he had been educated at Rome, and returning to Boyle, after his ordination, found the abbey in the hands of an apostate noble of a local family. So severely did he denounce this man for his infamy that he withdrew from the holy place and reinstated the monks. But the abbot was arrested in Dublin in 1580, dragged before an English tribunal and offered his choice of apostacy or death. To his judge he answered: "Though you should offer me the princedom of England, I will not forfeit my eternal reward!" (1) He was therefore racked, his legs and arms were broken with hammers, fire was applied to his feet and, finally, he was hanged. Such was his reputation for holiness, learning and constancy in affliction that the annalist of the Irish Cistercians calls him *ordinis Cisterciensis decor, saeculi nostri splendor, et totius Hiberniæ gloria.* In the same year, also, Owen O'Mulkeron, abbot of the Monastery of the Holy Trinity in Lough Cè, and, says an old chronicler significantly, "many other Roman Catholics, bishops and priests" were hanged, drawn and quartered by order of Lord Grey, the Viceroy.

Again, on May 19, 1585, Patrick O'Conor, an exemplary religious of Boyle Abbey, member of the royal house of O'Conor, and Malachy O'Kelly, a monk of the same abbey, fell into the hands of Elizabeth's soldiers, and after suffering the most refined torture, were barbarously hung in a wood and quartered, while yet alive, by their inhuman murderers, within sight of Boyle.

But the men of Moylurg were, in time, to take a bloody revenge for the slaughter of these holy saints, and their day came on Lady Day—the Feast of Assumption—1599. In that year Red Hugh O'Donnell, Prince of Tirconnell, after expelling the English from all their strong places in Connaught, and razing their castles and forts, shut up the renegade O'Conor Sligo, who had gone over to the English, in MacDonagh's castle of Ballymote.

Essex was in command in Ulster against the gallant Red Hugh O'Neil and partly to relieve O'Conor, partly to concentrate the English armies of the west and north, he ordered Sir Conyers Clifford, the Governor of Connaught, to march on Ballymote, and after dispersing O'Donnell and the Connaught clans, to keep on through

(1) Myles O'Reilly's "Irish Martyrs and Confessors," p. 66.

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Ulster, so that the armies might unite in a crushing blow against O'Neil. Clifford, accordingly, set out from Athlone on the Shannon and, marching by way of Roscommon and Elphin, spreading ruin and dismay as he went, arrived at Boyle on August fourteenth, about sunset, occupying the abbey with his staff, and stabling (so saith tradition) the horses of his cavalry in its church. It was his intention to surprise O'Donnell at Ballymote, by a midnight march over the Curlews; but a scout notified the Irish leader of his ruse. O'Donnell, accordingly, after leaving MacSweeney of Fanid and MacWilliam Burke with the men of Galway to garrison Sligo, and two hundred cavalry to keep up the blockade of Ballymote castle, marched with the rest of his army to the Yellow Pass in the Curlews and there formed an ambuscade. By his orders, the eve of the Assumption was observed as a fast by the Irish army; the clansmen approached the tribunal of Penance and, in the gray dawn of the fifteenth, kneeling around an improvised altar on the hillside, received Holy Communion from O'Donnell's chaplain. Then the chief, mounted on his charger, rode along the expectant lines and harangued them in language fervent and impassionate, as only such a speech in the Gaelic can be. "As we have already often defeated the reformers," he said, "through the intercession of the Blessed Virgin Mary, we have reason to hope for a like success to-day. Yesterday we fasted in honor of the Virgin; this day we celebrate her festival, and thus let us combat *her* enemies and we will be the conquerors." (1) Scarcely had he finished speaking when the English trumpets rang out towards Boyle, as Markham's cavalry pricked forward to reconnoitre the pass. Thinking the ground clear, the whole army, consisting of 2,500 infantry, including some Irish mercenaries, a few squadrons of cavalry and several batteries of artillery, entered the defile, Sir Conyers and Sir Arthur Savage riding at their head. O'Donnell allowed them to penetrate up to a *cheveux-de-fris*, which he had had constructed from forest trees, when suddenly the bagpipes screamed a pibroch and down the pass from front and rear swept the Irish clansmen.

The English fought gallantly, Sir Conyers instigating them by his own courageous example, and rallying them, after they had repeatedly broken. But after a desperate struggle they fled in confusion to Boyle, each man's motto being *sauve qui peut*, with the

(1) MacGeoghan's *Ireland.*

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active kerns of Donegal and the terrible battle-axes of the MacDermott's, athirst for revenge, covering their tracks with slaughter. At Boyle the route was stayed by the arrival of English cavalry, who saved the remnant of the army. In the battle the English lost 1,400 killed, including their general, Sir Conyers Clifford, Sir Francis Ratcliff and many noble officers, while the Irish lost 140 in killed and wounded, and captured many cannon, arms, colors and munitions of war. The day after the battle a council of war was held in Boyle Abbey by the surviving officers, including Lord Dunkellin, Sir Arthur Savage and Jephson, the Commander of the Horse and, hearing that O'Donnell was preparing to march in force on the town, they thought it best to abandon the whole expedition, and withdrew their troops into garrison. (1) Four years later the great "sixteen years'" war was ended at Kinsale. Ireland had failed, the Reformation had triumphed. O'Neil and O'Donnell were exiles in Spain and Rome, and the abbeys and monasteries were in the hands of the enemy. How Boyle fared we have only too sad evidence in the mournful ruins of to-day. It had been partially destroyed by O'Neil in 1595, to dispossess the English, who, after driving out the monks and rifling it of its riches, had fortified it as a garrison. But with the triumph of the reforming armies came its total destruction, and its river ran red with the blood of its whole community, who, it is told, were butchered around the altar, in its high church, while torch and firebrand wrought havoc in its aisles and cloisters. How many monks were martyred thus is not recorded, but its community was one of the largest in Europe. A mound in the meadow near the river is pointed out to this day as the tomb, where they were cast like dogs, by their murderers, and tradition says that rushes have sprung up in the abbey lands, as a token of Divine vengeance against the marauders, who sought to enrich themselves by the sacred property. To-day, the beautiful ruins are the property of the Harman Kings, who hold the MacDermot estates.

P. J. COLEMAN.

(1) Mitchell's life of Hugh O'Neil.

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ONE WOMAN'S WAY.

MRS. FRANCIS VINTON FAULKNER was pacing restlessly up and down a long, sunny, bay-windowed aparment that served as dining-room ; there was a veiled fury in her manner, a lithe grace that bespoke restrained force, and strongly suggested the restless passion of a caged tigress. Every appointment of the dainty breakfast table betokened wealth and taste, two desirable qualities that do not always show themselves in consonance. In the case of Mrs. Faulkner, however, they were united with unusually artistic results and the gratification of her exquisite taste through the instrumentality of a somewhat plethoric purse, seemed, since her husband's death, to constitute the chief interest of an otherwise bored existence. But even a woman grows tired of spending money when there is no one except herself upon whom she can lavish it, and shopping loses its fascination when everything we see is within our reach. It is only the unattainable that has power to allure.

She was still young as a woman's age is reckoned in these generous days ; thirty-three, if one is at all well preserved, has now a decided advantage over sweet sixteen—let us pray that this pleasant chronological arrangement may long continue ! In addition to youth Millicent Faulkner was endowed with a charm of manner and breadth of intellect that promised in the future to cope successfully with the wrinkles and ravages of time. Yet in spite of Fortune's beneficent smiles, she looked anything but happy. There are some blows so overwhelming that the heart is torn and scorched like a tree that has been seared by lightning ; never again will the once proud giant of the forest put forth its green shoots nor feel the sap of reawakened life when spring, the season of resurrection, comes, and never again can one, who has suffered as some natures are capable of suffering, take up life with any sense of enjoyment or security. The sword that fell hangs again suspended, and so long as life lasts, we await in trembling another blow.

The only other occupant of the room—the stately butler having retired below—was a girl with a clear-cut, cameo face that would have been entirely beautiful but for its total lack of soul. The critical majority, however, does not exact such unmerchantable articles as heart and soul when appraising female loveliness, and Cynthia Montagu's

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peach-blow complexion and classic nose had carried her so successfully through the twenty-five years of her life that she had thus far found no cause to regret her lack of spiritual endowments. She sat upright in a quaintly carved chair of Florentine design with one slim hand supporting her chin; it was a most uncomfortable position but some women are ever willing to sacrifice comfort to effect, and Miss Montagu would have sizzled on a gridiron with a fair degree of cheerfulness had she been assured of a picturesque *entourage*. She was eminently artistic at present; her portrait had been painted by the celebrated X——, with the same background and in much the same attitude, and had created a nine days' sensation, being considered by many critics as the artist's masterpiece, although the majority of his female patrons did not agree with this verdict. Finding that her hostess' back remained turned towards her, and that her pose was being wasted, as it were, upon desert air, Miss Montagu abandoned her uncomfortable seat for a more inviting one of padded leather. The manner in which she crossed her well shaped feet in that attitude so dear to the American heart, raising one that it might catch the grateful warmth of the fire, would have expressed to a keen observer a degree of annoyance that was not conveyed by her voice when, after waiting some moments for the older woman to break the silence, she spoke:

"Please sit down, Millicent, you are making me nervous. That is the sixth time you have straightened those curtains and you know you never put things in order except when you are angry. Why not discuss the matter calmly?"

"Because I am not calm and I have no idea of assuming a virtue that I do not feel," replied Mrs. Faulkner energetically. "I cannot understand how a young girl can take such a view of marriage. I know you pride yourself upon your want of heart, to me, a most undesirable and unwomanly trait, and I have often heard you declare that you would not marry a poor man. I know, moreover, that it has become a recognized custom of the modern young woman to sell herself to the highest bidder and that because of your beauty you exact a good price. All this is revolting enough, but the course you have just mapped out and are kind enough to submit for my approval is downright immoral and it shall not be carried into effect under my roof—of that I am determined. I will send you home to your mother first."

"And break that good little lady's heart? You know how much

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she expects from this visit. Are you not too hard upon me, cousin, mine? You lament my lack of morals; blame the present social condition of which I am a product. I am not in my first youth and when a girl has lived a quarter of a century it behooves her to be up and doing. You knew when you invited me here that I came with the intention of making the most of my New York winter; that I loathed the narrow village life to which Fate had assigned me, that your kind invitation came like a benediction from heaven, if one can use that expression in connection with such sordid matters. I have told you that *love* is an emotion undreamed of in my philosophy—I mean love in the sense in which you understand it. I am willing to bestow any amount of affection upon a man with an income of twenty thousand a year but,

'No lover's hand be mine to hold
That is not lined with yellow gold.'

Now see how frank I am, cousin. As a rule it is not my policy 'to show my cards,' but you are different, Millicent; your standard of honor is almost masculine!"

"Don't attempt to appease me, Cynthia, by flattery; I am not at all masculine in that respect. Once for all I warn you that since you entertain these designs with regard to Paul Armstrong, his visits here must cease, and we shall both lose a pleasant friend. Are there no single men among our acquaintances upon whom you can exercise your blandishments?"

The girl remained silent under this thrust, apparently concentrating her whole attention upon her foot which, in spite of its shapely contour, was undeniably large and, in consequence, a source of some chagrin to its fair owner, who privately thought it very unkind of Providence to have made such a clumsy finish to an otherwise perfect piece of handiwork.

Unfortunately the women of our enlightened age and nation still cling to some of the barbarous customs which they deplore and so earnestly strive to abolish in the savage races, and by wearing a shoe a size too small and affecting heels of an exaggerated Louis Quinze description, Miss Montagu succeeded tolerably well in making good what she deemed the errors of her Creator.

After a pause of some length she resumed: "Not one of the unmarried men of our acquaintance has, so far as I am able to ascertain, Paul Armstrong's income—therein lieth *ma raison d'etre*. Besides, Mr. Armstrong has not lived with his wife for ten years, so that his

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marriage can be readily dissolved, provided I succeed in making him consider it worth while. I am not at all sure of myself, for I believe he would prefer you, if you would deign him the least encouragement. Do you not recall the magnificent violets that came for Mrs. Faulkner when he sent Miss Montagu those New Year's roses? Mine were in payment of a bet, if you remember, but the gift to your ladyship was purely voluntary. Besides, he never takes me seriously, as he does you; I feel half the time that he is laughing at me," and Miss Montagu concluded her lament with a most bewitching pout. She had noted the slight blush that passed over Mrs. Faulkner's face at her mention of the flowers, and fleeting as it was, it had caused Cynthia to elevate her eyebrows with an air of surprise, which she was careful her cousin should not observe.

"These remarks are very absurd of you, Cynthia, and also in rather bad taste," replied Millicent haughtily. "If you and Paul Armstrong were engaged, which I hope you never will be, it will still be altogether proper for him to send me flowers, should an occasion demand it. But all this is begging the question; what I wish to say is this: to me it is a great point in Mr. Armstrong's favor that he has not gone through the degradation of a divorce court. It is not our place to judge the reasons for his living apart from his wife; indeed, he has never in my presence alluded even vaguely to his domestic troubles."

"Nor in mine," assented Cynthia, "but we know and the world knows that some good cause must exist. Our friend is not a man to do anything foolishly. The legal forms could be got through with very quietly and respectably if he wished to marry again, and why should he not? He is still a young man and I am sure I would make him an admirable wife. Pray do not regard me with that shocked expression, Millicent; remember I was not born great like you—I must achieve this desirable state by my own efforts, and marriage is the only way open to a woman unless she has brains, and am I to blame that I came into the world with a larger share of good looks than gray matter? Heigh-ho," continued this philosophical maiden with a distinct yawn, such as one reserves for the intimacy of one's home circle, "it is nearly eleven and I have an engagement at the tailors'. Come along, Millicent dear, William is waiting for us to disperse."

A discreet cough from the butler's pantry gave confirmation to this assertion, and Cynthia Montagu left the room followed by her cousin, whose silk breakfast gown of delicate lavender swished with proper

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decorum and expressed just the correct degree of grief for a woman in her fifth year of fashionable mourning.

When Millicent Faulkner lost her husband, a man many years her senior who had made a large fortune in stocks, it was a subject of much concern to her many friends as to whether they should regard her affliction as a bereavement or a release. There is a wide difference between the two for, while the grief of the former is too sacred for any intrusion, that of the latter admits and solicits speedy consolation. No children had been born to the Faulkners and when an elderly man leaves a young and pretty wife, endowed with a fair share of worldly goods, society is quick to agree that his demise can only be looked upon as a conventionally disguised blessing.

That society is frequently wrong in its estimates is a truth from which the flavor of novelty has long since been extracted, and Millicent Faulkner was not a woman to satisfy vulgar curiosity—in fact, she was not even aware that it existed in connection with her affairs.

When an unformed girl of eighteen she had married Francis Faulkner and if she did not give him the highest love of which her reticent nature was capable, she was quite honest in thinking that she did, and during the ten years of her married life no shadow of regret had ever darkened her happiness.

Who can divine the mightiness of the sea until a plummet is found that will fathom its mysterious depths?

It had been a sorrow to Millicent, as it must be to all true women, that no child had come to brighten their stately home. The soft, uncertain touch of tiny fingers on a mother's face, the sweet, moist kisses of baby lips, had never been for her; no little form had ever cuddled in her arms and laid its small, warm head against her breast, and she was conscious thereby of a void in her life and of having been cheated out of woman's loftiest birthright, but the sorrow was vague as sorrow must always be when we mourn a thing we have never possessed. Her first real grief came to her at her husband's death; it was so sudden and her desolation was so supreme that she was overwhelmed by the horror of it all. Her only desire was to get away from the scene and from daily contact with the inanimate, yet seemingly sentient things, that had become inseparably associated with their tranquil, happy life together.

Her parents had died when she was a baby; the aunt who reared her had also been dead for some years; there were no home ties to bind her and thus it came to pass that as soon as possible after Francis

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Faulkner's death, his wife went abroad, leaving their handsome residence on Fifty-Second street closed, peopled only by gloomy phantoms —memories of the years that could never be recalled. Her American friends were surprised to hear that she was boarding quietly at a convent in Paris, and later on their surprise merged into astonishment when they learned that even after the proscribed period of mourning had expired Mrs. Faulkner continued to refuse all invitations, and to seek solace in neither society nor travel.

"It was incomprehensible," exclaimed Mrs. Grundy, "dear Millicent was so young and the disparity of age must naturally have made Mr. Faulkner seem more like a father to her than a husband." Nevertheless, the virtues accorded the late Francis Vinton were increased twenty per cent. by the respect his widow showed his memory.

When at length Millicent returned to New York and re-opened her house, furnishing much of it anew and in most superb style, her small *coterie* breathed freer and prepared itself—the male portion more especially—to lavish every possible attention upon the young widow. But, to the great disappointment of her disinterested friends she evinced no desire to entertain. An exception was made, however, when Cynthia Montagu, a distant cousin, came to spend the winter with her, and several small but elegant dinners were given by Mrs. Faulkner in her guest's honor. These acts of social obligation performed, she resumed her former quiet life, rarely accepting an invitation and showing none of the symptons of that gayety which the public is apt to regard as an invariable characteristic of youthful widowhood.

Very soon Mrs. Faulkner discovered that any exertion on her part in behalf of her young relative was entirely unnecessary, for that fair damsel, once introduced, showed herself quite capable of paddling her own canoe, and exhibited a masterly ability in avoiding the shoals and quicksands of sentimental passion and steering straight for the haven of a desirable establishment.

Millicent Faulkner had always been a popular woman in her "set" although she could count no intimate friends; she was greatly admired by men and women old enough to be her parents, but the younger matrons stood somewhat in awe of her and those of the sterner sex who found it amusing recreation to make love to their friends' wives, quickly recognized her as impervious to flattery and calmly indifferent to their tender, meaningless attentions. Yet in spite of this apparent self-poise and air of reliance Mrs. Faulkner was, even before her husband's death, a very lonely woman.

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There was a lack of congeniality between her and the gay butterflies with whom her lot was cast, a distance that could not be bridged because it was never understood. It was the difference that lies between the sparkling bubbles of champagne and the warm, golden wine that sends those bubbles to the surface.

The shafts of gossip usually turned aside before reaching Millicent Faulkner, and when we poor, frail mortals are averse to discussing our neighbors' shortcomings over a friendly cup of five o'clock tea—indeed such conversations have been known to take place in circles where afternoon tea is not *de rigueur*—we somehow fail to find our niche, and go through life with the uncomfortable consciousness of being a round peg in a square hole.

"Millicent Faulkner reminds me of a painting whose worth and beauty one appreciates without being at all able to grasp the artist's meaning," said Mrs. Newcome, a lively little matron who came frequently and informally to Mrs. Faulkner's. The remark was addressed to Paul Armstrong; it lingered in his memory and he was pondering it now as he rang the bell of No.—— Fifty-Second street, a few days after our story opens, and asked for the ladies.

Mrs. Faulkner was in the library and bade the footman show him in without further ceremony, for he was a frequent visitor and one who always brought a cheerful, mist-dispelling atmosphere in his wake. The acquaintance had begun aboard ship when Millicent was returning from abroad; an accident happened to one of the engines of the "Etruria," which lengthened the voyage by several days, and in the agreeable excitement that a possible, yet not probable, danger carries with it, this chance meeting soon ripened into friendship; ocean travel is conducive to this sort of thing if the travellers are at all congenial, and in this particular case the friendship continued long after the accident that had brought the two together was forgotten.

"I am sorry my cousin is out but I think she will not be gone long," said Millicent, giving her visitor a warm, little hand. Mr. Armstrong expressed a polite degree of regret without appearing to feel Miss Montagu's absence very keenly.

"How cheerful and cosy you are in here," he remarked irrelevantly —"Do you manage it purposely so as to make us poor wanderers feel our loneliness the more keenly? I think there is something barometrical in my nature for leaden skies depress me to an unreasonable extent. I left the club and battled with the elements to get here —there was a host of good fellows in the smoking room, but on a day

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like this one longs for the gracious influence of something more homelike and feminine."

"I am glad you called," responded Millicent, with the candor that was an inalienable part of her character, "for I must confess that I, too, was feeling rather blue. I have been expecting Cynthia for the last forty minutes and have been trying to curb my impatience by reading Amiel, who, as you know, is not inspiriting."

"No, poor devil, that he is not," supplemented Armstrong; "I dare say it is the melancholy of his journal that has made it so popular—it strikes a responsive chord in so many breasts."

"Cynthia went out before the snow began," continued Mrs. Faulkner, "and I do not know exactly where to send the carriage for her. She was going to the matinee with Lotta Gresham, but it must be over by this time. I will ring for James to put on a fresh log and then we two can indulge in 'back-log studies' until my lively young relative returns."

"You need not conclude that the pleasure of my visit is at all dependent upon Miss Montagu's presence, Mrs. Faulkner," exclaimed Armstrong, with some warmth. "Why do you put yourself so entirely out of the question? In any other woman I should call it affectation."

"Then why not in me?" queried Millicent, with a suspicion of asperity in her tone.

"Because you are as free from affectation as you are from guile and deceit of any kind; even your enemies, supposing that you have any, must admit this. A person of experience should be able to recognize the genuine in human nature as readily as an expert detects it in a precious stone."

Mrs. Faulkner remained silent after this outburst; she was quite inured to pretty speeches of the kind from the flippant youths and enterprising bachelors who had for the past year been offering incense at her well-gilded shrine, but compliments were not in Paul Armstrong's line. She was conscious of a feeling of embarrassment when the servant's entrance made a timely interruption, and while he replenished the fire she went to the window to take a survey of the weather.

"It is snowing in earnest now. I almost venture to predict a blizzard! I could enjoy it if Cynthia were at home. Do you appreciate my responsible position, Mr. Armstrong, in playing chaperon to such a beautiful girl?" she asked gaily, turning to her companion with

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a smile. Her rather sombre face brightened into positive loveliness when she smiled, and Paul Armstrong thought what a womanly face it was and wondered for the hundredth time how anyone could prefer the younger woman's immature beauty.

"I should judge that your cousin was quite able to take care of herself under any and all circumstances," he made answer drily, "so I would not let my sense of responsibility weigh me down."

Millicent made haste to again change the subject.

"Do you know I love to watch a snow storm! It brings back so vividly my childhood which was happy in spite of my loneliness. Winter visitors were rare at my aunt's home in the country, and I used to long, ah, how sadly, for some little friends to play with me."

"Mine, too, was a lonely childhood, with very little to brighten it, but I daresay it was a fitting preparation for the loveless existence the future had in store for me," said the man, gloomily.

There was a softened look in Mrs. Faulkner's dark eyes, a tremor of sympathy in her voice as she replied:

"Life is very hard to most of us, Mr. Armstrong; so many clouds arise to blot our meagre bits of sunshine. Hence I hold it the imperative duty of every one entrusted with young lives to make them as happy as possible—poor, helpless mites. If that has been done we are not so greatly to be pitied, for the memories of childhood cling to us with a glamour that all the hard rubs of after life cannot wholly efface."

"I have often, of late, wanted to tell you the story of my life, Mrs. Faulkner. It is a confession of weakness I know, this craving for sympathy, but surely a pardonable weakness. No word of what I am about to tell you has ever before passed my lips. I have lived much alone these past eight years and reserve is natural to me, inherited, I daresay, from my English ancestry. You have probably heard rumors of my unfortunate marriage, exaggerated no doubt, as report always is—I would like you to know the truth. May I proceed?"

Mrs. Faulkner felt a tightening about her throat as if some one were compressing it into an iron band. She was angry with herself for this evidence of emotion which, however, she could not control.

"Why should he burden me with his troubles?" she asked herself impatiently, and the still, small voice replied, "Because you are eager to hear anything, everything that remotely concerns him."

"You may be assured of my interest in any story you have to

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tell," responded Millicent quietly, after a short pause. "It is only when we have known sorrow ourselves that we can really sympathize with another's."

"Mine, alas, seemed the hardest of all sorrows to bear because, as I once thought, it could never be put aside or forgotten, but you, dear friend, have unconsciously taught me that this is not so."

He leaned forward and seized her hand, and at his touch the mists that had blinded Millicent for many months were swept away. She knew without the utterance of another syllable, that any alarm she may have felt in advance for her cousin's future was unfounded; Paul Armstrong would never ask her to be his wife.

For seconds that may have been minutes or even hours, she let her hand remain in the man's fervid grasp, then all the brightness faded from her face, leaving it almost old. She had forgotten the duty which she imagined she still owed to the dead, forgotten, too, that Mr. Armstrong was the husband of another woman.

A confusion of voices sounded in the hall and Mrs. Falkner hurriedly arose as Cynthia entered the room followed by two young men. The trio were in the liveliest spirits, the elixir of snow was in their veins and they were laughing and shouting like children out on a frolic. Miss Montagu looked lovelier than usual and her attendant knights gazed at her with adoring eyes.

"I hope you have not been uneasy, Millicent dear, it was so beastly cold I stopped at Lotta's for a cup of the liquid that cheers without inebriating, and if it had not been for the skilful guidance of Mr. Knox and Mr. Bradford I should never have reached home at all."

"She was determined to brave the storm, Mrs. Faulkner, we could not persuade her to have a cab," exclaimed both the men at once.

"If I may venture a suggestion," said Paul Armstrong, "I would say that Miss Montagu had now better have a cup of the liquid that both cheers and inebriates—it may save her a severe cold."

Cynthia gave him a soulful glance from under her dark lashes. It was one of her most successful tricks in trade but its effect was wasted upon Armstrong who returned it with a quizzical smile. His face always wore a satirical expression when he talked with Cynthia and the girl wondered if he was really clever enough to read her unspoken thoughts; she was sure he never looked at Millicent in that way.

Cynthia Montagu was mentally asking herself if he really had divined her thoughts as she left the library and ascended the broad stairway to remove her dampened garments.

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"It is a disheartening business, this of being one's own Mamma," she reflected. "I wonder how long Paul Armstrong has been here and if my arrival interrupted an interesting tête-à-tête? Millicent is in love with that man in spite of her lofty attitude with regard to the divorce question, but I am not yet sure that she is conscious of it herself."

The object of these surmises soon took his leave and Mrs. Faulkner was left alone to entertain her cousin's admirers, one of whom, Charlie Knox, reminded her of a pale, wintry sunbeam so blond and altogether meaningless was his general appearance; Jack Bradford, on the contrary, was a broad athletic youth of the Gibson type; the kind of a man whom women instinctively trust and men describe as "just the right sort, you know." He was very much in love with Miss Montagu who had encouraged him shamefully, and he was so ingenuous and boyish in his devotion that Millicent, knowing how ruthlessly Cynthia played upon the heart-strings of her lovers, felt a pang of sympathy for the young fellow.

The days went by, but since that morning in the breakfast room there had been no serious conversation between the two cousins.

Millicent shrank from any reopening of the subject and Cynthia had apparently forgotten all about it. Paul Armstrong continued to come to the house as usual. No opportunity had yet offered itself for resuming his interrupted conversation with Mrs. Faulkner, and he imagined that she had steadfastly avoided him since that afternoon tête-à-tête in the library, which goes to prove the lethargic state of the masculine mind in comparison with the feminine.

Not a move of Millicent's was lost upon Miss Montagu; she noticed her cousin's manœuvres to avoid being left alone with Armstrong and she summed up the situation as quickly and truly as if she had heard every word that had passed between them. Cynthia was not a fool whatever her other shortcomings; she had given up her pursuit of Paul Armstong some time ago, for when once a woman has seen a man's eyes light up with love for herself she is not apt to mistake that light when it beams on another, although the man may be a total stranger. Cynthia had frequently of late caught this look on Armstrong's face when he was watching Millicent and thinking himself unnoticed. She was naturally interested in the development of what she suspected was a mutual love affair and equally curious to observe how her cousin would act in what she could but acknowledge was a difficult situation.

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"*Quond on n'a pas ce que l'on aime, il faut aimer ce que l'on a*" quoted this young lady with enviable philosophy. "I must accept that idiotic Charlie Knox the next time he offers himself, I suppose. If only Jack had his fortune! I believe I really love Jack, but what is the use? We would be mutually miserable and I could not give the dear boy a stronger proof of my devotion than by refusing him," with which frank confession the reader probably agrees.

There is no doubt but that Paul Armstrong could be classed with that respectable minority whom the French author had in mind when he wrote "all things come to him who knows how to wait." He was essentially a man to wait. He rarely hastened events by injudicious impatience, and so the days had glided into weeks before he again found both time and place propitious to begin his story to Mrs. Faulkner.

It was a bleak, wintry afternoon in early March. Spring had not yet ventured to don her flower-gemmed mantle, "the daffodils that come before the swallow dares" were frightened back by the raging elements and showed their fresh, yellow faces only in the florists' window. Mrs. Faulkner and Miss Montagu were in the music room which served also as an informal reception room when Mr. Armstrong was ushered in followed by Charlie Knox.

Although Paul had alluded to this young man as a consummate ass only a few days before, he professed himself as charmed to meet him at their club on this particular afternoon, and with Machiavellian craft at once turned his vascillating mind into the channel of accompanying him to Fifty-Second street, which shows us to what depths of hypocrisy love will lead the most righteous.

Millicent was seated before a cheerful fire gazing into its ruddy coals as if she would read therein her own fortune; Cynthia was at the piano playing Mendelssohn's "Spring Song." The girl possessed a remarkable talent for music, and the notes, as they tinkled beneath the touch, seemed to echo the rustle of leaves, the soft twitter of birds, the sound of rushing water, and all the joyous, living noises of spring.

It was too early in the afternoon for the gas to be lighted, but the heavy curtains had been partly drawn to shut out the gloom, and the room was enveloped in that soft religious light so beguiling to those of a sentimental or confiding nature. After having greeted the two men, Cynthia returned to the piano and continued her music which now required a softer pedal and took on a minor key. Mr. Knox was

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soon seated near her, jerking out his customary platitudes with such monotonous regularity that one might easily be led to believe him an automaton regulated by a series of wires attached to the piano upon which Miss Montagu was performing. Outside the wind howled with a vehemence seldom heard in a large, closely built city. Paul and Millicent sat by the fire apparently wrapt in revery, for neither made any attempt at conversation. She had looked forward with a sense of pleasurable dread to this interview and to the confidence he was determined to give her. A complexity of feelings that she could not explain had made her try to evade any re-opening of the subject, but now she felt that it was inevitable. She was still in complete ignorance as to her real sentiments towards this man—being so long secure of herself she imagined naught but the most platonic of friendships could be hers. That scene in the library of a few weeks back which would have been sufficient warning to some women was by Millicent, after viewing each incident in the calmer light of day, attributed to the exaggerated state of her nerves on the evening in question. Surely Mr. Armstrong had not in any way transgressed the bounds of friendship. She was overwrought and excited, and with this conclusion reached, she dismissed all thought of it from her mind, but now with Paul Armstrong opposite her, she did not feel so satisfied.

"How uncheerful we are," she exclaimed at last, rousing herself in a visible effort at conversation. "It must be the weather. Listen to that blast—it reminds me of the wind of destiny which sweeps over some lives carrying with it their every hope of earthly happiness."

"You are much too young," rejoined her companion, "to give way to such morbid imaginings. *Your* life is still before you. Have you ever known real happiness? Pardon me the question, dear, I mean no reflection upon the dead, but, Millicent, could you not begin over again, and with me?" This is asked very softly, very tenderly, but at the other end of the room Cynthia finishes her nocturne with a crash of chords not written by its composer and rises abruptly to her feet.

"Come to the library," she says imperiously, "and help me to hunt up some selections from Ibsen to present at our next meeting. It will improve your mind"—

A pleased but vacuous smile is the youth's sole reply as he dutifully follows the girl from the room and Paul Armstrong is at last alone with Mrs. Faulkner. He rises and stands before her.

"Is it because you think I have no right to say what I am going to

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say that you have avoided me so persistently these past weeks?" he asks. And then he tells his story; there is no need to repeat it, it is becoming such an old story; but alas, how different from the old, old story of love whose recital was wont, in days not so long gone by, to turn the dross of life into gold and make the most commonplace existence reëcho with the music of the spheres.

There had been no dishonor on either side in Armstrong's case, simply the hackneyed plea of incompatibility of temper. He and his wife had agreed to live apart; the law gave them the required permission and in this *fin de siècle* age it is not considered a dishonor to break the solemn vows of marriage provided you can obtain the sanction of the law. Mrs. Faulkner listened without a word to her companion's recital; she tried to speak, to stem the declaration that she felt was impending, but her lips refused to form the words.

"During all these years," the man went on, "no thought of re-marrying has ever entered my mind, nor do I think my wife (Mrs. Faulkner winced at the word wife) has contemplated such a step. You have taught me the falseness of my position, Millicent. I believed love was shut out from me forever, that my heart was dead to what the cynics call the fondness of fools, but now I know this is not so, that on the ruins of my boyhood's error a nobler structure of my life may yet be reared. You will not bid me despair, my darling—you will give me some hope?"

A low cry checked his pleading as Mrs. Faulkner rose to her feet and stood staring at him with an expression of agonized entreaty in her eyes; like a flash from some powerful searchlight the knowledge came to her that she loved this man; not with the filial, calm affection she had bestowed upon her late husband, but fervently and with a passion that made her heart stand still.

She saw now, for the first time, the reason of her indignation at her cousin's calculating heartlessness; she was aghast at the knowledge and shamed less Cynthia should have guessed her secret. In her confusion, fearing to trust her voice, she retired abruptly through the portièred doorway, dismissing him with a gesture of entreaty that checked the words he was about to utter.

A person who does not give way to emotion readily finds it very hard to control her feelings when once they are thoroughly aroused, and safe in the privacy of her own chamber, Millicent Faulkner walked wearily to and fro in a very anguish of despair. She was truly astonished to discover how passionately she loved Paul Armstrong.

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There was humiliation in the thought, a very Marah of bitterness, and she was determined that he should never guess her secret. A woman's strength usually consists in not exposing her weakness, so Mrs. Faulkner resolved to leave town without seeing him again. The resolve once taken she rapidly put it into execution ; no thought of hesitation entered her mind, voluntary martyrdom coming naturally to one of her high-strung, impetuous nature.

The following morning she acquainted Cynthia with her intention and asked her to go with her to Palm Beach for the rest of the season. Fortunately this expedition had been planned earlier in the winter, so that her cousin expressed no surprise at the suddenness of the proposition—whatever she might have thought—but commenced her preparations with an eagerness that the occasion scarcely justified.

" I may as well tell you now that I have accepted Charlie Knox," announced Miss Montagu from the depths of a cavernous trunk. " I gave him a definite answer last night and we are to be married in the early fall. This southern flight of yours occurs most opportunely, for I am only too thankful to escape the raptures of the newly affianced."

Mrs. Faulkner was too deeply engrossed with her own miserable conjectures to give Cynthia's confidences her usual attention. " I am sorry, dear," she forced herself to answer, kindly. " In spite of all that you have said I thought you would marry poor Jack Bradford ;" and Cynthia, as she returned to the mysteries of trunk-packing repeated with a sigh " Poor Jack."

That same morning at the M—— Club where Armstrong spent most of his leisure time, his radiant face was causing some good natured chaffing among his comrades, when a note was brought him from Mrs. Faulkner. He recognized the firm, almost masculine handwriting immediately, and it was with a foreboding of coming evil that he tore open the envelope and read therein the few words asking him not to call until he had received a letter from her. His first impulse was to disregard the request, but thinking better of it he contented himself with sending her a box of magnificent flowers, such as men, in the first reckless hours of love, are inclined to lavish upon their inamoratas, by which generous folly the florist waxeth strong in purse.

But the roses never reached Millicent, for, accompanied by her cousin, she was already on her way to Florida, the land of flowers and thirty-six hours passed before Armstrong received the promised letter. That he possessed his soul in admirable patience during this

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time is the best possible proof that he had left behind him the sunny boundaries of youth and was approaching that sensible, comfortable middle age which knows neither exaltation or despair.

"My dear, dear Friend:—

"If what I am about to say gives you pain, I ask you to forgive me, and if through any unwitting word or action of mine, you were led to make the confession that you did on Thursday afternoon, again I beg of you forgiveness. It was all a mistake—you must see it now as clearly as I. There can be no second marriage for a man who has a wife living, there *should* be none for a woman who has buried the husband to whom she gave the love and freshness of her youth. It is not always in our power to rectify the errors of our early life for, whatever society may condone, there is no evading the law of God nor stilling the voice of conscience. You told me your story, for which mark of confidence, believe me, I am deeply sensible. I can see in it nothing that should prevent you and your wife taking up the broken threads of life and spending many happy years together. Pride alone is keeping you apart. For the sake of our friendship, will you not conquer your pride and attempt a reconciliation. It would please me greatly to know that I had been the means of bringing you together.

"My cousin is called home unexpectedly and as I do not care to return to New York without her, I am going to join some friends of mine who have planned an Egyptian tour. The nomadic life of the desert suits a wanderer like myself. With sincere wishes for your happiness, I remain,

"Yours very cordially,

"MILLICENT FAULKNER."

It was a calm, almost cold letter to read, but its composition had cost the writer many hours of heart-ache; scalding tears had blotted more than one sheet of paper before these proper expressions of friendly regard were obtained, and the sending of this letter was, to Millicent, an act of supreme renunciation.

Three years later, Fate again brought Paul Armstrong and Mrs. Faulkner together. She was stopping at one of those large caravansaries that receive and disgorge so much of cosmopolitan, Parisian life, and they met face to face in the gorgeously frescoed lobby of the great hotel. His wife was with him and as he introduced her to Millicent, there was no trace of embarrassment in his manner. It is not given to men to live on memories of the past.

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"Ethel, I want you to meet Mrs. Faulkner, my best and truest friend."

The woman's fair, proud face shone with the light that is never seen on land or sea as she placed her hand in Millicent's—

"I have been longing to know you ever since Paul told me about your great kindness," she said with a pretty blush, "but dear Mrs. Faulkner, no introduction has been needed to make me consider you as my husband says, our best and truest friend. May we not hope to see you often during our stay in Paris?"

"I am going away this afternoon," replied Millicent, suddenly forming this resolution, "but I will look forward with great pleasure to renewing our acquaintance in New York."

"Still a wanderer," exclaimed Paul, with an expression of genuine regret on his handsome face. Mrs. Faulkner noted how the tired, cynical lines had disappeared and how his eyes, as they rested upon his wife, bespoke a depth of affection that augured well for her future happiness.

"It is too bad that you should be leaving the very day of our arrival. I have wanted you and Ethel to know each other and I am sure she is anxious that you should see her pet treasure, our baby boy who has put his father's nose shamefully out of joint."

"My little Paul," exclaimed Mrs. Armstrong softly in a tone of purest rapture. Mrs. Faulkner murmured some polite regrets; and, for the moment: for the moment only, until it gave way to tender thoughts of the dead, and the consoling remembrance of her own unswerving fidelity, it was with a keener and more pathetic sense of loneliness that she bade them good-bye and ascended the broad marble stairway.

E. M. SMITH.

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LAËNNEC A MARTYR TO SCIENCE.

JUST about three quarters of a century ago a post chaise was making its way one autumn day along the post road that leads from Brest in the northwest of France to Paris. Brest was an important seaport in those days and the route was a much traveled one, but even in Europe the era of good roads had not come as yet. When near Nantes a particularly bad spot in the road brought about an upset of the carriage and precipitated the occupants, a man and woman with their baggage, out into the grassy roadside. Though they ran no little risk the travelers were not hurt and the chaise having been righted with help from a neighboring inn and their baggage replaced, they once more got in and continued their journey. Neither of them had uttered scarcely a word during all the tumult of the unpleasant adventure. As they started off once more on their journey the man said quietly, "We were at the third decade," and they proceeded with the rosary they had been reciting together.

As the scene of the story is in France and the road leads from the northwest we could be reasonably sure at once that the travelers were from Bretagne, for the Bretons are famous for their simple religious faith. We might think that they were simple-minded country folk whose thoughts never rose above their farming or fishing interests and who had been utterly untouched by the spirit of revolution and social unrest and scepticism that had so recently passed over France. As a matter of fact the man was one of the professors in the medical department of the University of Paris. He was returning to his professorial work after an intermission in his duties necessitated by failing health. The traveler was Laënnec, one of the greatest geniuses of the nineteenth century, who had already accomplished more for practical medicine than any man of his generation, and who was destined to become one of the special boasts of his countrymen, while foreigners were to vindicate for him a place among the half dozen greatest physicians of all times.

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(1) This story of Laënnec sounds like one of the usual apocryphal legends that gather around the lives of great men. In this case the details of the legend seem to be authentic, and I give the pedigree of the story as I know it. It was told me five years ago by an old attendant in the medical library of L'Ecole de Medecine at the University of Paris. He became quite confidential when he

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RENÉ-THÉODORE-HYACINTHE LAENNEC.

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At the last meeting of the State Medical Society of New York held in Albany at the end of January of the present year, the president of the society, Doctor Henry L. Elsner of Syracuse, in his annual address devoted some paragraphs to a panegyric of Laënnec. He wished to call attention to what had been accomplished for scientific medicine at the beginning of the last century by a simple observant practitioner. In the course of his references to Laënnec and his work he said :

"It is by no means to be considered an accident that among the greatest advances in medicine made during the century just closed, the introduction of pathological anatomy and auscultation into the practice of medicine at the bedside were both effected by the same clear mind, Laënnec. He is one of the greatest physicians of all time."

He then quoted the opinion of a distinguished English clinician, Professor T. Clifford Allbut, who is well known, especially for his knowledge of the history of medicine.

Professor Allbut is the Regius Professor of Physics (a term about equivalent to our practice of medicine) of Cambridge University, England, and was invited to this country some four years ago as the representative of English medicine to deliver the Lane lectures in San Francisco. During his stay in this country he delivered a lecture at Johns Hopkins University on "Medicine in the Nineteenth Century," in which he said, "Laënnec gives me the impression of being one of the greatest physicians in history ; one who deserves to stand by the side of Hippocrates and Galen, Harvey and Sydenham. Without the advances of pathology (especially Morgagni's work as pointed out in the February number of THE MESSENGER) Laënnec's work could not have been done ; it was a revelation of the anatomy of the internal organs during the life of the patient."

René Theodore Hyacinthe Laënnec, who is thus conceded a place among the world's greatest medical discoverers by foreigners as well as his countrymen, was born February 17, 1781, at Quimper in Bretagne, that provincial home of typical religious simplicity.

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found, to his great surprise, that an American medical student was a Catholic. He said that he heard the story some forty years before from an old doctor who had known Laënnec personally. This would not have been difficult, as Laënnec was dead only seventy years at the time. A slightly different version of the story appears in "*Les Medecins Bretons*," par Docteur Jules Roger, Paris, J. B. Bailliere, 1900. It is to this book, I may say at once, and to Benjamin Ward Richardson's article in the *Aclepiad*, besides the addresses of Dr. Flint and Dr. Otis, that I owe most of my information with regard to Laënnec.

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The faith of the people of the province has become a proverb in France. Towards the end of the nineteenth century, Pasteur said: "The more I know the more nearly does my faith approach that of the Breton peasant. Could I but know it all my faith would doubtless equal even that of the Breton peasant woman." Honest faith and Breton blood go together, but the dispositions they engender do not prevent sincere devotion to science. Laënnec is only one of many natives of Bretagne who have distinguished themselves in the scientific medicine of the present century. The revolution, by disturbing the placid contentment of human minds, is often said to have been one of the great sources of the mental unrest that urged men to scientific discovery in the nineteenth century. Bretagne was among the provinces least affected by the revolutionary spirit. Its people remained faithful to their religion, to the legitimate monarch they still believed to possess rights over them, and to most of the ideas of the old order. Despite this, Bretagne's sons proved worthy of the honest purposes of their ancestors, and the roll of names distinguished in medicine, whose bearers are proud to acknowledge their Breton origin, is long and illustrious.

There was published (see note, p. 50) about a year ago in France a History of Breton Physicians. This work sketches the lives of the physicians of Breton birth from the sixteenth to the twentieth century. Only those of the nineteenth century concern us, but the list even for this single century includes such distinguished names as Broussais, whose ideas in physiology dominated medicine for nearly the whole of the first half of the nineteenth century; Jobert, the famous French surgeon whose reputation was world-wide; Alphonse Guerin, another distinguished surgeon, whose work in the protection of wounds in some respects anticipated that of Lister; Chassaignac, to whose inventive genius surgery owes new means of preventing hemorrhage and purulent infection and who introduced the great principle of surgical drainage; finally Maisonneuve, almost a contemporary, whose name is a household word to the surgeons of the present generation, without mentioning for the moment the subject of this sketch, Laënnec, the greatest of them all. Six greater men never came from one province in the same limited space of time.

Bretagne, "the land of granite covered with oaks" as the Bretons love to call it, may well be proud of its illustrious sons in the century just past. Taken altogether they form a striking example of how much the world owes to the children of the countryside who, born far

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from the hurrying bustle of city life, do not have their energies sapped before the proper time for their display comes. These Bretagne physicians, illustrious discoverers and ever faithful workers, are at the same time a generous tribute to the influence of the simple, honest sincerity of well meaning parents whose religious faith was the well spring of humble model lives that formed a striking example for their descendants. The foundations of many a great reputation were laid in the simple village homes, far from the turmoil and excitement of the fuller life of great cities. The Bretons are but further examples of the fact that for genuine success in life the most precious preparation is residence in the country in childhood and adolescent years. The country districts of Normandy, the province lying just next to Bretagne, have furnished even more than their share of the Paris successes of the century and have seen the Norman country boys the leaders of thought at the capital.

Laënnec's father was a man of culture and intelligence, who, though a lawyer, devoted himself more to literature than his case books. His poetry is said to recall one of his better known compatriots, Desforges-Maillard. Laënnec was but six years old when his mother died. His father seems to have felt himself too much pre-occupied with his own work to assume the education of his son, and so the boy Laënnec was placed under the guardianship of his granduncle, the Abbé Laënnec and lived with him for some years in the parish house at Elliant.

A relative writing of Laënnec after his death says that the boy had the good fortune to be thus happily started on his path in life by a hand that was at once firm and sure. The training given him at this time was calculated to initiate him in the best possible way into those habits of application that made it possible for him to make great discoveries in after life. The boy was delicate besides, and the house of the good old rector-uncle was an excellent place for him, because of its large and airy rooms and the thoroughly hygienic condition in which it was kept. Household hygiene was not as common in those days as in our own and child mortality was higher, but the delicate boy thrived under the favorable conditions.

Besides, the parish house was situated in the midst of a beautiful country. The perfectly regular and rather serious life of the place was singularly well adapted to develop gradually and with due progression the precious faculties of a young, active mind and observant intelligence. This development was accomplished besides without

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any excitement or worry and without any of the violent contrasts or precocious disillusions of city life.

Laënnec passed some four or five years with his granduncle-priest and then went to finish his studies with a brother of his father, Dr. Laënnec, a physician who has left a deservedly honored name. At this time Dr. Laënnec was a member of the Faculty of Medicine at the University of Nantes. The growing boy seems to have been wonderfully successful in his studies, and a number of prizes gained at school show how deeply he was interested in his work. During this time he learned English and German and became really ready to begin the study of the higher sciences. Besides his academic studies Laënnec paid some attention to his uncle in his professional work, and by careful observation laid the foundation of his medical studies. His character as an observer, rather than a student of books, showed itself very early. He devoted himself to the clinical study of cases in the military hospital and was especially interested in the study of anatomy.

In 1800, at the age of nineteen, he went to Paris. It was typical of the man and his careful thoroughness all through life that the first impulse, when he found himself free to work for himself, was to try to make up for what he considered defects in his elementary studies. It must not be forgotten that the ten years of Laënnec's life, from his tenth to his twentieth year, came in the stormy time of the French Revolution and that school regularity was very much disturbed. His first care then was to take up the study of Latin again. He learned to read and write the language with elegance and purity. Later on, occasionally, he delivered his clinical lectures, especially when foreigners were present, in Latin. We shall have the occasion to see before the end of this article, with what easy grace he learned to use it from some passages of the preface of his book written in that language.

He did not allow his accessory studies, however, to interfere with his application to his professional work. He was one of these rare men who knew how to rest his mind by turning it from one occupation to another. When scarcely more than a year in Paris, Laënnec secured the two first prizes for medicine and surgery in the medical department of the University of Paris. In 1804 he wrote two medical theses, one of them in Latin, the other in French. The subject of both was Hippocrates, the great Greek father of medicine, whom Laënnec admired so much and whose method of clinical observation was to prove the key-note of the success of Laënnec's own medical career.

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At this time the Paris school of medicine had two great rival teachers. One of them was Corvisart, who endeavored to keep up the traditions of Hippocrates and taught especially the necessity for careful observation of disease. The other was Pinel, famous in our time mainly for having stricken the manacles from the insane in the asylums of Paris, but who was known to his contemporaries as a great exponent of what may be called "Philosophic Medicine." Corvisart taught principally practical medicine at the bedside; Pinel mainly the theory of medicine by the analysis of diseased conditions and their probable origin.

Needless to say, Laënnec's sympathies were all with Corvisart. He became a favorite pupil of this great master who did so much for scientific medicine by reintroducing the method of percussion, invented nearly half a century before by Auenbrugger, but forgotten and neglected, so that it would surely have been lost, but for the distinguished Frenchman's rehabilitation of its practice. Corvisart was a man of great influence. He had caught Napoleon's eye. The great Emperor of the French had the knack for choosing men worthy of the confidence he wished to place in them. His unerring judgment in this matter led him to select Corvisart as his personal physician at a moment when his selection was of the greatest service to practical medicine, for no one was doing better scientific work at the time, and this quasi-court position at once gave Corvisart's ideas a vogue they would not otherwise have had.

Corvisart's most notable characteristic was a sympathetic encouragement for the work of others, especially in what concerned actual bedside observation. Laënnec was at once put in most favorable circumstances then for his favorite occupation of studying the actualities of disease on the living patient and at the autopsy. For nearly ten years he devoted himself almost exclusively to the care and study of hospital patients. In 1812 he was made physician to the Beaujon Hospital, Paris. Four years later he was transferred to the Necker Hospital, where he was destined to bring his great researches to a successful issue. It was to the Necker Hospital, before long, that students from all over the world flocked to his clinical lectures, in order to keep themselves in touch with the great discoveries the youthful master was making. In spite of rather delicate health Laënnec fulfilled his duties of physician and professor with scrupulous exactitude and with a self-sacrificing devotion that was, unfortunately, to prove serious for his health before very long.

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One of his contemporaries says of him :

"Laënnec was almost an ideal teacher. He talked very easily and his lesson was always arranged with logical method, clearness and simplicity. He disdained utterly all the artifices of oratory. He knew, however, how to give his lectures a charm of their own. It was as if he were holding a conversation with those who heard him and they were interested every moment of the time that he talked, so full were his lectures of practical instruction."

Another of his contemporaries says naively : "At the end of the lesson we did not applaud, because it was not the custom. Very few, however, who heard him once, failed to promise themselves the pleasure of assisting at others of his lectures."

The work on which Laënnec's fame depended and the discovery with which his name, in the words of our great American diagnostician, Austin Flint, the elder, will live to the end of time was concerned with the practice of auscultation. This is the method of listening to the sounds produced in the chest when air is inspired and expired in health and disease, and also, to the sounds produced by the heart and its valves in health and disease. Nearly two centuries ago, in 1705, an old medical writer quoted by Walshe, in his "Treatise on the Diseases of the Lungs and Heart," said very quaintly but very shrewdly, "Who knows but that one may discover the works performed in the several offices and shops of a man's body by the sounds they make and thereby discover what instrument or engine is out of order."

It was just this that Laënnec did. He solved the riddle of the sounds within the human workshop, to continue the quaint old figure, and pointed out which were the results of health and which of disease. Not only this, but he showed the difference between the sounds produced in health and disease by those different engines, the lungs and the heart. The way in which he was led to devote his attention originally to the subject of auscultation is described by Laënnec himself with a simplicity and a modesty so charmingly characteristic of the man, of his thoroughly Christian modesty, of his solicitude for even the slightest susceptibility of others and of his prompt inventive readiness that none of his biographers has been able to resist the temptation to quote his own words with regard to the interesting incident, and so we feel that we must give them here.

He says : "In 1816 I was consulted by a young person who was laboring from the general symptoms of a diseased heart. In her case percussion and the application of the hand (what modern doctors call

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palpation) were of little service because of a considerable degree of stoutness. The other method, that namely of listening to the sounds within the chest by the direct application of the ear to the chest wall, being rendered inadmissible by the age and sex of the patient, I happened to recollect a simple and well-known fact in acoustics and fancied it might be turned to some use on the present occasion. The fact I allude to is the great distinctness with which we hear the scratch of a pin at one end of a piece of wood on applying our ear to the other.

"Immediately on the occurrence of this idea I rolled a quire of paper into a kind of cylinder and applied one end of it to the region of the heart and the other to my ear. I was not a little surprised and pleased to find that I could thereby perceive the action of the heart in a manner much more clear and distinct than I had ever been able to do by the immediate application of the ear.

"From this moment I imagined that the circumstance might furnish means for enabling us to ascertain the character not only of the action of the heart, but of every species of sound produced by the motion of all the thoracic viscera, and consequently for the exploration of the respiration, the voice, the râles and perhaps even the fluctuation of fluid effused in the pleura or pericardium. With this conviction I forthwith commenced at the Necker Hospital a series of observations from which I have been able to deduce a set of new signs of diseases of the chest. These are for the most part certain, simple and prominent, and calculated, perhaps, to render the diagnosis of the diseases of the lungs, heart and pleura as decided and circumstantial as the indications furnished to the surgeon by the finger or sound, in the complaints wherein these are of use."

This is the unassuming way in which Laënnec announces his great discovery. He did not in modern fashion immediately cry "Eureka," and announce the far-reaching importance of his method of diagnosis. For two years he devoted himself to the patient study of the application of his method and the appreciation of its possibilities and its limitations. Then he presented a simple memoir to the French Academy of Sciences on the subject. A committee of three then distinguished members of the Academy, Doctors Portal, Pelletan and Percy were named to investigate the new discovery.

It is rather interesting to realize, though almost needless to say, that the names of these men would be now absolutely unremembered in medical history but for the fortuitous circumstance that made them

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Laënnec's investigators. Such is too often the ephemeralness of contemporary reputation. Fortunately for the committee they reported favorably upon Laënnec's discoveries. It is not always true of new and really great advances in medicine that they are received with proper appreciation upon their first announcement. Even Harvey said of his discovery of the circulation of the blood that he expected no one of any reputation in his own generation to accept it. It is not very surprising to find then in the matter of the Laënnec investigators that there is a cautious reserve in their report, showing that they were not too ready to commit themselves to a decided opinion of the importance of the new discovery, nor to any irretrievable commendation.

The important part of the discovery was supposed to consist in the use of the wooden cylinder which Laënnec came to employ instead of the roll of paper originally used. This wooden cylinder, now familiar to us under the excellent name invented for it by Laënnec himself is the modern single stethoscope. This instrument is of great service. The really important part of Laënnec's work, however, was not the invention of the stethoscope, but the exact observation of the changes of the breath sounds in various forms of chest diseases that could be noted with it.

Laënnec succeeded in pointing out how each one of the various diseases of the heart and lungs might be recognized from every other. Before his time, most of the diseases of the lungs, if accompanied with any tendency to fever particularly, were called lung fever. He showed the difference between bronchitis and pneumonia, pneumonia and pleurisy, pleurisy and the various forms of tuberculosis and even the rarer pathological conditions of the lung, such as cancer or the more familiar conditions usually not associated with fever, emphysema and some of the forms of retraction.

With regard to heart disease it was before Laënnec's discovery almost a sealed chapter in practical medicine. It was known that people died from heart disease often and not infrequently without much warning. The possibility that heart conditions could be separated one from another, and that some of them could be proved to be comparatively harmless, some of them liable to cause lingering illness while others were surely associated with the probability of sudden fatal termination was not even dreamed of. It is to Laënnec's introduction of auscultation that modern medicine owes all its exacter knowledge of heart lesions and their significance.

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Almost at once Laënnec's method of auscultation attracted widespread attention. From Germany, from Italy, from England, even from the United States, in those days when our medical men had so few opportunities to go abroad, medical students and physicians went to Paris to study the method under the direction of the master himself and to learn from him his admirable technique of auscultation. Those who came found that the main thing to be seen was the patient observation given to every case and Laënnec's admirably complete examination of each condition. The services to diagnosis rendered by the method were worthy of the enthusiasm it aroused. Only the work of Pasteur has attracted corresponding attention during the nineteenth century. Physicians practise auscultation so much as a matter of course now that it is hard to understand what an extreme novelty it was in 1820 and how much it added to the confidence of practitioners in their diagnosis of chest diseases.

Bouilland said with an enthusiasm that does not go beyond literal truth, "A sense was lacking in medicine and I would say if I dared that Laënnec the creator, by a sort of divine delegation of a new sense, supplied the long-felt want. The sense which medicine lacked was hearing. Sight and touch had already been developed in the service of medical diagnosis. Hearing was more important than the other two senses and in giving it to scientific medicine Laënnec disclosed a new world of knowledge destined to complete the rising science of diagnosis."

Henri Roger said: "Laënnec in placing his ear on the chest of his patient heard for the first time in the history of human disease the cry of suffering organs. First of all, he learned to know the variations in their cries and the expressive modulations of the air-carrying tubes and the orifices of the heart that indicate the points where all is not well. He was the first to understand and to make others realize the significance of this pathological language, which, until then, had been misunderstood, or rather, scarcely listened too. Henceforth, the practitioner of medicine, endowed with one sense more than before and with his power of investigation materially increased, could read for himself the alterations hidden in the depths of the organism. His ear opened to the mind a new world in medical science." The freely expressed opinions of distinguished German, English and American physicians show that these enthusiastic praises from his French compatriots are well deserved by Laënnec for the beautifully simple, yet wonderfully fecund method that he placed before the medical profession in all its completeness.

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In sketching the lives of Pasteur and Claude Bernard and Theodore Schwann and Ramon y Cajal, in previous numbers of THE MESSENGER and of the *Catholic World*, I pointed out that they were all what would be called handy men, that is, they were able to use their hands with an artisan's skill. Laënnec is another example of this tendency to handiness in scientific discoverers. The first employment of the stethoscope by rolling up sheets of paper is of itself a sign of his readiness of invention. He made his own stethoscopes by hand and liked to spend his leisure time fashioning them carefully and even ornately. One of the stethoscopes certainly used by him and probably made by himself is to be seen at the Museum of the College of Physicians of Philadelphia.

After three years of study and patient investigation of the uses of auscultation in pulmonary and cardiac diagnosis, Laënnec wrote his book on the subject. This is an immortal work—a true classic in its simplicity and in its complete treatment of the subject. We have had thousands of books written on the subject since Laënnec's time, and yet no doctor could do better at the present moment than study Laënnec's two comparatively small volumes in order to learn the art of physical diagnosis.

It is a characteristic of genius to give a completeness to work that endows it with an enduring independent vitality. Almost innumerable disciples follow in the footsteps of the master and each thinks he adds something to the fullness of the revelation made by the master. At the end of a century the fourth generation finds that scarcely anything has been added and that the master's work alone stands out, not merely as the great central fact of the new theory or doctrine, but as the absolute vital entity to which the other supposed discoveries are only adventitious and not entirely indispensable accessories.

Dr. Austin Flint, the elder, admittedly one of the greatest diagnosticians in pulmonary and heart diseases that we have ever had in America, said on this subject: "Suffice it to say here that, although during the forty years that have elapsed since the publication of Laënnec's works the application of physical exploration has been considerably extended and rendered more complete in many of its details, the fundamental truths presented by the discoverer of auscultation not only remain as a basis of the new science, but for a large portion of the existing superstructure. Let the student become familiar with all that is now known on this subject, and he will then read the writings of

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Laënnec with amazement that there remained so little to be altered or added."

Laënnec's unremitting devotion to his hospital work finally impaired his health. He was never robust and strangers who came to Paris and saw him for the first time wondered that he should be able to stand the labor that he required of himself. Our portrait of him gives a good impression of his ascetic delicacy ; it conveys besides a certain wistfulness the look of one close to human suffering and unable to do all that he would wish to relieve it. Long before his discovery of the mysteries of auscultation, he had accomplished results that of themselves and without his subsequent master discovery would have given him an enduring name in medical literature. Laënnec's genius enabled him to make a really great discovery, but Laënnec's talent, the principal part of which was an inexhaustible faculty for untiring labor, an infinite capacity for taking pains with all that he did, enabled him to make a number of smaller discoveries any one of which would have given a great reputation to a lesser man.

Some idea of the amount of work that he did in preparing himself for the observations that were to result in his discovery may be gathered from details of his earlier career. During the first three years of his attendance at La Charité Hospital in Paris he drew up a minute history of nearly four hundred cases of disease. As early as 1805 he read a paper on hydatid cysts. These cysts were formerly thought to be hollow tumors formed within the tissues themselves somewhat as other cystic tumors are formed. Laënnec showed conclusively that their origin was entirely due to certain worms that had become parasites in human beings. The cysts instead of being tumors were really one stage of the worm's existence and had an organization and an independent existence of their own. He gave an exact description of them and even showed that there were several species of the parasite and described the different changes that various forms produced in the human tissues. This study of the hydatid parasites remains a remarkable contribution to medicine down even to our own day.

During these early years Laënnec devoted himself particularly to the study of pathology. Like all the men who have made great discoveries in medicine he realized that all true medical advance must be founded on actual observation of the changes caused by disease in the tissues, and that this knowledge can only be obtained in the autopsy room. For years he devoted himself to the faithful study of the tis-

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sues of patients dead from various forms of disease. He wrote as the result of this work a treatise on peritonitis that was a distinct advance over anything known before his time and that, in the words of Benjamin Ward Richardson, "as a pathological study was shrewdly in anticipation of the later work of one who became his most formidable rival, the famous Broussais."

From the peritoneum his attention was attracted to the liver. As early as 1804 he wrote a description of the membranes of the liver. Pathological changes in the liver continued to occupy his attention for some time, and it is to him we owe the name cirrhosis of the liver, as a term for the changes which are produced by alcohol in this gland. Alcoholic cirrhosis is often spoken of as Laënnec's cirrhosis of the liver, and he was the first to realize the significance of the changes in the organ, their etiology and the reason for the symptoms that usually accompany this condition. This work alone would have been sufficient to have made Laënnec's name a permanent fixture in medical literature.

During the early years of Laënnec's career at Paris, the French Anatomical Society was founded and Laënnec became a prominent member of it. Corvisart, who was the moving spirit in the society, was at this time—the early years of the nineteenth century—doing his greatest teaching at the medical school of the University of Paris. He was Laënnec's master, and was at the height of his glory. It was a constant source of surprise to his students to note how well the master's diagnosis agreed with post mortem findings. This is, after all, the only true criterion of scientific diagnosis. It is not surprising that the strict application of this practical method of control of medical theory soon gave rise to a series of distinct advances in medical knowledge of the greatest importance.

Discussions with regard to cases were frequent and Laënnec took a prominent part in them. His knowledge of medicine was broadening in this great field of practice, and he was chosen as one of the contributors to the *Dictionnaire des Sciences Medicales*. His articles for this work contained some original matter of great value and suggestive views of notable importance. Laënnec was the first to give a description of carcinoma encephaloides and certain especially malignant forms of cancers. He showed the distinction between pigmented spots of benignant character and those that were due to malignant disease.

"After all, however," says Benjamin Ward Richardson, "the grand reputation of Laënnec must rest on his one immortal work. It

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is not too much to say that any man of good intelligence could have written the other memoirs. No one less than a Laënnec could have written the 'Treatise on Mediate Auscultation and the Use of the Stethoscope.' The true student of medicine who never wears out reads this original work of Laënnec once in two years, at least so long as he is in practice and takes a living interest in the subject of which it treats. It ranks equally with the original works of Vesalius, Harvey and Bichat and as a section of medical literature is quite equal to any section of Hippocrates." (1)

Some quotations from the Latin preface to the book will serve to show that Laënnec appreciated the value of the discovery he had made for the diagnosis of chest diseases, yet that he did not expect it to be taken up enthusiastically at once, and in his modest way he adds that he shall be satisfied if it should serve to save but one human being from suffering and death. (2).

Unfortunately, as we have said, Laënnec's untiring devotion for

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(1) The full title of this work of Laënnec's is "De l'auscultation mediate ou Traité du Diagnostic des maladies des Poumons et du cœur par R. T. H. Laennec." Its modest motto is the Greek sentence: *Μέγα δὲ μερος ἡγεῦμαι τῆς τεχνῆς εἶναι τὸ δύνασθαι σκοπεῖν.* The most important part of an art is to be able to observe properly. The book was published in Paris Chez J. A. Brosson et J. S. Chandé, Libraires, rue Pierre-Sarrazin No. 9, 1819.

(2) "Imo neminem hanc methodum expertum deinceps cum Baglivio dicturum esse spero. O quantum difficile est dignoscere morbos pulmonum."

"Nostra enim *ætas incuriosa* quoque *suorum;* (the italics are Laënnec's own) et si quid novi ab homine coævo in medio ponitur, risu ut plurimum ineptisque cavillationibus excipiunt; quippe facilius est aspernari quam experiri."

"Hoc mihi satis est quod bonis doctisque viris nonnullis acceptam ægrotisque multis utilem, hanc methodum fore confidere possim; hominem unum ereptum orco dulce dignumque meæ atque etiam majoris operæ pretium præmium fore existimem."

"I may say that no one who has made himself expert with this method will after this have occasion to say with Baglivi, O! how difficult it is to diagnose diseases of the lungs."

"For our generation is not inquisitive as to what is being accomplished by its own sons. Claims of new discoveries made by contemporaries are apt for the most part to be met by smiles and mocking remarks. It is always easier to condemn than to test by actual experience."

"It suffices for me if I can only feel sure that this method shall commend itself to a few worthy and learned men who will make it of use to many patients. I shall consider it ample, yea, more than sufficient reward for my labor if it should prove the means by which a single human being is snatched from untimely death."

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nearly twenty years to medical investigation caused his health to give way. It is painful to realize that in the full tide of the success of his great labors, when the value of his work was only just beginning to be properly appreciated and when he had attained a position such as would satisfy even lofty ambitions, his nerves gave way and he had many of the typical melancholic symptoms that disturb the modern neurasthenic. Fortunately, his habits of life always extremely abstemious and his liking for outdoor sports had been a safeguard for him. He retired to the country and for nearly two years spent most of his time in the open air.

It was not long before surcease from intellectual labor and indulgence in field sport restored him to health and to activity. He foresaw, however, that to go back to the city and to his scientific work would almost surely lead to another breakdown. One of his biographers states that it was the great regard which he had for his family and the powerful influence of his religious principles that alone had sufficient weight to make him leave his retreat in the country. After an absence of two years then he returned to Paris and once more took up his hospital duties.

After his return he received the appointment of physician to the Duchesse de Berri. One of the main objections to this position in Laënnec's mind seems to have been the necessity for occasionally wearing court dress with a sword and regalia. Ordinarily he went dressed very plainly and it was noted that, when men of much less authority and much less practice used their own carriage, he usually took a hired cab. His position at court gave him enough influence to bring about the proper recognition of his merit as a teacher. At this time his lectures on auscultation, though he held no regular professorship, were crowded by students from all nations. The year after his return to Paris he was appointed Professor of Medicine in the College of France and afterwards of clinical medicine at the Hospital La Charité where he had made his own studies as a medical student.

About this time he was offered a position of importance as a member of the Royal Council of Public Instruction. This he refused, however, because it would deprive him of some of the precious time that he wished to devote to the further investigation of important subjects in clinical medicine and especially to the elaboration of his method of auscultation.

It was not long, however, before Laënnec's many labors began to tell on his health once more. His practice after his return to health

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and his attachment to the court became large and lucrative. It is characteristic of the man and his ways that he frequently refused, owing to lack of time, to go to see wealthy patients, from whom he would have received large fees, but it is said that he never refused to go to see a poor patient. His hospital patients always received the most solicitous attention and his time was almost entirely at their disposal. It was not long before Laënnec himself who had taught modern physicians so much about the diagnosis of pulmonary disease, began evidently to suffer from pulmonary disease himself. There seems no doubt now but that almost constant association with tuberculous patients in an overworked subject inclined naturally to be of underweight, and therefore especially susceptible, led to the contraction of the disease.

After about four years in Paris a dry, hard cough developed insidiously, gradually increased in annoyance and finally grew so serious as to demand a return once more to his native Bretagne. He lost flesh, became subject to intermittent attacks of fever and suffered from some pleuritic pains. For some time after his return to his native air, he improved. He was treated by the usual method employed at the time whenever fever accompanied any ailment. Venisection was the main part of what was then called the antiphlogistic treatment. Needless to say he did not improve. He was suffering from exhausting disease and the treatment became really an accessory to further exhaustion. Six months after the second edition of his book was published, in 1826, he passed away.

Laënnec's contemporaries are all agreed in the highest praise of his personal character. He was mild and agreeable in his manners and of a quiet and even temper. His conversation was lively and full of quiet humor and his friends often said that they never came away from a conversation with him without having learned something. Towards the end of his life when his great reputation caused him to be honored by medical men from all over the world, and when his reputation made him the lion of the hour, he lost none of his natural humility and kindness of heart. He was remarkable, especially, for his great kindness and courtesy to foreigners and he is said to have taken especial care to make himself understood by English-speaking medical visitors.

It must be confessed that he was somewhat less popular with his contemporaries who did not belong to his immediate circle of friends and students. One of the reasons for this was his genius which no generation seems ready to acknowledge in any of its members.

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Another reason was his continued misunderstanding with Broussais. Broussais was the medical theorist of the hour and medical theories have always been popular, while medical observation has had to wait for due recognition. There were undoubtedly good points in Broussais's theories that Laënnec failed to appreciate. This is the only blot on a perfect career, taking it all in all whether as man or as physician. It can easily be understood with what impatience Laënnec, entirely devoted himself to observation, would take up the study of what he considered mere theory and it is easy to forgive him his lack of appreciation.

Benjamin Ward Richardson says: "It was a common saying regarding Laënnec by his compeers that while he was without a rival in diagnosis he was not a good practitioner, which means that he was not a good practitioner according to their ideas of practice, heroic and fearful. To us, Laënnec would now be a practitioner very heroic, so much so, that I doubt if any medical man living would, for the life of him, take some of his prescriptions. But in his own time, when so little was known of the great system of natural cure, he would be easily out of court. It was amply sufficient against him that he had a glimmering of the truth as to the existence of a considerable run of cases of organic disease for which the so-called practice of remedial cure by drugs, bloodlettings and other heroic plans, could do no good but was likely to do grievous harm." We are reminded of Morgagni's refusal to permit bloodletting in his own case, though he practised it himself on others. Like Laënnec, Morgagni seems to have doubted the supposed efficacy of bloodletting at a time when unfortunately all medical men were agreed that it was the sovereign remedy.

If Laënnec was not popular with his immediate contemporaries, succeeding generations have more than made up for the seeming neglect. Less than twenty-five years after his death, Austin Flint, here in America, hailed him as one of the five or six greatest medical men of all times. Forty years after his death, Professor Chauffard, himself one of the distinguished medical men of the nineteenth century, said:

"Without exaggeration we can call the glory which has come to French medicine because of the great discovery of auscultation a national honor. It must be conceded that for a long time before Laënnec, the great man of medicine, those to whom medical science owed its ground-breaking work did not belong to France. Harvey, Haller

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and Morgagni had made the investigations on which are founded the circulation of the blood, experimental physiology and pathological anatomy in other lands than ours. It almost seemed that we were lacking in the fecund possibilities of daring and successful initiative. Auscultation, however, as it came to us perfect from the hands of Laënnec, has given us a striking revenge for any objections foreigners might make to our apathy. This discovery has rendered the scientific medicine of the world our tributary for all time. It was an immortal creation and its effects will never fail to be felt. More than this it will never be merely an historical reminiscence, because of the fact that it guided men aright, but it will in its actuality remain as an aid and diagnostic auxiliary. Auscultation will not disappear, but with medical science itself and with this stage of our civilization which guides, directs and enlightens it."

Laënnec was known for his simple Bretagne faith, for his humble piety and for uniformly consistent devotion to the Catholic Church, of which he was so faithful a member. His charity was well known, and while his purse was ever ready to assist the needy, he did not hesitate to give to the poor what was so much more precious to him, and it may be said to the world also, than money—his time. After his death, and only then, the extent of his charity became known.

Dr. Austin Flint said of him: "Laënnec's life affords an instance among many others disproving the vulgar error that the pursuits of science are unfavorable to religious faith. He lived and died a firm believer in the truths of Christianity. He was a truly moral and a sincerely religious man."

Of his death, his contemporary, Bayle, who is one of his biographers and who had been his friend from early youth, said:

"His death was that of a true Christian, supported by the hope of a better life, prepared by the constant practice of virtue; he saw his end approach with composure and resignation. His religious principles, imbibed with his earliest knowledge, were strengthened by the conviction of his maturer reason. He took no pains to conceal his religious sentiments when they were disadvantageous to his worldly interests and he made no display of them when their avowal might have contributed to favor and advancement." Surely in these few lines there is sketched a picture of ideal Christian manhood. There are those who think it wonderful to find it in a man of genius as great as Laënnec. It should not be surprising, however, for surely genius can bow in acknowledgment to its Creator.

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Shortly after the death of Pasteur it was well said that two of the greatest medical scientists of the nineteenth century have given to the physicians of France a magnificent, encouraging and comforting example. Almost needless to say these two were Laënnec and Pasteur, and their example is not for France alone, but for the whole medical world. They were living nineteenth century answers to the advocates of free thought who would say that religious belief and especially Catholic faith make men sterile in the realm of scientific thought.

No better ending to this sketch of Laënnec's life seems possible than the conclusion of Dr. Austin Flint's address to his students in New Orleans, already so often quoted from. It has about it the ring of the true metal of sincere Christian manhood and unselfish devotion to a humanitarian profession.

"The career of the distinguished man whose biography has been our theme on this occasion, is preëminently worthy of admiration. In his character were beautifully blended the finest intellectual and moral qualities of our nature. With mental powers of the highest order were combined simplicity, modesty, purity and disinterestedness in such measure that we feel he was a man to be loved not less than admired. His zeal and industry in scientific pursuits were based on the love of truth for its own sake and a desire to be useful to his fellow men. To these motives to exertion much of his success is to be attributed. Mere intellectual ability and acquirements do not qualify either to make or to appreciate important scientific discoveries. The mind must rise above the obstructions of self-love, jealousy and selfish aims. Hence it is that most of those who have attained to true eminence in the various paths of scientific research have been distinguished for excellencies of the heart as well as of the head. The example of Laënnec is worthy of our imitation. His superior natural gifts we can only admire, but we can imitate the industry without which his genius would have been fruitless. Let us show our reverence to the memory of Laënnec by endeavoring to follow humbly in his footsteps." *Quod faustum vertat!*

JAMES J. WALSH, Ph.D., LL.D., M.D.

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PILGRIM-WALKS IN ROME.

IV. To the Coliseum and Palatine.

(*Continued.*)

I.—VIA DEI SERPENTI.—ST. BENEDICT JOSEPH LABRE.—ST. JOHN BERCHMANS.

From the Quirinal there is a direct road to the Coliseum by the Via della Consulta and Via dei Serpenti, crossing the Via Nazionale.

In a small house in the Via dei Serpenti (No. 3) died *St. Benedict Joseph Labre*, the holy mendicant, on April 16, 1783. His favorite church was the neighboring one of *S. Maria in Monti*, and there, as he knelt before the Blessed Sacrament on the day above mentioned, he felt that his end was near. Rising, he staggered to the church door, and, unable to proceed further, sat down on the door-steps, where his agony began. A kind friend, who happened to be passing, took compassion on him and carried him to his own house near the church, where the saint breathed forth his pure soul to God that same evening at the early age of thirty-three years.

He was born in the diocese of Boulogne, France, in 1748, of parents pious and in easy circumstances. A saint from his childhood, his one desire was to consecrate himself to God in some austere religious order, and he became a novice first of the Carthusians, then of the Trappists, but in both cases was compelled to leave because of his frail constitution. In the world he resolved to lead a life of absolute poverty and severe penance; so, renouncing his home and the comforts of life, he wandered through Europe as a mendicant pilgrim from sanctuary to sanctuary, living on the scraps of food that were given him as alms, and sleeping on the bare ground. In 1777 he came to Rome, never to leave it up to the time of his death, except for an annual pilgrimage to Loretto. His time was spent in prayer in the different churches of the Holy City (chiefly in the Gesù and S. Maria in Monti) and in works of charity to the poor, for whom he begged alms, whose children he catechized, and whom he taught by his holy example to bear with resignation their hard lot. At night he retired for a short rest to some church porch, but more frequently to the Coliseum, where he was favored with heavenly visions. He was canonized by Pope Leo XIII in 1881, and his shrine is in his favorite

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church of S. Maria in Monti. The room where he died, at No. 3, Via dei Serpenti, may be visited.

On the steps of S. Maria in Monti, where St. Benedict Joseph Labre fell into his agony, *St. John Berchmans*, the young Jesuit scholastic, preached a sermon to the people, under circumstances described by Father Goldie in his life of the saint, page 179. The church stands in a thickly populated and poor quarter of the city. The young saint, accompanied by another scholastic, placed a table on or near the church steps to serve as a pulpit; but some rough men of the street, who were playing at ball, seized hold of the table, telling them they would have none of their preaching, as they wanted to continue their game. St. John did not answer a word, but entered the church, threw himself on his knees, and after a short prayer, came out again resolved to begin his discourse. His companion was timid and warned him that there would be a disturbance. "Do not be afraid," answered the saint, "I have confidence in our Lady, and the moment I begin they will leave off their game and come and listen to me." He got on the table, and while he was saying the Hail Mary as the opening prayer, the players left their game and all gathered round to hear. When the sermon was over, the audience, deeply impressed, escorted the two young religious back to the Roman College.

In the house adjoining S. Maria in Monti lived *St. Alphonsus Liguori* during his stay in Rome in the time of Clement XIII. Had we met him in the street, without knowing him to be a saint, we should have been impressed at the sight of the holy man, as Tannoja, his biographer, describes him, "clad in an old mantle patched all over, with a cassock in the same condition. Such poverty was itself a sermon, for all knew his noble birth and were confounded to see him thus clothed like a beggar."

Opposite the church of S. Maria in Monti was the convent of Farnesian nuns, known as *Sepolte vive*, "buried alive," who lived entirely cut off from all communication with the outer world, spending their time in prayer, works of penance, and perpetual adoration of the Blessed Sacrament. Their convent home has been razed to the ground by the Italian government since 1870, to make way for modern tenement houses, and the good religious have been sent adrift.

Near the same church is a piazza with a fountain, and on one side of the square will be noticed the new Ruthenian College, founded by the present Emperor of Austria, and placed under the care of the Jesuit Fathers.

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II.—THE COLISEUM, OR FLAVIAN AMPHITHEATRE.

If every part of the soil of Rome is sacred, because reddened with the blood of the Martyrs, that of the Coliseum is especially holy, and so to prevent this battlefield of the first soldiers of Christ, saturated with their blood, from being trodden under the feet of the tourist and the curious, the Popes caused the arena to be covered with fifteen feet of sand. The present masters of Rome, who have no respect for holy ground, have defaced the Stations of the Cross that once stood here, and grubbed up the arena in search of ancient substructures and passages, looking also for pagan relics, interested, says Father Anderdon, if they can find the jaw bone of some defunct hyena.

The colossal pile before us, "which for magnitude can only be compared to the pyramids of Egypt, and which is perhaps the most striking monument at once of the material and the moral degradation of Rome under the empire," was commenced by the Emperor Vespasian in A. D. 72, and finished by his son, Titus, in A. D. 80. The captive Jews, led in chains to Rome after the destruction of Jerusalem, (1) were employed on its construction, amid terrible hardships, the Coliseum being thus a monument of their sufferings and tears, as Jerusalem, levelled to the ground, is a symbol of their rejection.

The outline of the building is elliptic, the exterior length being 607 feet, and its breadth 512 feet: it is pierced with 80 vaulted openings or "vomitories" in the ground story, over which are superimposed on the exterior face three other stories, the whole rising perpendicularly to a height of 159 feet. The arena is 253 by 153 feet and covers extensive substructures provided for the needs and machinery of gladiatorial displays. A system of awnings was provided for shading the entire interior. It is estimated that the Coliseum provided seats for 87,000 spectators. The exterior of the building is faced with blocks of travertine: the interior is built of brick and was covered with marble.

The dedication lasted a hundred days; several thousand gladiators were killed, "butchered to make a Roman holiday";—five thousand wild beasts were destroyed, and a naval battle was fought in the amphitheatre, which, by means of inundation, was converted into a lake. The unhappy gladiators were chiefly captives or slaves from northern barbarous races, condemned to fight to the death to amuse the Emperor and the Roman people.

"We, who wander among the ruined arches of the Coliseum," says

(1) Josephus says over one million Jews perished in the siege, and 97,000 were sold as slaves or reserved for the amphitheatre.

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Father Anderdon, S. J., "find a difficulty in picturing to the imagination what it was in the days of its splendor. The rough massy blocks of travertine, now crumbling and exposed, were overlaid, within and without the building, with white marble. The external walls were adorned with numerous marble statues that stood beneath the arches. Within, the benches went circling round tier after tier till they reached a height that was only less imposing than the lateral extent. Nothing met the eye that was not gorgeous, gay, artistic, costly and luxurious. The Emperor is there seated on the cushioned marble under a silken canopy; one of the most prominent portions of the magnificent oval sweep is allotted to the Vestals, who sit there in their spotless white robes, complacent or excited spectators of the bloodshed; the stately Senate is there, and the company of the Roman knights; matrons in rich attire; all that Rome holds of honored in society, eminent in literature and art, valorous in war." (*Evenings with the Saints*, p. 18). In the upper tiers were the Roman people.

Cardinal Wiseman's description of the Coliseum may be read in *Fabiola*, p. 273 and p. 276.

In the arena, where we are standing, Christian martyrs have knelt with their eyes fixed on the ground, while some 90,000 spectators awaited with impatience the shedding of their blood, and yelled in maddening excitement "The Christians to the lions." Tender Virgins have stood there, young men, too, and boys of noble aspect, with their eyes fixed on heaven, fearless in the midst of that sea of human passions, undismayed by the roars of the savage beasts that were pacing their dens close by.

"What a spectacle it was, savage and sublime! The rays of a brilliant sun inundated the vast edifice with its light; marbles, columns, statues—all were resplendent. The awning with its graceful undulations cooled the scorching rays of the sun and tempered its brilliancy. . . . A sacrifice to Jupiter is first offered in presence of the Emperor. . . . Then the signal is given for another sacrifice. It is not Cæsar, but a young girl, one of the Vestal virgins, who stands and gives the sign. At once the dens encircling the arena are opened, and with bounds, as if of joy at regaining their liberty, the savage beasts, not yet heeding their victims, traverse the whole space again and again. One tiger stands; its attention is arrested. Suddenly all are motionless. They advance stealthily at first as if in fear A bound! and the martyr's soul is in the embrace of his God." (*Irish Monthly*, 1899, p. 375).

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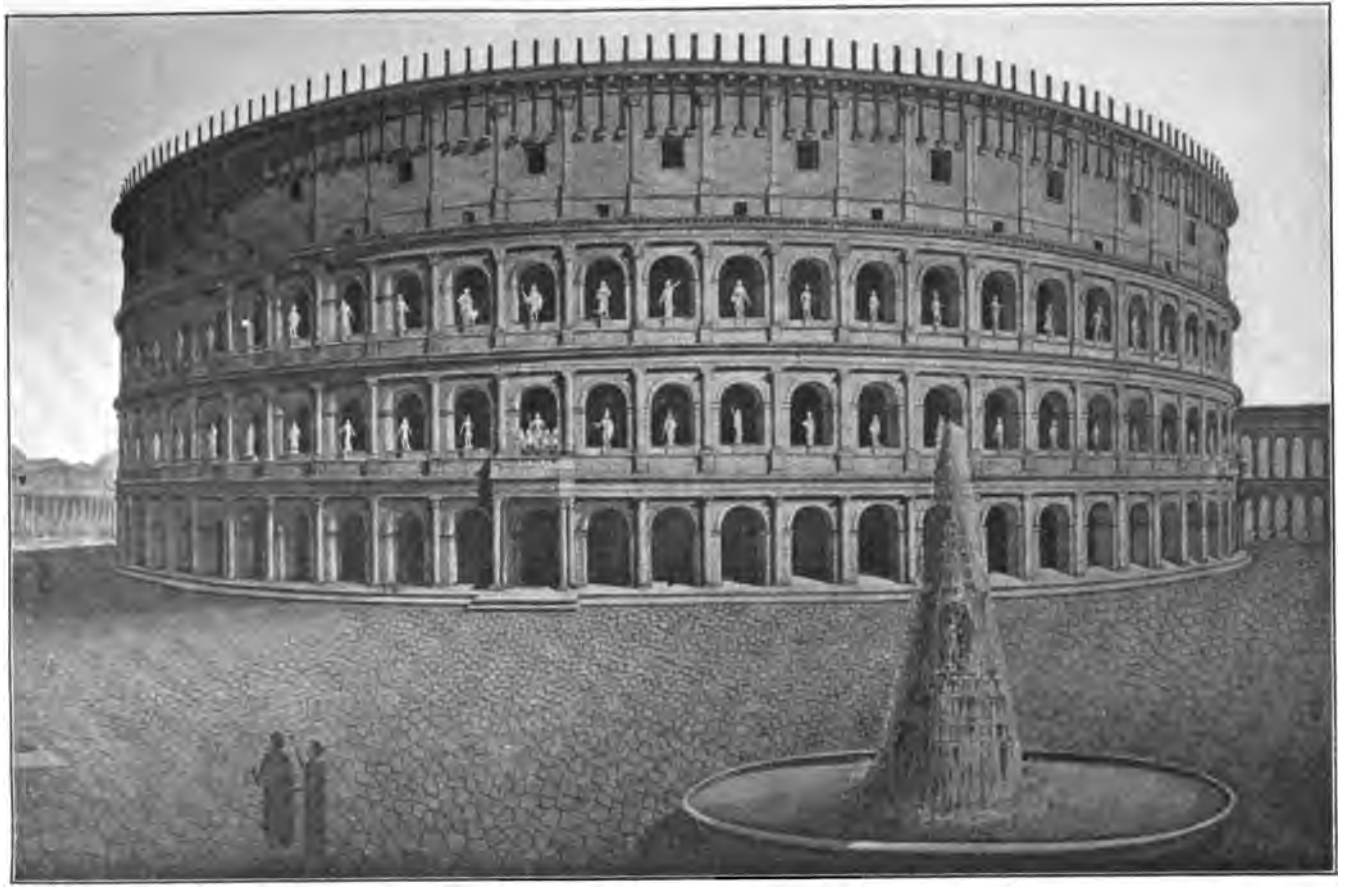

THE COLISEUM AND META SUDANTE.

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THE COLISEUM, SEEN FROM THE ARCH OF TITUS.

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III.—MARTYRS OF THE COLISEUM.

In the persecution of the Emperor Trajan, *St. Ignatius*, Bishop of Antioch and disciple of St. John the Evangelist, was condemned to death. There was a tradition in the east that he was the little child whom our Saviour set in the midst of His disciples as a pattern of humility, simplicity and innocence. Now advanced in years he was thrown into chains and brought to Rome. He knew the fate that awaited him in that city, and was full of holy impatience to shed his blood. "May those beasts," he says to his brethren, "be my gain, which are in readiness for me! I will provoke and coax them to devour me quickly and not to be afraid of me, as they are of some whom they will not touch. Should they be unwilling, I will compel them. Bear with me: I know what is my gain. Now I begin to be a disciple. Of nothing of things visible or invisible am I ambitious, save to gain Christ. Whether it is fire or the cross, the assault of wild beasts, the wrenching of my bones, the crunching of my limbs, the crushing of my whole body, let the tortures of the devil all assail me, if I do but gain Christ Jesus."

He reached Rome on the last day of the annual games and was conducted to the amphitheatre. There he knelt in the arena, while some 70,000 or 80,000 spectators scream excitedly, "The Christian to the lions!" The glorious champion of the Faith raising his eyes to heaven, murmured the words, "I am the wheat of the Lord; I must be ground by the teeth of the lions to become the bread of the Lord Jesus Christ." Two lions were instantly let loose from the dens: they rushed on him, tore him to pieces and devoured the limbs amidst the applause of the people, A.D. 107.

After his glorious combat nothing was found of him but the larger bones and a portion of the skull. These, St. John Chrysostom relates, (see MESSENGER, p. 38) were gathered up with pious care by the Christian bystanders, and "borne in triumph on the shoulders of all the cities from Rome to Antioch." In 637, when Antioch fell into the hands of the infidel Saracen, these precious relics were brought back to Rome, and are now under the high altar of S. Clemente. A part of the skull is at the Gesù, and a relic of the arm at S. Maria del Popolo.

SS. Abdon and Sennen, two noble Persians, who came to Rome in the persecution of Decius, A. D. 250, nobly confessed the faith, being cruelly tormented and were finally beheaded in the Coliseum. Their remains were exposed to public insult at the foot of the gigantic statue

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of Nero-Apollo or "Colossus of the Sun" (the base of which may still be seen close to the Coliseum), till they were rescued by the Christians and buried in the cemetery *Ad Ursum Pileatum*. They are at present under the high altar of S. Marco.

In the year 303, *St. Vitus*, a boy of twelve of noble birth, who had been instructed in the Christian faith, *St. Crescentia*, his former nurse and *St. Modestus*, her husband, after suffering many cruel tortures were exposed to the wild beasts in the amphitheatre in presence, it is said, of Diocletian. The arm of St. Vitus is preserved in his church near St. Mary Major, and his intercession is invoked in many forms of painful disease.

Of the other martyrs who suffered in the Coliseum little is known: Father Bonavenia (*Guida di Roma*, p. 222) gives the names of SS. Eustachius, Julius, Marius, Martina, Tutiana, Prisca.

Piazza (*Emerologio Sacro*, I, p. 196) mentions 260 martyrs, who were condemned to work in the pozzolana pits outside the Porta Salara, and finally put to a cruel death in the Coliseum. They were buried by the Christians in the cemetery known as *Ad Clivum Cucumeris*, but their relics have been transferred to S. Martina in Foro and other churches in Rome.

Two large inscriptions placed on the Coliseum by Clement X in the Jubilee of 1675, speak of the amphitheatre as ennobled with the blood of *countless martyrs*. "Amphitheatrum Flavium non tam operis mole et artificio—quam sacro innumerabilium Martyrum cruore illustre, etc." (See Piazza. *Ibid.*)

The cruel scenes of the Coliseum were but the close of a prolonged series of tortures explained above in our visit to *S. Maria in Macello Martyrum*. After being scourged and tortured on the rack, the martyrs were finally summoned from their prison to the combat in the arena. They hastily embraced and bade each other a last farewell on earth. "They entered the arena, or pit of the Coliseum, opposite the imperial seat, and had to pass between two files of *venatores*, or huntsmen, who had the care of the wild beasts, each armed with a heavy whip wherewith he inflicted a blow on every one, as he went by him. Then they were brought forward, singly or in groups, as the people desired, or the directors of the spectacle chose. "Sometimes the intended prey was placed on an elevated platform to be more conspicuous; at another time he was tied up to a post to be more helpless. One encounter with a single wild beast often finished the martyr's course; while occasionally three or four were successively

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let loose, without their inflicting a mortal wound. The confessor was then either remanded to prison for further torments, or taken back to the *spoliatorium* (*i.e.* the press-room, where their fetters and chains had been removed) where the gladiators' apprentices amused themselves with dispatching him." (Cardinal Wiseman, *Fabiola*, chap. 23.)

IV.—SAINTS AT THE COLISEUM.

As late as the year 404, *i. e.* seventy-five years after Constantine had forbidden all human butchery in the amphitheatre, gladiatorial fights still went on, for the old passion could not be uprooted from the populace, in spite of their conversion to Christianity. On one public occasion in 404, while the gladiatorial shows where proceeding, St. *Telemachus*, an Eastern monk, threw himself into the arena to try to stop the bloodshed. The mob, infuriated at his interference, stoned him to death. This induced the Emperor Honorius to suppress the cruel performances forever.

St. Gregory the Great, whose home on the Cœlian was so near to the Coliseum, must often have come here to venerate the memory of the martyrs. A story is told of his reverence for the very dust of this amphitheatre, when he was raised to the throne of St. Peter. The ambassadors of the Emperor Mauritius being in Rome, asked him for some relics of martyrs to take back with them to the churches of Constantinople. The saint bade a cleric take them to the Coliseum and give them a handful of sand gathered in the arena. On their complaining that such a gift was an insult to them and their royal master, St. Gregory took in his hand the cloth containing the sand, squeezed it gently and lo! drops of fresh blood trickled forth. This event is represented in the painting over St. Gregory's altar at St. Peter's.

St. Philip Neri often came to spend long hours in prayer in the Coliseum. He was here assaulted on one occasion by an evil spirit, who appeared under a horrible form, to terrify him. At another time three devils tried to frighten him in the Via Capo di Bove.

St. Leonard of Port Maurice (1676–1751) preached in the Coliseum in the Holy Year 1750, and erected in the arenathe large cross and fourteen chapels of the stations, which the Italian government impiously swept away in 1874.

St. Benedict Joseph Labre (1748–1783) was accustomed to spend the night amid the ruins of the Coliseum, partly in prayer and medita-

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tion, partly allowing himself a brief rest behind the chapel of the Fifth Station, now destroyed.

In the life of *St. Ignatius of Loyola* it is stated that when the house of Santa Maria della Strada was in great poverty and debt, miraculous gifts and supplies of food not unfrequently arrived in answer to the saint's prayers. One day the lay-brother, Giovanni della Croce, whose duty was to attend to domestic supplies, was passing the Coliseum, when he suddenly met a stranger, (supposed to have been an angel) who, without saying a word handed him a purse containing a hundred gold crowns. Before the brother had time to examine the contents of the purse the stranger had disappeared.

V.—VICISSITUDES OF THE COLISEUM.

An outline of the history of this wonderful building will be found in Lanciani's *Ruins of Ancient Rome*, p. 372, seq. and in Gerbet's *Esquisse de Rome Chrétienne*, vol ii., p. 453, seq.

In A. D. 217, Macrinus being Emperor, it was repeatedly struck by lightning ; the wood-work of the fourth story caught fire and the falling embers set the floor of the arena ablaze. (Lanciani, *Ibid.*) This caused it to be abandoned for many years.

" In 240 the Emperor Philippus celebrated the millennium of the city with the secular games, in the course of which all the wild beasts collected by Gordianus the younger, in view of his Persian triumph were slain. The biographer mentions among them thirty elephants, ten elks, ten tigers, ten wild lions and sixty tame ones, thirty tame leopards, ten hyenas, nineteen giraffes, twenty wild asses, forty wild horses, one hippopotamus, one rhinoceros, besides a thousand pairs of gladiators." *Ibid.*

In 281, on occasion of the triumph of Probus, one hundred lions were let loose in the arena at the same time.

In 325, the year of the Council of Nice, the Emperor Constantine issued a decree forbidding gladiatorial shows ; but they still went on.

In 404 the self-sacrifice of St. Telemachus, related above, induced Honorius to stop these human butcheries forever.

In 422 the building suffered greatly from an earthquake and was restored by Theodosius II and Valentinian III.

About 480 another earthquake did great damage which was repaired in 508.

The last shows (fights of wild beasts) recorded were those of Anicius Maximus in 523.

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The building seems to have been still entire in the eighth century, when St. Bede wrote his famous proverb: "Quamdiu stat Colisæus, stabit et Roma: quando cadet Colisæus, cadet et Roma."

In early mediæval times many churches and oratories were erected in the Coliseum, four being dedicated to our Saviour, one to our Lady of Consolation, one to St. James, one to St. Agatha, besides other chapels in the arena. At the foot of the huge bronze statue of the Sun was an oratory consecrated to SS. Abdon and Sennen, whose bodies after martyrdom were exposed to public insult on this spot.

In the eleventh century the huge building became a fortress, of which the Frangipani and the Annibaldi, two rival families, disputed the possession. The former family held it till 1312, when it became public property. The "Frangipani treasure" is said to have been found in 1805, while the foundations of the buttress of Pius VI were being laid.

In 1362 it was left a ruin and served as a stone quarry for public buildings. By 1381 the part facing the Cœlian had already perished, the rest being transformed into a hospital.

In spite of a brief of Eugenius IV (1431-1439) forbidding the rapacity of the Roman masons, the building continued to be used as a stone quarry, and furnished materials for the Palazzo di Venezia, the Pons Æmilius, (Ponte Rotto), the Cancellaria, the Palazzo Farnese, etc. One of the last edifices built with its stones was the Palazzo Barberini under Urban VIII, and this wanton spoliation suggested the caustic remark: "Quod non fecerunt *Barbari* fecerunt *Barberini*."

Benedict XIV (1740-1758) consecrated the arena in memory of the holy Martyrs and of the Passion of our Saviour.

In 1750 St. Leonard of Port Maurice erected in the arena the Stations of the Cross, the chapels of which were defaced and pulled down by the Italian government in 1874.

In 1805 Pius VII restored and strengthened the edifice on the eastern side: the restoration being continued by Leo XII, Pius VIII, Pius IX.

Lanciani (*Ruins*, etc., p. 379) adds: "The flora of the Coliseum was once famous. Sebastiani enumerates 260 species in his *Flora Colisea*, and their number was subsequently increased to 420 by Deakin. These materials for a hortus siccus, so dear to the visitors of the ruins, were destroyed in 1871, and the ruins scraped and shaven clean."

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VI.—REFLECTIONS IN THE COLISEUM.—PERSECUTION.

Father Anderdon, S.J., (*Evenings with the Saints*, p. 151) observes: "Times of persecution bring to the surface a fortitude, which might have been lying dormant in a character for years, beneath a calm and quiet exterior, till it comes out under the iron pressure of man's cruelty. The normal state of such periods of history is endurance for the truth; and the watchword of its martyrs, confessors, sufferers in whatever degree, sounds in the trumpet-note of the Apostle: 'Watch ye; stand fast in the faith; do manfully and be strengthened.' (Cor. 16, 13.) Indeed, the simple alternative was to suffer or to apostatize. As Blessed Thomas More said of the oath of supremacy, "It lies between beheading and hell."

Some privileged martyrs, like St. Lawrence, were supported amid their pains with an ecstatic joy, that made them almost insensible to the physical suffering. Others retained their natural fear of suffering, especially as presented in the appalling forms in which persecution threatened them. They feared the suffering, "but they had a greater dread of dishonoring their Lord and King by apostasy, and so losing their souls. This second fear, overmastering the first, taught them to endure."

St. Ambrose vividly depicts this twofold apprehension that swayed the mind of a martyr: "Represent to yourselves the martyr, surrounded by perils. On the one side, the growling of savage beasts strikes terror into the soul: on the other clash the heavy plates of metal, and the roaring fiery furnace is all aflame. Here, heavy chains rattle as they are dragged along; there, the blood-stained executioner stands ready. Whithersoever he turns his eyes, naught but instruments of torture meet his sight. Then his thoughts revert to the Divine command; to those quenchless fires that shall never cease to devour the unfaithful; to the pains of those punishments ever renewed. His heart is agitated with dread, lest under the present stress, he surrender himself to eternal perdition. His mind is perturbed, while he beholds, as in actual vision, that dreadful sword of the judgment to come. Do not the two emotions combine with equal power to move, amid all his trusts, this constant man—(viz.) confident hope of the eternal good he desires, and fear, while he ponders the word divine?" (In Psal. 118. Serm. 21.)

In every case God's grace was at hand to support the poor sufferer in the conflict and to enable him to triumph. And what strong grace was needed, and how abundantly was it bestowed to enable the Chris-

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tian to overcome the dread of suffering and to withstand the savage efforts of the persecutor! Not brave soldiers only, nor hardy slaves and gladiators, nor stalwart men of middle life, inured to pain and blood, but young men, delicate maidens, tender children, these, by nature the weakest and most unlikely, confronted the fierce determination of the persecutor with a meek resolution that overbore and outwearied his own. It was the strength, not of nature, but of grace; therefore of God. (Anderdon, S.J. *Ibid.*)

In the Coliseum we are standing on the Calvary of the early Church, crimsoned with the blood of countless martyrs, "sacro innumerabilium martyrum cruore illustre." Formerly pilgrims used to kneel and kiss the soil that has drunk in the blood of Christ's innocent ones.

On the Palatine hill, close by, are the remains of the palaces of those who, with diabolical hate, sought to uproot the Christian Faith, to blot out the Christian name, using fire and sword and every kind of torture that fiendish ingenuity could devise, sparing neither sex nor age, nor condition, nor class; but while the memory of Nero, Domitian, Marcus Aurelius, Diocletian and the other persecuting emperors inspires loathing and horror, that of their martyred victims is hallowed with undying praise. "The memory of the just is with praises: and the name of the wicked shall rot." (Prov. 10, 7.)

VII.—META SUDANS AND THE ARCH OF CONSTANTINE.

Close to the Coliseum are the remains of an ancient fountain known as *Meta Sudans*, *i. e.*, "The Sweating Goal," concerning which Lanciani's *Ruins of Ancient Rome*, p. 193, may be consulted. It existed in the time of Nero, for Seneca speaks of it, and was rebuilt by Domitian, as stated by Cassiodorus. It had the shape of a goal of the circus, was built of brick and cased with marble. From the top the water flowed down in sprays and cascades into a broad basin on the ground, whence the designation of *Sudans*. Gladiators are here said to have washed their blood-stained arms and swords. A chapel of our Lady seems to have been here at one time, and was known as "Santa Maria de Meta." It is mentioned by Armellini, *Chiese di Roma*, 2d ed., p. 522.

The Arch of Constantine spans the Via Triumphalis which leads to the Via Appia, the latter beginning at the Porta Capena, a little beyond S. Gregorio. This triumphal arch was raised to Constantine the Great by the Roman Senate and people in commemoration of his victory over the tyrant Maxentius, A. D. 312. It consists of three arches

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with eight fluted Corinthian columns of *giallo antico*, and bas-reliefs of different periods, the upper ones of finer workmanship being taken from the arch of Trajan.

Lanciani observes that the inscription, containing the two memorable words *Instinctu Divinitatis*, proclaimed officially in the face of imperial Rome, that the empire owed its deliverance by Constantine from the tyranny of Maxentius to the favor of the one true God.

Constantine, son of St. Helena and the first Christian Emperor, (312-337) seems to have remained a catechumen for many years after his vision, being baptized only towards the end of his life. He is styled *the Great*, because of the establishment of Christianity as the religion of the empire, the foundation of Constantinople, and the reorganization of the empire. The postponement of his baptism, his encroachment at times on the rights of the Church at the instigation of the Arians, the execution of his noble son, Crispus, owing to the plots of his second wife, Fausta, are blots on a life that was otherwise great and glorious.

His son, the Emperor *Constantius*, was a fanatical Arian.

His nephew, the Emperor *Julian the Apostate*, (361-363) had been baptized and brought up a Christian, but secretly apostatized in his early youth. When he became Emperor he openly avowed his apostasy and began a new persecution of the Church by a method of his own, resembling that pursued in France and Italy at the present day.

NOTE. When the Donatists appealed to Constantine in 313 (a year after his vision), from the verdict of the Councils of Arles and Rome, he wrote to their bishops, "*Meum judicium postulant, qui ipse judicium Christi expecto.*" From this it is clear that he considered himself a Christian at the time, though as yet unbaptized.

VIII.—ASCENT TO THE PALATINE, MARTYRDOM OF ST. SEBASTIAN.

The Palatine is the most celebrated of the Roman hills, having been the site of the city founded by Romulus, and the seat of empire from the time of Augustus, till it was transferred by Constantine to Constantinople.

The ascent is by a road (Via S. Bonaventura) close to the arch of Titus. There is little now to recall the ancient splendors of the place; the noble vestibules with columns of *giallo antico*, the spacious courts with tessellated pavement, the marble colonnades, the imperial palaces with walls richly gilt and frescoed, the broad squares adorned with statues of gilded bronze, and with fountains whose waters descended

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MARTYRS IN THE COLISEUM—"THE LAST PRAYER" (Jerome).

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ARCH OF CONSTANTINE.

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like sheets of glass into basins of white marble, all these have disappeared, leaving nothing but ruins and fragmentary traces of artistic work behind. These can be examined when we ascend the Palatine hill from the Via di S. Teodoro. (See below No. X.) The devastation has been the work partly of the wasting hand of time, but chiefly of the destroying hand of man.

The road we are following leads to a part of the Palatine as yet spared by the pick and axe of the excavator. The entrance to the other part is from the Via S. Teodoro on the other side of the Forum.

In a garden on our left as we ascend (where formerly was the temple of Apollo, near Domitian's voluptuous gardens of Adonis) is a chapel dedicated to S. Sebastian on the site of his martyrdom. (1) Here the young officer of the Prætorian guards was, by command of Diocletian, when he discovered that he was a Christian, tied to a tree or pillar, while picked Mauritanian archers sent arrow after arrow quivering into his flesh. When he seemed to be dead the marksmen "laughing, brawling and jeering, without a particle of feeling," left the now drooping frame. But "death came not; the golden gates remained unbarred; the martyr in heart still reserved for greater glory even upon earth, found himself not suddenly translated from death to life, but sunk into unconsciousness in the lap of angels." (*Fabiola*, p. 293).

His tormentors having cut the cords that bound him, the martyr fell exhausted, and to all appearance dead, to the ground.

A pious lady named Irene, the widow of St. Castulus the martyr, came to secure the body to give it honorable interment, but noticing that he still breathed, she took him to her home, bound his wounds and waited on him with devoted charity in his illness. When he had recovered he was advised to fly but refused, and even boldly confronted the Emperor Diocletian, near a staircase in the palace, reproaching him with his cruelties to the Christians. The tyrant was at first startled to see a man whom he thought to be dead, but recovering from his surprise he ordered the Saint to be beaten to death with clubs and his body to be thrown into the common sewer (*cloaca*). There it was miraculously preserved and a Christian lady named Lucina, warned by the martyr in a vision, rescued it secretly and buried it in the catacombs, where now stands the church of S. Sebastiano.

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(1) Martinelli says he was martyred in the stadium or race course on the Palatine. (See Gerbet II, p. 447, note.)

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IX.—CONVENT OF S. BONAVENTURA.—SHRINE AND ROOM OF ST. LEONARD OF PORT MAURICE.

A turn of the road brings us to the humble convent of Franciscan Friars, called Ritiro di S. Bonaventura, perched on the eastern side of the Palatine hill. The galleries or rather passages in the convent are low and narrow, the cells are small and comfortless, the furniture is of the poorest kind; it is a very home of holy poverty, the very antithesis of worldly comfort. In the garden is the finest palm tree in Rome, and near it a spring of purest water flows into a basin of white marble. The view is superb taking in the Forum, the Coliseum and the Cœlian hill. This poor convent home has been appropriated by the government, the religious being allowed to retain a few rooms, for which, I believe, they pay rent; the rest being transformed into workmen's dwellings.

It was here that *St. Leonard of Port Maurice* entered the Franciscan order in 1697, being then twenty-one years of age. After his ordination to the priesthood he became the apostle of Tuscany. His work in Rome in 1730 and 1750 will be referred to when we visit S. Maria in Trastevere and S. Agnese in Piazza Navona.

As was stated above the Stations in the Coliseum were established by this Saint, and the first confraternity in Rome of the Sacred Heart was begun by him and Father Galluzzi, S.J., in the little church of S. Teodoro.

He died at this Convent of S. Bonaventura in the year 1751, at the age of seventy-four, and was canonized by Pope Pius IX. His body rests under the high altar, and many objects that belonged to him are preserved as relics. His humble cell, which he loved so much, may be visited in the part of the building that has been secularized.

Near S. Bonaventura is a large convent of Visitation nuns, generally known as *Villa Mills*, though its proper name is *Villa Palatina*. It was built at the beginning of the sixteenth century by the Mattei family, and occupies the site of the celebrated portico and garden of Adonis, as well as of part of the house of Augustus. The situation is charming, commanding extensive views on all sides. The former convent of these nuns was the present North American College in the Via dell'Umiltà.

X.—THE PALATINE HILL.—PALACES OF THE EMPERORS.

The entrance to the western part of the Palatine is near the church of S. Teodoro, and to reach this we must go round to the capitol end of the Forum and to the ruins of the temple of Augustus.

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Lanciani says the Palatine cannot possibly be visited in one day: two days at least are required (with the aid of a good map) to become acquainted, in a certain degree, with the labyrinth of ruins.

The Palatine was the primitive city of Romulus, whose house is still pointed out, and here resided its first kings. Romulus himself, Numa, Tullus Hostilius, Ancus Martius and Tarquinius Priscus.

Towards the end of the Republic it became one of the most aristocratic quarters of the city: the leading orators and political men had their mansions here, chiefly on the western side facing the Forum. Here were the houses or rather palaces of the Gracchi, of Fulvius Flaccus, of Lutatius Catulus, of Livius Drusius (which before had been the house (1) of Crassus the orator), of Cicero, of Clodius, the enemy of Cicero, of Æmilius Scaurus, purchased by Clodius for an immense sum, said to be 885,000 pounds. (See Lanciani, *Ruins*, etc., p. 119.)

"All these mansions must have disappeared when Caligula extended the imperial palace as far as the Via Nova and the temple of Castor and Pollux."

There were also the houses of Hortensius, Catiline and Mark Anthony on the side of the hill facing the Circus Maximus.

The Emperor Augustus was born on the Palatine, and selected it as the imperial residence after the battle of Actium, placing here the seat of empire. He was at first satisfied with the modest mansion of Hortensius, which he purchased, and to which he afterwards added that of Catiline. Later on the imperial residence was enlarged by him, and enriched with the masterpieces of Greek, Tuscan and Roman art. This palace of Augustus was destroyed by the fire of Nero, with the exception of the room in which the founder of the empire had slept for forty years.

For information concerning the palace of *Tiberius*, the house of *Germanicus*, (2) the palace of *Caligula*, and the golden palace of *Nero*, the reader is referred to Lanciani's "Ruins of Ancient Rome," pages 145, 149, 151, 361. Nearly every country of the then known world was made to contribute its rich products and works of art to adorn these palaces. Greece sent its marbles and statues; Egypt its columns of granite, basalt and porphyry; Persia its silk and embroidered hangings; India its ivory and gems, etc. The courts were

(1) Cicero bought this house in December, B. C. 62, for a sum corresponding to 31,000 pounds sterling.

(2) Also called the house of Livia.

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crowded with art treasures, and the halls were richly gilt and frescoed by the first artists of Greece.

All that accumulation of riches and splendor has been long since swept away. The Pagan World, that "mystery of iniquity," of which St. Augustine draws such an appalling picture in his work *De Civitate Dei*, for ages had here its home and temple where it sat enthroned in all its pride, and its sacred groves where it reclined in voluptuous ease. The Palatine was the unhallowed spot that witnessed its unblushing depravity and licentiousness, its insatiable craving for pleasure and luxury, its greed of empire, its cruelty, its disregard of human life, its fierce hatred of Christianity, and the unutterable abominations of its worship.

The place needed clearing and purifying, and destruction came from the wild hordes of the North.

In 410, Rome was stormed by Alaric, and though the lives of the citizens were spared, the city was sacked for three days, when priceless treasures were carried off from the Palatine.

In 455, Genseric, with his Vandals, again pillaged and wrought havoc in the city for fifteen whole days. The richest trophies and art treasures that Alaric had spared became the prize of the conqueror; everything of value that could be found in the palaces of the emperors and senators (1) was seized and stowed away in the vessels on the Tiber to be conveyed to Carthage. Among other treasures carried off were the golden candlestick, the golden table of show bread, the sacred vessels brought from the temple of Jerusalem by Vespasian and Titus, and all the votive treasures and ornaments, priceless in value of the Temple of Jupiter Capitolinus.

In 546, Totila, with his Goths, came to complete the work of destruction; the people were ordered to evacuate the city, and for six weeks Rome was without a single inhabitant.

In 628, the Emperor Heraclius tried to revive for awhile the fallen greatness of the Palatine; he had himself crowned in the palace of the Emperors, the senators leading him to the throne of Augustus, with great pomp and splendor of ceremonial. But the pageantry was soon over; the glories of the Palatine had fled; the imperial eagles had taken their flight and the imperial power rapidly declined. At length the city was abandoned to its enemies by the indolent emperors on the Bosphorus, and the popes found themselves compelled, by force of

(1) The plates of gold that adorned the walls and ceilings were part of the booty.

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circumstances and the entreaties of the people, to undertake the defence and protection of the city against the Lombards. (1)

XI.—ST. PETER ON THE PALATINE.

It was stated above that St. Peter, on his first arrival in Rome, (A. D. 42), found hospitality in the house of Aquila and Priscilla on the Aventine. He made many converts, for St. Paul, when he came to Rome (A. D. 58), found there a flourishing Christian community. Some of these converts were members of the most distinguished families in the city, even of the Emperor's household. (Philip, 4, 22). Among them were the Senator Pudens and his family, the Consul Flavius Clemens and his family, the noble lady, Aurelia Petronilla, the officers, Nereus and Achilleus, and others. Allard (*Hist. des Persec.* I, p. 27), thinks that Pomponia Græcina was also one of the apostle's converts. As many of these must have had their mansions on the Palatine, it is not improbable that St. Peter visited this part of the city, though tradition is silent on the subject. Its splendid buildings on the crest of which were rows of statues, shining as it were in mid air, its proud palaces and gilded monuments would hardly be noticed by the apostle, who came to preach the blessedness of poverty and detachment in the capital of the richest empire the world had ever seen; to preach contempt of riches, pleasures, honors in the very city where ambition, voluptuousness, avarice had fixed their throne; to preach the folly of the cross in the very seat of the sciences; to grapple with the colossal monster of paganism, though the majesty and power of the Roman Empire were interested and enlisted in its defence, to cast it down and destroy it utterly, it seemed an impossible task to attempt; but St. Peter came in the power of God, and in that power he prevailed.

XII.—ST. PAUL TRIED BEFORE NERO ON THE PALATINE.

Among the imperial buildings on the Palatine was one reserved for the transaction of public business by the Emperor, and known as the *Basilica* or "king's house." It served the purpose also of a Law Court. Its form was that of an oblong edifice terminating in an apse, and with a portico in front. The foundations of this basilica may still

(1) On the causes which led to the *Temporal Sovereignty of the Popes*, a short and clear statement is given by Guggenberger, S.J. *General History of the Christian Era*, vol. I, p. 121, No. 193 seq.: Fredet, *Modern History*, p. 511.

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be seen on the Palatine with fragments of the Emperor's marble throne, and some remains of the richly wrought marble *cancelli* or bar.

It was in this basilica that St. Paul was tried before Nero, A. D. 63, after waiting two years in chains. The great Apostle of the Gentiles there stood in fetters before one of the vilest monsters that ever disgraced the human race. The Emperor was expected to condemn him to death, but the time for martyrdom had not yet come. After receiving the opinion of his assessors in writing, Nero, contrary to his usual custom, discharged the prisoner, ordering his fetters to be struck off. This acquittal may, perhaps, be traced to the influence of Burrhus and Seneca, softening to clemency the brutal mind of the Emperor.

XIII.—OTHER CHRISTIAN MEMORIES ON THE PALATINE.

In the persecution of Diocletian, A. D., 286, a Christian officer of the imperial household, named *Castulus*, invited the Pope, St. Caius, to come and hide in his apartments in the Emperor's palace, a place where his presence would be least suspected. A miserable apostate, Tiburtius by name, betrayed the secret; the Pope escaped, but Castulus was seized, thrice put on the rack and buried alive, dying a glorious martyr. His feast is kept on January 20th. Irene, who was mentioned above as having taken St. Sebastian wounded almost to death to her home, was the widow of this martyr.

Marcia, the wife of the Emperor Commodus, was favorably disposed towards the Christians and obtained for them some measure of relief. She sent for the Pope *St. Victor* I, (185-197) and asked him for a list of the Christians condemned to work in the mines of Sardinia. On receiving this, she prevailed on the Emperor to cancel their sentence, and forthwith the priest Hyacinth was dispatched to Sardinia with letters from the Emperor granting a full pardon. (Allard, *Hist. des Persec'ns*, I., p. 456).

On the side of the Palatine, facing the Circus Maximus, was the Domus Gelotiana, which was purchased by Caligula and connected by him with the imperial palace. After his death it was turned into a training school for court pages, under the name of *Pædagogium*. Considerable remains of it may still be seen. It is famous for its "graffiti," *i. e.*, inscriptions scratched on the walls. One represents a caricature of the *Crucifixion of our Lord*, discovered in 1857, and removed to the Kircherian Museum of the Roman College. Among these court

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pages were some Christians, one of whom, Alexamenus, is represented in the above caricature. Three boys of the imperial chamber, *Peter*, *Dorotheus*, *Gorgonius*, highly in favor with Diocletian, were Christians. The secret of their religion being betrayed to the Emperor, they were racked, scourged and suffered other dreadful torments; dying under them glorious martyrs of the faith. Their feasts are kept on March 22d and September 9th. (See Martyrologium, Surius, also Newman's *Grammar of Assent*, p. 477.)

In mediæval times, a Benedictine monastery nestled amid the ruins of the Palatine, but all trace of it has disappeared. (Gerbet, *Esquisse de Rome*, II, p. 447.)

XIV.—THE OLD PAGANISM AND THE NEW.

As we leave the Palatine with all its historic memories stretching back nearly three thousand years and look down into the Forum, a wilderness of stones and broken monuments, we are involuntarily reminded of the judgment that overtook the old Roman Empire, where the god of this world reigned supreme. It was the largest manifestation of his power that the world had ever seen. "All the idolatries, all the polytheisms, all the immoralities, all the cruelties, all the warfares, all the seditions, all the abominations of man were summed up in that empire. All that man could do without God was there," (Cardinal Manning). It was perfect in culture, in literature, in jurisprudence, in the elegancies of life, in commerce, in wealth, in architecture, in military power; it was mightier than all the empires that had gone before it, and in it all the majesty and power and splendor and prosperity and civilization and wealth and intelligence and energy of will and sway over the nations of the world possessed by its predecessors culminated. But it was corrupt and without God, and its destruction was foretold by Daniel some six hundred years before the coming of Christ, and again by St. John in the Apocalypse, some seventy years after Christ. The utter wreck and destruction that we see on the Palatine and in the Forum are perpetual reminders of the fulfilment of those prophecies and of the fate of a nation, however great and glorious, that ignores or abjures faith in the one true God.

In our days Rome has been usurped by a new government that is anti-Christian, irreligious and, in one sense, worse than pagan, for it will have *no* religion. It would restore the old corrupt paganism by facilitating divorce, by forbidding all religious education in the

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schools, by erecting statues in the public squares that would make a deceased pagan blush. Its creed, if it may be said to have any, is the creed of materialism, atheism, hedonism, worldliness and self-worship. Its teaching is one of philosophical unbelief, a philosophy that tells us that we cannot know God, that He is neither a fact nor a phenomenon, that in this age of scientific research and discovery, we must believe in nothing that cannot be touched or weighed or tested by the senses. And this denial of God is followed by the deification of humanity, for if there is no higher being than man, then man is the highest being in existence.

The same materialistic, godless teaching is professed by other nations of Europe, and its outcome is the rebellion against all law, and the violent hatred and persecution of the Church that characterize the present age.

XV.—THE PRESENT PERSECUTION OF THE CHURCH.

This persecution of the Church in Rome, which has lasted since 1870, shows itself

1) In the open declaration of the revolution that their aim is to destroy the Papacy and every form of Christian religion ;

2) In the suppression of religious orders and the confiscation of all their houses and property;

3) In the breaking of all the pledges given by the King to the Pope ;

4) In the passing of laws against the clergy, and punishing and fining those who maintain the rights of the Pope and publish his decrees and instructions;

5) In the insulting, caricaturing, publicly calumniating and dishonoring in the press, in the theatres, and upon the walls of Rome, of the sacred person of the Vicar of Christ, while menaces of fire and death are uttered under the windows of the Vatican;

6) In the persecution and starving to death of poor, feeble nuns, whose only crime was that they spent their lives in prayer for the Pope and the Church;

7) In the trammelling and harassing of the religion of the people by vexations and wicked laws;

8) In the banishment of the Catechism from the schools, and the appointment of professors who teach the young to scoff at the clergy and at religion;

9) In the honoring of those whose atheism, infidelity and hostility to the Church are most pronounced ;

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ATRIVM VESTAE AND IMPERIAL PALACE OF TIBERIVS AND CALIGVLA AS THESE WERE IN THE YEAR CCCXV A D
RESTORED IN ROME MDCCCXCI
VIGNOZZI-BRAMANTI ARCHITECT

PALACES OF THE EMPERORS ON THE PALATINE, WITH HOUSE OF THE VESTALS IN FRONT.

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PALACE OF DOMITIAN ON THE PALATINE.

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10) In the confining of the Pope like a prisoner for thirty years in the Vatican, a crime never before witnessed in the annals of the Church;

11) In the appropriation of educational and charitable bequests that had been founded and administered by the Church for centuries, etc.

The revolution openly declares its intention to proceed to further extremes, viz., that it will destroy the Papacy and the Catholic Religion. But that religion is built firmly on the rock of Peter, and we have our Lord's word that "the Gates of Hell shall never prevail against it."

What happened to the old persecutors will happen to the new, and the destruction they are preparing for the Church and the Vicar of Christ will befall them. S. J.

(*To be continued.*)

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A REMEDY FOR BLASPHEMY.

Reverence for the Name of Jesus.

Much has been done of late years to check the habit of blasphemy, and the members of the Holy Name Societies have done their share to cultivate a respect for everything sacred under the most sacred name they bear. It is in recognition as well as in further recommendation of their services in this good cause that His Holiness Leo XIII has designated reverence for this Name as an object of prayer this month, and we should do all in our power, by prayer and by our encouragement, to aid the members of these societies in bringing people nearer to God by inspiring them with respect for the name of His Divine Son Jesus.

The Name of Jesus is most holy and worthy of all veneration above every other name, because better than any other it expresses the office, dignity and the very life of Christ, the Son of God. Conferred on Him by the Eternal Father it embraces in its meaning all the many distinguished titles attributed to Him in Sacred Scripture. It signifies as no other name can signify the purpose of the Incarnation, the divine plan of our Redemption, and all the good things that have come to us, thence, body and soul, for time and eternity. When chosen for Him at His conception, and formally bestowed on Him at the circumcision, it implied not only the ordinary meaning of the term already consecrated by usage, but also all the lustre and distinction attached to the name since it had been borne by great leaders, saviours and liberators, whose further signal services to humanity had been considered worthy types of the great Salvator Mundi yet to come.

To the glory of the name conferred on Him by divine appointment Christ added a new, more splendid lustre.

To all that the name implied before He bore it, to the piety, self-sacrifice and heroism of the elect men who prefigured Him, He added the ineffable distinction of the holiness with which He was endued by His divinity. Holy is His Name, "a name which is above all names: That in the name of Jesus every knee should bow in heaven, on earth, and under the earth." (1) The name means

(1) Philippians II, 9.

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salvation: "Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved." (1) It is a name of power: "Whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. If you ask me anything in my name that will I do." (2) Sweetness, too, characterizes the name which is "like oil poured out." (3) It is the name "worthy of praise and glorious forever." (4)

Holy as the name of Jesus was before He received it, by the very fact that it was set apart for Him, He sanctified it by making it the expression of all sanctity, divine and human, in His own life. Adorable the name is commonly called because it is such a strong reminder of His presence and goodness. By union with the divinity His human nature was penetrated with divine grace from the moment of His conception, and yet "He advanced in grace," or in the exercise of the good works which grace prompted Him to perform and in the manifestation exteriorly of the holiness which was within. Gradually His life unfolds to us the evidences and lessons of His sanctity, but gradual as it is, we may never hope to comprehend it, never, therefore, form any adequate concept of the holiness expressed by His name.

"All the ends of the earth have seen the salvation of our God," (5) cried the Psalmist, and his prophetic utterance has been verified from the day Simeon exclaimed as He gazed on Christ: "My eyes have seen thy salvation." (6) "God Himself will come and will save you," cried the prophet Isaias. "The land that was desolate and impassable shall be glad, and the wilderness shall rejoice and flourish like the lily. It shall bud forth and blossom, and rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel and Sharon, they shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted: Take courage, and fear not: behold, your God will bring the revenge of recompense: God Himself will come and save you." (7) How they longed for this salvation, the holy men of old! "My soul hath fainted . . . my eyes have fainted after Thy salvation

(1) Acts 4, 12.
(2) St. John 14, 13.
(3) Canticles 1, 2.
(4) Daniel 3, 26.
(5) Ps. 97, 3.
(6) St. Luke 3, 20.
(7) Isaias 35, 1-4.

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. . . I have looked for . . . I have longed for thy salvation, O Lord." (1) Even they spoke of it by the name under which alone we recognize it. "I will rejoice in the Lord: and I will joy in God, my Jesus." (2) No other name under heaven! Why build false hopes on the great names of history, or on the story of their deeds, why appeal to names which bespeak the wisdom of philosophers, the creative fancy of the poet, the discoveries of science, the genius of finance? Yield to none in respect for them or in the reverence they deserve: the tribute we pay to them is tribute to our own nature and its capacities, and ultimately it is a tribute to God the Maker and to Christ the Redeemer of our nature and of all its greatest and most glorious manifestations. What would human greatness be without Christ? What name would be in benediction were His never spoken or forgotten? What of all that is most precious in human relations, in the love of parents and children, of husbands and wives, of friend for friend would the world ever know; or, what of all that is most elevating in science, inspiring in art, or most ennobling in deed would avail men anything had our union never been sanctioned, our aspirations and efforts never been quickened by the virtue there is in that name? No other name by which men *must* be saved! There is no other way. He is the gate, the one Mediator between God and men, the copious redemption for all of whom it is written: "No one man cometh to the Father but by me." (3)

"In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents: and if they shall drink any deadly thing it shall not hurt them. They shall lay their hands upon the sick and they shall recover." (4) In my name, for it is a name of power. "In the name of Jesus Christ of Nazareth arise and walk," cried St. Peter to the lame man at the gate of the temple. "Now Peter and John went up into the temple at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter with John fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he would receive

(1) Ps. cxviii, 81, 123, 166, 174.
(2) Habacuc 3, 18.
(3) St. John 14, 6.
(4) St. Mark 16, 17.

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something of them. But Peter said : Silver and gold have I none: but what I have I give thee : in the name of Jesus of Nazareth, arise and walk. And taking him by the right hand he lifted him up, and forthwith his feet and soles received strength, and he leaping up, stood and walked, and went in with them into the temple, walking and leaping and praising God. And all the people saw him walking and praising God, and they knew him, that it was he who sat begging alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened to him. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering. But Peter seeing, made answer to the people : ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk ? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, whom you indeed delivered up, and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. And in the faith of his name, this man, whom you have seen and know, hath his name strengthened ; and the faith which is by him, hath given this perfect soundness in the sight of you all." (1)

Do we believe in the power of the name of Jesus? Do we believe that if uttered with faith it has power to dispel darkness from minds, to inspire hearts with courage and restore the sick and infirm to health and soundness? Do we believe that it is terrible to the demons ? Have we ever really asked with confidence anything in that name ? " Hitherto you have not asked anything in My name," said Christ to the disciples. Think of what it means, of all that it means of our salvation wrought by the One who bore it, and how can anything conducive to this salvation be denied us if asked in the name which expresses the sum and substance of Christ's dealings with us.

How sweet the name of Jesus is ! How pleasing to hear it from the lips of innocent children ! How consoling to catch its sound in the last faint breath of the dying ! The same sweet name every-

(1) Acts 3, 1.

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where: in the Mass, *Through our Lord Jesus Christ, Thy Son;* in the Litany of the Holy Name, *Jesus graciously hear us;* in the Rosary, *Blessed is the fruit of thy womb, Jesus!* How carefully we ought to give every letter its full value, to avoid slurring over the syllables, as if it had but one! How patiently we should listen, when reciting the Rosary, for instance, to hear the priest pronounce in full that sacred name, as if to let the entire church be resonant with its sound before we take up the refrain! Remember St. Bernard's praise of it: "honey in the mouth, music in the ear, joy in the heart."

Worthy, then, is this name of praise and glory forever. Worthy is the Lamb who bore it to receive from men the acknowledgment of His power, divinity, wisdom, strength, honor, glory and benediction! Worthy of all reverence is the sound, of adoration the bearer of this name which is above every other. It is not too much to say that in proportion as we glorify this name, not only we ourselves, but others also who do not believe in Christ as God, learn to reverence Him and feel drawn to His teachings. For want of reverence in the world to-day there is very little faith. Because men profane sacred things and blaspheme or listen with unconcern to blasphemy, there is a growing disregard for God and divine things. Let men and women learn to respect Christ Jesus as sent by God, even though they may not begin by believing He is God, and they will sooner or later consent to give serious attention to His doctrine and the claims of His Church. It is a high mission to inspire them with this respect by reverence for His very name, by our annoyance when it is used lightly, and by horror when it is blasphemed, by the sincere veneration with which we ourselves repeat it or hear it from others.

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O CITY SUPERNAL.

Paraphrase of a Latin Hymn for the Dedication of a Church, "The Roman Breviary."

O City Supernal ! fair Vision of Peace,
Wrought all in living stones you rise
To the highest stars that burn in the skies ;
And with thousands and thousands of Angels bright
Has Thy Spouse begirt Thee, in solemn rite,
Jerusalem, City of God.

O, Bride of prosperity, Thou !
Whom the Father has dowered with Glory,
Whom the Son has bedewed with Grace :
O, fairer than all ever told of in story,
Only then is joy born when it looks on Thy Face,
Thou beautiful City of God !

When the Master has wrought in the heart of Man,
It quivereth quick during Life's swift span
To the strong, deep throbs of an exquisite pain,
Till the day when the toiler's feet shall gain
Thy portals, O Salem, and rivers of light
Shall stream from thy pearls on his earth-worn sight,

For no stone is set in the Building there,
Which has not been wrought with a slow, just care:
With chisel, and hammer, and many a stroke,
The Workman's hand the edges broke,
Till the block was all fit to place on high,
Where the Tower's crown soars sharp on the sky,
In the beautiful City of God.

Then aye to the Father and aye to the Son
and aye to the Paraclete,
Three in One,
Be equal the Honor, the Glory, the Praise,
For ever and ever, through endless days.

John J. À Becket.

Commemorating the Consecration
of the Church of
St. Catherine of Alexandria.
Spring Lake, New Jersey, May 25, 1902.

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EDITORIAL.

APPLETONS' UNIVERSAL CYCLOPÆDIA AND ATLAS.

OUR readers will naturally look to us for a review of the movement against Appletons' "Universal Cyclopædia and Atlas," which was started by the publication of the article entitled "Poisoning the Wells," in THE MESSENGER for June, 1902. At the request of many of our readers this article was reprinted and issued in a pamphlet entitled "A Chapter of Errors in Appletons' Universal Cyclopædia and Atlas," fully 60,000 copies of which are now circulating among the libraries of the country, the universities and colleges, the school boards and leading educators, the officials of our chief Catholic Truth, literary, social and benevolent societies, prominent men and women, non-Catholic as well as Catholic, public officials in Washington and in the several States, newspapers, publishers, literary clubs and organizations. Every Catholic Bishop and nearly every Catholic priest in the country has received a copy, and Protestant ministers, especially Episcopalian and Presbyterian, have not been overlooked. As we go to press the movement has assumed such proportions that it is with difficulty we can keep up with our correspondence, and well nigh impossible to give any adequate account of the sentiment developed by the movement and of its practical results. Not to mention the numerous letters of congratulation from eminent Prelates, active clergymen, editors, librarians and laymen of real distinction in the field of letters and in other professions, we have already received hundreds of letters from men who have entered heartily into this movement, and who, by their zeal and experience, are able to extend it to circles of influence which we, with our limited acquaintance and power, would never have hoped to reach.

"The Right Reverend Bishop," writes the secretary of one of our most influential prelates, "wishes me to say that he approves of your article in THE MESSENGER entitled, 'Poisoning the Wells,' and also the proposed protest to the publishers of Appletons' Universal Cyclopædia and Atlas."

"The Bishop has requested me to attend to the matter of Appletons' Cyclopædia," writes a Cathedral rector, "and I have written to several priests and laymen in this and other dioceses." Father Hanagan, the President of the C. T. A. U., of Philadelphia, replies that the Philadelphia Union will protest. Mr. J. Washington Low, Vice-president of the National Union, states that it will be brought before the National Convention to be held in August. I expect to be present and will urge it. A Convention of the Young Men's Catholic Union of the United States will be held here in September. I happen to be the Vice-president and will attend to it here. I have written to the President, Father Bogan, of Rah-

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way, New Jersey. He informs me that on last Sunday the resolution was introduced at the convention of Catholic Societies in Newark, and that 400 men will urge it, and request their local societies to send a protest. I have just directed a letter to the Society of C. T. A. U. of Connecticut (6,200), of which I am the President, to send a strong protest. Furthermore, I have directed the Secretary to give the circulars to the members. I have written to Judge ——— of Chicago who will do effective work.

This is from the Rev. Walter J. Shanley, of Hartford:

"The protest is as follows: The members of the Catholic Total Abstinence Union of Connecticut, emphatically protest against the gross calumnies concerning the Catholic Church in Appletons' Universal Cyclopædia and Atlas. It is our purpose to denounce these clumsy calumnies till the work is purged of its gross misstatements and to proclaim the ignorance of its authors, till matters of Catholic doctrine and practice are revised by competent Catholic authority."

This protest has appeared in the New Haven newspapers.

"I enclose check for $25.00," writes Doctor Brann of New York, "to help circulate your excellent article on the Cyclopædia," and the Rev. M. J. Considine also of New York, ordering 2,500 copies for distribution among his people at the Sunday services, wished to pay for them, lest we might be at a loss in carrying on this good work.

With this letter came a generous donation:

"DEAR FATHER WYNNE:—May God bless you and your fine zeal in behalf of Catholic truth, and bring to a happy outcome your efforts to have justice done the Church, its teachings, practices, and history! Your prompt and fearless action has proven an inspiration to all Catholics, as is shown by the many echoes coming from your condemnation of Appletons' Cyclopædia. By showing and claiming for us what is our due, you arouse our spirit, put us on our mettle, and cause us to unite with you—a practical Catholic Federation. Again, may God bless you and may you ask Him to bless me and mine.

"Faithfully yours,

"CUMBERLAND, MD." "M. E. WALSH."

We are grateful to these and other correspondents who thus show their appreciation of our efforts, but we are only too glad to distribute these pamphlets gratis. To help our readers form some estimate of the number we have already issued in this way, some 5,280 have been mailed to all the listed libraries in the United States, and our readers will agree with us that this item of expense was wisely incurred. One who can speak of its results with authority, the Rev. Joseph H. McMahon, of New York, writes:

"I am delighted with the success of your crusade. The pamphlet is doing effective work among the librarians, and I shall be glad to send you some letters I have received."

In another letter he writes:

"You will see from the accompanying documents that the protest is doing good. I would suggest publishing extracts from some of these letters, as they

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are rather interesting. I wrote to Appleton & Co. in reply to his response to my letter, to say that the only honorable thing for them to do is to withdraw the book from circulation."

We had already, before publishing this article, asked Appleton & Co. to withdraw this Cyclopædia from the market. The answer was that this is impracticable, which means that they consider it practicable to find purchasers no matter how they treat Catholics. We shall see.

Among the letters received by Father McMahon are several from State and public libraries. One of them writes :

"I thank you for sending me the pamphlet, 'A Chapter of Errors.' I own a set of the Cyclopædia, but there is no set in our public library. I have read the pamphlet through carefully. I am much surprised. I would expect such topics to be treated in a way to satisfy the Catholic Church. I would not expect *ex-parte* treatment. I would be greatly obliged if you would kindly recommend a cyclopædia that treats such topics from your standpoint, or at least in a way that would be acceptable for your Church. I will shelve the pamphlet with my set."

A distinguished professor and writer in one of our Catholic universities has assured us that the Columbian Cyclopædia issued by Garretson, Cox & Co. is, so far as he can judge, scholarly and impartial in its treatment of religious questions. We give this commendation for what it is worth, with the caution not to purchase any Cyclopædia without carefully examining it, and on condition that the purchaser be at liberty to return it if it be unsatisfactory from a Catholic point of view. We shall have something to say further on about the commendations which are frequently given to these publications, and of the way in which the publishers use, or rather misuse, and misapply them. To continue with our librarians. A fair specimen of the sentiment of some of these gentlemen is contained in the following letter :

"DEAR SIR :—I beg to acknowledge the receipt of your criticism and protest against articles in the Universal Cyclopaedia and Atlas, concerning the Catholic Church and religion. If I believed all that is stated in that work adverse to the Catholic Church it would still seem unjust to spread it upon the record. While I have been brought up in a Protestant community, I have seen in the sixty years of my life much to commend in the practical Christianity of the Catholic Church—in the army hospitals, in the fever-stricken districts of the South, and wherever want, disease and suffering exist your Church has been first and foremost in deeds of charity and help. No danger has been too great, no obstacles too difficult for her servants to meet and overcome. If the votaries and disciples of the Dark Ages, so-called, were too severe in discipline of Church belief, it is not necessary to make these the prominent features of any historical account of the Church. Admitting them all to be true, the Protestant Church has no cause to pride itself upon its liberality and toleration. Luther, their great founder, was not exempt from frailties and grave immoralities if history be true. In this country the cruelties and persecutions of a religious or theological nature have all been of Protestant origin so far as I can learn. While it is not unlawful to mention

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these things it is libelous to misrepresent the doctrines, usages and practices of the Church within its own province. It is libelous to misrepresent the character and standing of the great body of followers of the Mother Church. You have no need to protest against such representations concerning the members of your Church in this country at the present day. The very statement refutes itself in the observation of any well informed man. I desire to place in this library during the year 1903, about four (4) hundred dollars worth of books and documents, bearing upon the history of the Catholic Church and its followers. It would give me great pleasure and assistance if you could kindly send me a list of books and documents that would meet the approval of your scholars upon the subjects, and would truly represent your people and their great leaders. If there is any cyclopædia that treats this great subject fairly, please let me know. The great hope of Christian people to-day against the attack of infidelity and superstition rests finally in the strength and wisdom of the Catholic Church. Her scholars are second to none in Christendom. Protestants as well as Catholics know and feel this."

We speak of this as a fair specimen of the sentiment of our librarians and we might add that it is a fair specimen of the sentiment of many well educated Protestants. We should regret very much to think that our article on Appletons' Universal Cyclopædia should excite needless religious animosity, or leave people under the impression that we imagine that all non-Catholics in our country are as ignorant and prejudiced as some of the editors of Appleton's Cyclopædia. On the contrary, we prefer to think that such prejudice and bigotry are decreasing daily; but this makes such an exhibition of both as Appleton & Company have furnished us in their Cyclopædia all the more criminal and unpardonable. Let us hope that the publishers may be brought to a sense of their guilt, not only by the letters of protest that have been pouring in upon them, but also by the active measures taken by Catholics everywhere to head off the sale of this and other Appleton publications. It will do no American publisher any good to have the foremost and most popular preacher among the priests of this country take action against them. He writes: "The article reached me just one hour before my last meditation, and I read it immediately and used it to advantage." [He was preaching a retreat to priests.] He is not the only one. At least three who are engaged in preaching, missions and retreats have asked for several hundred copies, and three others are to agitate this and similar matters in retreats they are to give to our clergy during the summer.

"I send you a list of priests, marking those who are likely to take an interest in the cause, and you can mail them copies of your pamphlet," writes one from Grand Rapids, Mich., and from the same neighborhood comes the word, "Would to God we had more of such solid and instructive articles, and that all Catholics would stand as one man and demand the respect and justice due them. Your article

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saves me the pain and trouble of returning the work therein mentioned. I had bargained for it for my library."

Michigan is an enterprising centre for such work.

"Can you supply me with three hundred copies of your article, 'Poisoning the Wells,' I wish to distribute them," writes one of its pastors, "among the better educated Protestants of this community, to show them what a protest can be made against the sources from which so many draw their information."

Needless to say the pamphlets were sent by the next express. Three hundred also were sent to a zealous pastor in Ohio, who wrote:

"As I have just finished a controversy with a local preacher a number of copies of 'A Chapter of Errors,' would do some good."

"When I saw the article in THE MESSENGER on 'A Chapter of Errors,'" writes the Pastor of Chattanooga, Tenn., "I was delighted; when I received the article in pamphlet, I was still more delighted, and when I received your circular offering to send out copies I did not know how to express my feelings. We in the South suffer so much from slander that I am more than willing to furnish a list of names and you please send the pamphlets."

Similar letters came from Baltimore, the Catholic University, Washington, Newark, Worcester, St. Louis, Albany, Atlanta, Detroit; the lists of names contain fewer Catholics than Protestants, and this is well, because manifestly, if the editors of such Cyclopædias can be so ignorant, a great many Protestants must need the information contained in this pamphlet far more than Catholics.

It would be impossible to give more than a list of these centres from which we have received letters similar in purport to the above. (1) It is very amusing to read in some of them:

(1) Letters of similar import have been received from:

Alabama, Eufaula.
California, San Francisco.
Colorado, Denver, Pueblo.
Connecticut, Bridgeport, Hartford 4.
Delaware, Wilmington 2.
Florida, St. Leo.
Georgia, Atlanta.
Illinois, Chicago 5. Quincy, Springfield, Utica.
Idaho, De Smet,
Indiana, Connersville, St. Meinrad.
Iowa, Ottumwa.
Kansas, Atchison 2.
Maine, Augusta.
Kentucky, Covington.
Maryland, Baltimore 3, Frederick.
Washington, D. C., 4, Woodstock 2.
Louisiana, New Orleans.
Massachusetts, Boston 7, Salem, Woburn, Worcester 5.
Michigan, Big Rapids 1, Detroit 3, Grand Rapids, Grosse Pointe Farms.
Missouri, St. Louis 4.
Nebraska, Juniata, Lincoln.
New Hampshire, Lockport.
New Jersey, Jamesburg, Jersey City Montclair, Newark 2, Orange 2, Rahway, E. Rutherford, Trenton.
New Mexico, Alberquerque.
New York, Albany, Brooklyn 10, Buffalo, Croton-on-Hudson, Gardiner, Geneva, Lakeport, New York 35. Poughkeepsie, Rochester, Syracuse Tarrytown, Verplank, Watertown.
Ohio, Cincinnati 3, Cleveland 4, Columbus 2, Milford.
Pennsylvania, Bryn Mawr, Haverford, Philadelphia 6, Reading.
Rhode Island, Providence.
South Dakota, Big Stone.
Tennessee, Chattanooga.
Texas, Galveston, San Antonio, Waring.
Vermont, Burlington.
Virginia, Norfolk.
Wisconsin, La Crosse, Milville, St. Francis.
Canada, Montreal, Ottawa, Kingston.

As we go to press the list keeps growing daily.

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"I hope to be the occasion of at least one set being refused by a young Catholic doctor in my neighborhood."

"One of my assistants was deceived into subscribing for it," writes a certain pastor, but we learned from another source that the pastor himself had written to cancel his order for the Cyclopædia. Another active educator, whom Appleton & Company had requested to take some interest in the work, has instead sent us a list of the names of the chief people in her neighborhood to whom we have sent copies of this pamphlet. "I contemplated," writes another, "purchasing this work early in the fall, but this article will deter me from doing so in all probability. Circulars I have received have dwelt especially on the fairness of this treatment of Catholic subjects, claiming that they had passed under the supervision of Bishop Conaty, of whom I am an especially warm admirer." One of the faculty of a Catholic college in Cleveland suggests that the pamphlet should be issued along with the College catalogues, and a prominent rector of a Catholic college in New York has actually issued 900 copies in this way. Perhaps the most effective way of distributing the pamphlets is to give them to the members of the various Catholic societies, and this several of the heads of our Catholic colleges and academies have done. One for instance in La Crosse, Wisconsin, distributes 200 copies among "our teachers and public men," another among teachers of public and private schools, who are making a retreat, and a third among the reading circles of the city. A fourth, who had already examined the Cyclopædia and refused it as anti-Catholic in tone and treatment, is overjoyed to receive copies in order to convince people that his own criticism of it was the right one. A rector of one of our Catholic universities assures us that he will start a movement to induce Catholic schools to throw out all the Appleton texts until they see fit to do us justice. Our Catholic societies are using most laudable zeal in this affair. The International Catholic Truth Society has already distributed 2,500 copies. The Catholic Truth Societies of Philadelphia, Pittsburg, San Francisco and Chicago and the Catholic Converts League are much interested in it, and the Knights of Columbus and our reading circles, sodalities, literary associations, libraries have already taken active measures to expose the character of this Cyclopædia. At a meeting of the delegates of the Federation committee in Newark, 400 men who were present endorsed a resolution to the effect:

"That whereas the work known as Appletons' Universal Cyclopædia and Atlas is the source used by many reporters, preachers, and other compilers, though it contains many gross misstatements of Catholic doctrine and practices, be it resolved that the Catholic federation of societies in the state of New Jersey

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in convention assembled do hereby most earnestly protest against further use of the present edition of said work till it be purged of its misstatements, and that this protest stand until it be revised by competent Catholic authority."

On Sunday, May 15, the Santa Maria Council of the Knights of Columbus, in Wilmington, Delaware, made a spirited protest against the work, and has since had it published in the newspapers and in booklet. The Catholic Knights of America, the Order of Foresters, the Catholic Benevolent Legion, the Young Men's Institute, the Knights of St. John, and the Order of Hibernians, have all been duly informed of the nature of this publication, and they, too, are to take action in the matter.

Some of our publishers are naturally enough interested in this matter, and they have sent to us for copies of the pamphlet to be distributed among their own editors and revisers and placed upon their counters. Even some of the book departments in the department stores have requested copies for distribution. Perhaps they are interested in the sale of some other cyclopædia. Who knows? Catholic publishers, also, who have no interest in such a work have asked us for copies.

By far the most encouraging and effective coöperation in this movement has come to us from the Catholic press.

"I shall try to bring out a leader on it next week," writes Father Clifford of the *Providence Visitor* "and I shall boom it again later on when the occasion offers. I was at Magnolia the other day with Father ——— where I met a good many of the librarians of the country, who had come on to attend the convention. Mr. ——— of the ——— Public Library seemed much impressed with your pamphlet and wondered what the Appletons would do in the business. Others, too, spoke to the same effect. Father N. of ——— whom I saw on Wednesday night at Bishop Conaty's reception in Boston, told me he had written to cancel his order for the Cyclopædia, and had taken occasion to give the woful history of one of his young curates who had been beguiled too early into buying the work. All this is bound to do good."

With very few exceptions our Catholic newspapers, English, German, French, Bohemian, Polish, have warned their readers against the anti-Catholic spirit of Appletons' "Universal Cyclopædia and Atlas." Some of them have published the article entire; others have made editorial comments upon it which leave no doubt whatever about its character. It would be impossible in the space of this editorial to give any adequate review of these comments. The *International Catholic Truth Society Bulletin*, the *Freeman's Journal*, the *Sunday Democrat*, the *American Herald*, the *Irish World*, the *Buffalo Union and Times*, the *National Hibernian* and the *Iowa Catholic Messenger* reprint the article in full, and from the editors of these and many other Catholic papers we have received enthusiastic approbations of our course in exposing the errors of the Cyclopædia.

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"This work [Appletons' Universal Cyclopædia and Atlas] is as full of anti-Catholicism as a watermelon is full of black seeds," writes the editor of *The Catholic Citizen and Northwestern Chronicle*, for June 21.

The same editor remarked in his issue for June 7 :

"In the domain of literature and higher education there is a tendency to disregard the fair claims of Catholic achievement and Catholic thought. It is only by examining works of the kind that THE MESSENGER criticizes and pointing out their defects to the Catholic public, that we can impress publishers with the necessity of more fairness as well as more intelligence."

"'Poisoning the Wells' is a masterly arraignment of Appletons' Cyclopædia and Atlas and is a crushing refutation and correction of the anti-Catholic statements and insinuations contained in that work," says the editor of the *Buffalo Union and Times*, June 19.

And *The Sacred Heart Review* for June 21 :

"We examined it as carefully as our time would allow, and found, to our amazement, that it contained the usual ignorant and now all but universally discarded anti-Catholic twaddle and misrepresentations, religious and historical. The publishers, we believe, employed a Catholic to write a few articles on Catholic subjects, and this writer is used as a stool to decoy Catholics into buying the work. The Catholic writer who allows his name to be thus used in recommending a worthless publication is, if he knows the fact, more culpable than the publishers."

"Catholics," writes *The Catholic Universe*, "have too long and too passively accepted the Protestant attitude as something that only time will soften. Meantime the propaganda of misrepresentation continues. It even grows more widespread as facilities for reading and education are put in the reach of greater numbers. Catholics must strike at the causes of this attitude. At least they can refuse to buy, and prevent others from buying, the works of reference which perpetuate it. At least they need not contribute to the very storehouses in which prejudice is preserved."

We do not quite agree with the sentiment expressed in the last sentence of the excellent editorial of *The Catholic Universe*, because it is better to have something true about our religion in a work like this if we cannot have all the truth. Still we believe that one who contributes articles to an Encyclopædia of this kind should stipulate that it be made clear to purchasers in the prospectus that he is responsible only for what he has personally contributed or revised.

"Poisoning the Wells," says the *Freeman's Journal* for June 21, "is descriptive of the manner in which anti-Catholic bigots are trying to spread their own hatred of the Catholic Church and of everything Catholic. A regard for common decency, if no other motive, should make the publishers of Appletons' Universal Cyclopædia and Atlas refuse to become co-partners in this disgraceful work, by permitting anti-Catholic bigots to voice their venom in the way they have done."

The *Record* pronounces the article "a lengthy and justly severe, but withal scholarly criticism."

"Hard words," the editor of the *Catholic Transcript* calls THE MESSENGER article in the issue for June 12, "but as one peruses the criticism and notes the

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blunders in matters Catholic that are pointed out, the good things forgotten and the bad things paraded, the false blazoned forth and the good things obscured, the utter ignorance of the writings of the foremost living Catholic authorities, the passing over of Catholic men and measures of merit, he becomes gradually convinced that the critic hazarded nothing in making his astounding statement, and he indignantly agrees that any Catholic who has been misled into purchasing the work on the strength of the recommendations given by the editor, may in all justice return the volumes thus far delivered and require revised copies or his money. We trust that no Catholic in Connecticut has money to waste on this instrument of narrowness, bigotry and vilification. Our thanks are due to the editor of THE MESSENGER monthly magazine for the vigilance and ability which have enabled him to point out a real pitfall prepared for unwary purchasers. May he continue his work till our people know where to detect the real enemy though parading in the guise of virtue and truth."

The *Catholic News* for June 14 :

"The prospect of a diminution of the subscribers' list, or the fear that the sale of a volume will be seriously curtailed, acts as wholesome corrective of sectarian prejudice. If Catholics would only protest persistently and vigorously at every opportunity, against calumny and misrepresentation coming from the printing press, the editor and publisher would be found, in a great many cases, accessible to the claim of justice."

The comment in *The Pilot* for June 7 was :

"That Catholic subjects are treated from 'the traditional Protestant view,' is proved by eighteen pages of glaring examples of culpable ignorance, positive misrepresentation and disingenuous suppression of facts, including the suppression of that most important fact to a conscientious historian—the opening of the Vatican library, under Pope Leo XIII, to Protestants as well as to Catholics."

"Not only," says *The Monitor*, June 14, "are stock misrepresentations paraded unblushingly, but through ignorance or sheer bigotry, Catholic writers and authorities in every department of learning and intellectual activity are almost entirely overlooked. Where points of Catholic doctrine or history are touched, Protestant authorities and traditions are invoked, to the effect that the matters involved are dealt with from an unsympathetic if not a distinctly hostile viewpoint. All of which, of course, is contrary to the spirit which should actuate the compilers of a work of this kind whose publishers appeal to the public at large on the pretense of impartial presentation of accurate information. It also robs the work of any value, as far as Catholics and intelligent non-Catholics who desire only the truth are concerned."

"Whatever else may change," writes the editor of *The Record*, "the misrepresentation of Catholics has deviated little from the methods of the sixteenth century. We have still, as in the time of Cardinal Newman, 'the traditional view of every Catholic doctrine, the traditional account of every ecclesiastical event, the traditional fictions, sophisms, calumnies, mockeries, sarcasms and invectives with which Catholics are to be assailed.

"The only thing they have learned is a cunning dictated by political and commercial interests. They discarded the coarse language of their forbears, and now and then allude to us in graceful and complimentary terms. But it is veneer, thin at that; and whenever they take to dealing with Catholic topics they manage to give us a book reeking with falsehood, and testifying eloquently, if pitiably, to the flimsiness of their claims to either impartiality or scholarship."

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"Appleton's Eight Hundred," the editor of *The Standard and Times* for June 7 styles the editors, who number about that many; and among other pertinent comments, he deplores that the topics treated in so partial and unscholarly a manner by the editors were not entrusted to men like Professor Starbuck, who, though not Catholic, are sufficiently well informed and devoted to truth to treat such topics fairly.

"Slovenly and ignorant writing," says the editor of the *Ave Maria* for June 14, "is almost as universal as weather; but when people consult a reference work they have a right to expect accuracy, completeness and freedom from bias. . . . It is regrettable that the world should be ransacked for eight hundred specialists to fill a reference work with plain everyday ignorance and prejudice such as any backwoods preacher could supply." (1)

This is all very interesting, but quite as interesting are the letters of protest written to Appleton & Company against their Cyclopædia, though unfortunately we cannot put before our readers more than a few specimens of these, of which the writers themselves were good enough to send us copies, presuming, no doubt, that the cyclopædists would neglect to do so.

One of the first protests naturally came from a Bishop:

"I am both surprised and pained to find in your recently published Cyclopaedia and Atlas so much that is untrue and offensive to Catholics.

"I have no desire to accuse you of any prejudice or anti-Catholic bias, for my knowledge of your reputation and character for fairness forbids such a charge: but truth makes me protest, as I earnestly do, against the gross misstatements, the unfair and misleading suggestions, the suppression of truth and the omnipresent anti-Catholic animus of the compilers of many of the articles in this publication."

The Library Committee of the Catholic Club wrote:

"Messrs. D. APPLETON & COMPANY.

"GENTLEMEN:—We refer to your letter of some months ago calling our attention to the Universal Cyclopaedia issued by your house and requesting a subscription for the work.

"Upon examination of a copy in another library, we find your work grossly disfigured by anti-Catholic slanders.

"Nearly every article that could, in any way, be used for this purpose, has been made a medium of attack upon the history and most cherished doctrines of the Church. We cannot believe that your firm, which has never had the reputation of bigotry, could have knowingly approved such a course; but the fact is there through the work of your literary advisers.

"Every self-respecting Catholic must repudiate such a work, and we trust you will give the matter your immediate attention."

(1) We might also add editorial comments from the *American Herald*, *Annals of St. Joseph*, *Catholic Record*, *Der Wanderer*, *Herold des Glaubens*, *Le Couteulx Leader*, *Michigan Catholic*, *New World*, *Niagara Index*, *Sunday Democrat*, *True Witness*, *Western Watchman*, *Wahrheits-Freund*, *Waisenfreund*, and the New Haven, Wilmington and Grand Rapids newspapers.

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The faculty of St. Xavier's College, Cincinnati, urged the following protest :

TO THE PUBLISHERS OF APPLETONS' UNIVERSAL CYCLOPAEDIA AND ATLAS.

DEAR SIRS :—"Because of its unscholarly character, its many erroneous statements and its bigoted and anti-Catholic prejudice, we, the undersigned, consider Appletons' Cyclopaedia a mischievous book, unworthy of a place in any respectable library. It seems to have been compiled for the purpose of perpetuating antiquated and discredited falsehoods against the Catholic Church and Catholic Faith.

"We protest against this work ourselves, and we shall warn all who look to us for counsel and advice in such matters about its unfairness, injustice and untrustworthiness.

"Until the articles bearing on Catholic subjects are re-written by well-informed and impartial scholars, we hold that the book is unfit for use and should be withdrawn from sale.

"Signed."

One who has well earned his literary distinction made the following protest :

"GENTLEMEN :—A native of this city, a student of books, and an old-time buyer of books from the firm of Appleton, when that name was assumed to be a synonym of honor, the writer cannot help regretting to find the name associated with a publication which can bring no honor to anyone connected with it.

"American Catholics, having survived the malicious lies on which certain publishers and their uneducated and unprincipled hacks, fattened for a while, and being accustomed to the reckless misstatements of ignorant newspaper and magazine writers, and of equally ignorant book makers, have too often been satisfied with laughing scornfully at the gross stupidity that really deserved the lash.

"Judging from an article in the current number of THE MESSENGER, the name of Appleton is now being used—may I not say abused—in order to wholesale lies to the public, concerning Catholics and the Catholic religion. I have no hesitation in denouncing this as a discreditable piece of business, and one sure to react unfavorably on every person connected with it. If there be a publisher who imagines he can still spread falsehoods about us, our history, doctrines and religious practices, without having his learned editors exposed, learnedly and thoroughly, he is far behind the times. Men who pretend to scholarship must show scholarship or else be exposed as mere pretenders.

"Let me repeat my personal regret that the name of Appleton should be connected with a publication filled with falsehoods, palpable, disgraceful; unpardonable in men of any learning even if they were devoid of conscience.

"Yours protesting."

To the answer of Appleton, which we shall consider later, he replied:

"GENTLEMEN :—Your illogical plea of June 10th impressed me no more favorably than your 'Universal Cyclopædia.'

"Whatever your 'principle,' you have attached your name to a mass of unpardonable lies, many of them stupidly malicious, about the Catholic Church, and about Catholics. If there be Catholics who have certified under their signature that a lie can be the truth, you and they must, back to back, defend this

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novel 'principle' of Ethics. Surely your 'principle' is not that, at any rate, lies about the Catholic Church are as commendable as the truth.

"By printing the names of hired 'contributors' upon a book, do you pretend thereby to metamorphose all your 'contributors' into 'scholars'? Conferring scholarship upon unscholarly 'contributors,' shall your Cyclopædia become less unscholarly than it is, and shall you also become famous for your sagacity?

"In its presentation of the subjects to which your attention has been called, your 'Universal Cyclopædia' is a thoroughly unfair and unscholarly work; and so being, it is bound to receive the contempt of educated men, and to earn the reward that such books deserve.

"My protest has been well considered. Typewritten pleas, however cute, will not save the book. Far and wide, it shall be known for the ignorant and deceitful book it is. Let your 'principle' be the honest one of cutting out like gentlemen, all the falsehoods about the Catholic Church and Catholics. Thus the name of D. Appleton & Company would appear on a truthful and not unscholarly Cyclopædia.

"Still protesting firmly and intelligently, I am

"Yours, etc."

In reply to these letters of protest, D. Appleton & Company issued a circular letter containing the following statements:

"The Cyclopædia has been edited on the principle of allowing every political party and every religious denomination to tell its own story. A glance at the list of contributors, published in the first volume, will show plainly that men of all sects and political beliefs have been employed as contributors. The history of the Democratic party has been written by an eminent Democrat; the history of the Republican party by an eminent Republican."

To which the obvious reply is:

1. That the policy of the editors in regard to political parties has nothing to do with the question.

2. That although their policy with regard to religious denominations is praiseworthy, they have not adhered to it so far as the Catholic Church is concerned.

In point of fact the Catholic associate editor has not contributed or revised all the articles that tell the story of his religion. Had he been permitted to contribute or revise all the Catholic Church articles, to use the words of the publisher, or, to put it more correctly, all the articles in which Catholics are as much interested as non-Catholics, we should have no fault to find with the editors of this Cyclopædia. But we are justified in complaining that their policy of rigorous impartiality in treating matters of religious belief and Church polity has been abandoned in too many instances, as we have proved in our pamphlet, by permitting unscholarly and prejudiced Protestant writers not only to tell the story of their denominations but also to go out of their way to misrepresent and vilify the Catholic Church. Indeed, it would seem as if the Catholic editor alone has carefully refrained from saying anything

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matters, and to be impartial in every way," is to give fairly both sides of the question, and to insist that their Protestant associate editors will at least imitate the laudable impartiality of the Catholic associate editor, confine themselves to the stories of their several denominations, and refrain from misrepresentation and abuse of Catholics and the Catholic Church.

What are the practical fruits of this agitation?

1° The least of all is that Appleton & Co. have lost several orders for this work, and will lose many more.

2° Their text-books will be excluded from many Catholic schools, and until they do something to redeem their character, they will be suspected of bigotry.

3° Catholics have been put on their guard everywhere. Neither will they buy such publications, nor will they fail to keep them out of the public and school libraries.

4° Other publishers will take a lesson, and some need it sadly.

5° It is time, and it is possible, nay easy, to organize Catholic Truth bureaus everywhere against the appearance of such publications.

THE CATHOLIC UNIVERSITY OF AMERICA.

The following announcement, issued by the Catholic University of America, is most important:

This Institute of Pedagogy will be opened October 1, 1902, in the hall of St. Francis Xavier's College, 30 West 16th Street, New York City. Lectures will be given daily, Sundays excepted, from October till May. Afternoon sessions from 4 to 6, except Saturdays, when the sessions will be from 10 A. M. to 1. P. M.

SCOPE.

The Institute has been established for the purpose of providing, under Catholic auspices, the preparation required of teachers by the rules of the Board of Education of New York.

These laws, framed in accordance with modern educational tendencies, oblige the teacher not only to produce evidence of scholarship in certain important branches, but also to become familiar with the history and principles of education. Pedagogy thus opens the way to historical, psychological and philosophical problems. The teacher, therefore, should understand the fundamental principles concerning the nature of mind upon which all intellectual and moral training is based. And it is but just that the share which the Church has had in the work of education should receive more attention than is accorded to it by the average manual of the history of education. There can be

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no doubt that accurate information on these matters will enable the teacher to perform more thoroughly and more conscientiously the duty which he owes to the public. It will also enable him to form correct estimates of the various theories which are nowadays proposed as the groundwork of pedagogical science.

Admission.

Applicants for admission to the Institute must:

1. Present a diploma from a recognized College or Normal School; or
2. Present a license to teach in the schools of the City of New York; or
3. Pass an entrance examination equivalent to the examination required of graduates from the Normal School.

The above requirements must be fulfilled by those who desire to pursue the courses with a view to taking a degree.

Persons who do not desire to take a degree will be permitted to follow the courses as auditors.

Courses of Instruction.

The work of the Institute is designed primarily to meet the needs of teachers who apply for the Principal's license or for the head of department license in New York City. Instruction will include:

a. Courses of professional study; history and principles of education, methods of teaching, school management.

b. Courses in academic subjects, the successful completion of which may exempt the applicant from examination in those subjects.

c. Collateral courses in Library work.

These courses of instruction will comply with the requirements of the Board of Education.

Further announcements will be made at the close of the summer.

For particulars, address

Rev. E. A. Pace, Ph.D., D.D.,
468 West 145th St.,
New York.

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CATHOLIC CHRONICLE.

HOME NEWS.

The Purposes and Method of Catholic Federation.—In a public letter worthy of his position, the President of the Federated Catholic Societies, Hon. T. B. Minahan, outlines the aims of Catholic Federation and the means of accomplishing them. To legitimately defend Catholic interests if menaced by legislation or fanaticism, to blend into concordant strength the various nationalities in the Catholic host, for their own good and the good of our common country, to bring home to the frank and honest minds of our non-Catholic fellow-countrymen all the logic and the good that are in the Catholic faith, and, finally, "to secure the layman's part . . . in making Catholicity a living force in the moral, social and intellectual activities energising and throbbing at the heart of this restless American age." "Not by noisy declamations against grievances that sometimes have no foundation in fact; not by exaggerated denunciations of executive or legislative bigotry . . . does Federation intend to solve its problems." A committee on law watches the efforts of politicians and fanatics to introduce hostile legislation, such as was attempted lately in Illinois and elsewhere against Catholic schools. "The Federation's work along this line, once the movement is crystallized in a thorough, disciplined organization, will be felt rather than proclaimed. . . . Further than this, Federation has no interest in politics or party candidates." With regard to the calumnious and absurd misrepresentations which have not yet altogether ceased, "Catholic unity alone can enforce a hearing . . . in the forum of every community, large or small."

"Federation must forge to the front as a leader in that kind of endeavor, which not only compels respect, but also begets confidence and wins esteem. Its best energy, its highest ideals should find expression in labors inviting and sure to receive the approval and even coöperation of all Americans—labors that will make for nobler manhood and better citizenship." It is natural that the President should dwell at length on "the immense possibilities of Federation."

Its organization is simple, though yet necessarily incomplete. It respects local aims and national character in the associated societies, only adding to them the strength of alliance, and making use of them for the good common to all.

Our German Catholic societies, long excellently organized and instilled with a life caught from the historic and heroic centre of the Fatherland, have spoken with no uncertain voice for Catholic rights.

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An Auxiliary Bishop and a Domestic Prelate.—Father Pitaval, of the diocese of Denver, has been appointed Coadjutor to the Archbishop of Santa Fé. He was pastor of the church at Aspen, Col.

Very Rev. F. X. Specht, Vicar-General of the diocese of Columbus, whose name had been sent to Rome as that of a proposed successor to Bishop Watterson, has been raised to the dignity of Domestic Prelate to the Pope. Father Specht was educated at Mount St. Mary's, Emmitsburg.

The Youths' Directory Acquires 1,000 Acres.—We have had occasion already to praise the excellent work of the Youths' Directory of San Francisco, under the charge of Father Crowley. A very large number of boys are saved every year and placed in good homes by this most useful institution. The desire of many years is now realized by the acquisition of a large agricultural tract with buildings, to serve as a supplement to the work in the city. Some alterations and improvements in the buildings will be sufficient to adapt them to the purposes of an agricultural school or college. Father Crowley makes a confident appeal to Californians, whether of his own faith or not, since he makes no distinction between his boys as to race, creed, or color, and because of the fruitful consequences to the State from the agricultural training aimed at, which will be both practical and scientific. He maintains that this will be the only institution of its kind in California, as Berkeley College of Agriculture is chiefly a chemical laboratory, with, last year, only one graduate, a lady with probably no idea of farming.

An Innuit, or Eskimo, Grammar.—The New York *Evening Post* of June 12 says that "Father Barnum's volume has given to science the latest details of an Eskimo dialect comparatively new to us. Every work of this sort has to contend with numerous difficulties not apparent to the majority of students ; to have achieved as much as he did in eight years is highly creditable." The work contains a vocabulary of this Eskimo dialect, with a collection of "native stories," and some popular songs. Some of the difficulties of writing a grammar of the language may be understood from this, that " the numerous modes and voices in the verb, the wealth of nominal cases, are surprising ; the number of particles that can be inserted in the word is almost unspeakably large." Father Barnum found that, in villages a thousand miles apart, there was absolute uniformity of dialect. In his zeal to note new words or modes of expressions, he often risked having his hands frozen during his missionary tours.

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THE PHILIPPINES.

Protests against Proselytism in the Schools.—Protests of unmistakable tenor are being made by Catholic organizations over the country against the proselytism engrafted by the superintendents and teachers on the school system of the Philippines. The State League of German Catholic Societies of New York, the Federated Societies of New Jersey, the German Catholic Societies of Pennsylvania, the Catholic Truth Society of Pittsburg, public meetings at Cleveland and elsewhere, are making their voices heard. The lack of Catholic representation in commissions charged with the management of the affairs of a Catholic people, the abuses of the school system, the injustice to the clergy of the Philippines are strongly condemned. In the name of fair-play, the German Societies of New York, assembled in their seventh annual convention at Dansville, "solemnly protest against the inhuman treatment of the inhabitants of the Philippines, who are being robbed of their religious liberty; against the brutal calumniation of the clergy; and against the proselytizing of the children of the natives by the sects." The Cleveland assembly calls for meetings of Catholics in union with fair-minded non-Catholics all through the country.

Governor Taft's Mission to Rome.—This marks, according to the New York *Herald* (June 7), "a new and radical departure in American diplomacy," Uncle Sam usually consulting no denomination as to his policy. The purpose of the mission is, as Secretary Root puts it, "to reach a basis of negotiation satisfactory to the ecclesiastical superiors and the Philippine government, accompanied by a full understanding of the facts, views and purposes of both sides." The secretary's plea for a transfer of property is based on the "novel situation which has been created, under which the adjustment of means to ends appropriate to the former system entirely fails." Titles, rights and obligations, it is desired, should be fairly settled by agreement rather than litigation, and full compensation made. The tone of the Secretary's instructions is more one of demand than of diplomatic overture; but no doubt the purpose of this is to allay the prejudices of many of our fellow-citizens who, it is feared, would object to this mission. It is well known that there are some difficulties in the way of the settlement of the Friar question in the Philippines which even the Holy See may not be able to settle. In the first place, no proof has yet been given that the presence of the Friars would be detrimental to our interests there; and secondly, it is understood that the Friars are not in every case sole owners of the properties in question. A significant reason for desiring Papal approval for the withdrawal of

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the Friars is, according to one of the Washington press letters, "to avoid steps which might be attended with some political embarrassment here." Meanwhile, it is foolish to take the newspaper cablegrams as final in this matter. The Vatican Committee has reports which even our Senatorial Investigating Committee has not considered.

Senor Buencamino.—Felipe Buencamino, who has been giving information in Washington about the Philippines, is known as "a deacon," because of his religious fervor, says the Washington *Post* (quoted by the *Ave Maria* of June 21). Having become convinced of the errors of Romanism he first became a Methodist, then a Presbyterian. A few years ago he lauded the Friars and the Spaniards to the skies, but lately was largely instrumental in drawing up the petition of the "Federal Party" to have all the religious orders, "commonly known as Augustinians, Jesuits, etc., and all other similar ones," expelled from the Philippines. "He has proven false to every cause he had sworn to defend," says the Manila correspondent of the Philadelphia *Standard and Times* (June 21). When the insurrection broke out he raised soldiers for the Spaniards; with these he deserted to Aguinaldo, who later proscribed him as a traitor. Now he says the Filipinos love Uncle Sam sincerely, and want to be all Americans, but want no Friars amongst them. The correspondent of the *Standard and Times* adds:

"The American civilization that the poor people are receiving is completely divorced from ethics.

"A few Federalists have made the American government believe that all the natives desire the expatriation of the Friars, and the authorities have reached the abyss of stupidity in sending nothing but Protestantism to these Catholic Islands.

"Let them continue the farce by inviting the renegade and traitor Buencamino to the White House, and let him return to us in the garb of a Methodist 'bishop.'"

CUBA.

The Work Before the New Government.—It could not be expected that complete political harmony would ensue in the new Republic just emerging from beneath the sheltering folds of the Starry Flag. There have been made threats of extreme measures, some of them anti-religious; but sensible Uncle Sam still holds out a helping and pacifying hand. The Church will, no doubt, be free to fight her own battle, and the people of Cuba have no hesitation in proclaiming themselves Catholics. They will need our assistance and learn from our ways.

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ing glances. 'The impression can never be obliterated; the Pope's Mass will remain unforgotten by the Protestant.'"

Audience Granted by His Holiness to the Directors of Historical Institutes.—At the suggestion of Professor Pastor, Director of the Austrian Historical Institute, the representatives of the foreign Historical Institutes in Rome sought an audience of the Pope to congratulate His Holiness on his jubilee. The following institutes were represented at the audience which took place on May 4: The Austrian, Belgian, French, the Görresgesellschaft, Hungarian, Prussian, English, Danish, Swedish. Bishop Fraknoi, of the Hungarian Institute, delivered a Latin address thanking the Holy Father for opening the archives and founding the Leonine library, and pointing to the 100 volumes of publications, the fruit of the labors of historians in the Vatican, labors that owed their existence to the Pope's liberality and generosity. The Pope answering in Latin, said he congratulated himself on having thrown open the Vatican archives to historical scholars, since it had led to the creation in Rome by many noble nations of such learned institutes. "It is the desire of our inmost heart," said His Holiness in conclusion, "that your diligent labors may contribute to the exaltation of the truth. For the Church rejoices in the splendor of the truth (*veritatis enim splendore ecclesia gaudet*) and only under the guidance of the truth does history become the teacher of life (*magistra vitæ*)."

Professor Pastor thanked the Pope for the excellent selection of officials at the archives and in the Vatican libraries, who facilitated historical studies in every way. After the addresses all the gentlemen were individually presented to the Holy Father, who said a few kind words to each one.

GERMANY.

Death of the Archbishop of Cologne.—Within five years the Catholics of Cologne have lost four Bishops. In 1897 died in Rome the banished Cardinal Melchers, in 1898 his successor, Cardinal Krementz, in 1899 the eloquent and much admired coadjutor, Bishop Schmitz, and on May 23, of this year, Archbishop Hubert Simar, after a short rule of a little more than two years. He was born in 1835, ordained in 1858, and was professor at the University of Bonn for more than thirty years. In consequence of the troubles of the Kulturkampf his appointment as ordinary professor came to him only after twenty years of University labors, in the year 1880. After the Vatican Council the University of Bonn became the hotbed of the Old-Catholic sect, and while many of his colleagues, who had been regarded as "leaders in Israel" fell away, Professor Simar stood firm as a rock and became the main prop and support of the Theological

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faculty. He was a voluminous writer, his chief works being a moral Theology and a much esteemed Dogmatic Theology. It was in the very heat of the Kulturkampf that the young professor, in conjunction with his friend von Hertling, founded the now famous Görresgesellschaft. How faithful he was to the Church, his University career abundantly proved; and when the storm of the Kulturkampf ceased, it was seen that he, as well as the hundreds of Catholic champions, were more loyal to their country than their persecutors. The present Emperor held him in high regard. In 1891 he was elected bishop of Paderborn, and in 1900 transferred to Cologne. His private fortune he bequeathed to the Archiepiscopal See in trust for the Theological House of Studies at the University of Bonn.

Pastoral Letter of the Bavarian Bishops.—The two Archbishops and six Bishops of Bavaria have addressed an important joint pastoral letter to the clergy of the kingdom. After speaking in noble and touching language of the Pope's jubilee, almost unexampled in the history of the Church, the Bishops point to the gloomy shadows that are overclouding these bright days. With the Holy Father they complain that powerful States, under pretense of being indifferent to all religion, persecute the only true one. In consequence, while there still is much private piety and virtue the public life of the nations becomes more and more severed from Christianity and their laws become every day more hostile to the Church. "When, therefore, the Holy Father casts a glance at our country, and particularly at our own Bavaria, he must feel consoled, for, thanks to the courage and self-sacrifice of many excellent Catholics, our holy religion is not robbed of that influence upon public and social life which enables it to fulfil its divine mission and penetrate and sanctify all conditions of life. But it is precisely this blessed influence of the Church in our country that arouses the enmity and hatred of many. They seek to throw ridicule and contempt upon our most sacred institutions; they seek to destroy the Church by transplanting into Bavaria the Austrian Los-von-Rom movement. It is a futile attempt, and cannot take us by surprise by its novelty. For since the days of the sixteenth century we are accustomed to it.

No, it is not the attacks from without that cause us alarm, but the struggles that seem to be on the eve of breaking out *within the Church* in our country. Not our enemies; no, with profound grief we say it—our friends, Catholics; nay, even priests, are preparing to undermine the foundation of our unity, and the obedience which so closely binds up the clergy with the episcopate, and thereby renders them invincible." After these weighty words the zealous bishops address their priests in language of grave and loving warning and instruction,

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calling upon them, in the coming struggle, to stand firm by the Church, by the Pope, and by their bishops, "for union, and union and union alone, makes us invincible in the battle."

A Hard-won Victory of the Bavarian Centre.—For some years the Centre-party in the Bavarian legislature has strained every nerve to pass a bill enacting the denominational school. The denominational school exists in Bavaria, but only by administrative decree; a precarious existence, which can be changed at the whim of any weak or liberal government. Tremendous opposition was made to the bill by the Liberals in league with the Socialists, but finally it was passed and went to the Upper House. The last hope of the Liberals was that the Upper House would reject it. They were grievously disappointed. Prince Ludwig, the heir-apparent, who is a militant Catholic, made one of his plain, blunt speeches in favor of the bill, and he was the spokesman of the other six royal princes who are members of the Upper House. The speeches of the Archbishop of Munich and of the Bishop of Passau also made a great impression, and the bill was passed by a large majority. It is a great achievement in a vital question.

Statistics of the Religious Denomination of University Professors in Bavaria.—The official statistics concerning the religious denomination of the professors of the three Bavarian Universities confirm the lamentable fact that in a kingdom in which more than two-thirds of the population are Catholics the non-Catholic university professors considerably outnumber the Catholic. Leaving out of count the professors of Theology, the professors ordinary and extraordinary at the other three faculties number 220. Of this number only 85 are Catholics, 135 Protestants, 3 Old-Catholics and 8 Jews. Munich counts 29 *ordinary* Catholic professors (31 Protestants, 3 Old-Catholics); Erlangen: 9 Catholics (20 Protestants, 2 Jews); Würzburg: 12 Catholics (26 Protestants). At the three Universities there are 35 *extraordinary* Catholic professors and 53 non-Catholic. This disgraceful state of affairs, writes the *Germania*, is partly due to the intolerance of the University faculties, partly also to the Ministry for Public Instruction, but part of the responsibility must undoubtedly be shouldered by the Bavarian Catholics themselves. This numerical preponderance of non-Catholics can only be broken if Catholics press forward in greater numbers to the Universities and pursue their studies with a view to fitting themselves for a University career.

The chaotic state of Protestant Theology at the Prussian Universities and the helplessness of Church authorities in face of rationalism, was strikingly illustrated by a debate that took place on May 7, in the Prussian House of Laws. An abstract of the speeches will interest the readers of the Catholic Chronicle.

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Baron von Durant: We are confronted by a revolution not from below but from above. What is nowadays the fate of a good young man who enters the University to study theology? Instead of being strengthened in his faith, he is thrown into the greatest doubts by the modern Professors of Theology till he quite loses sight of his vocation to preach the word of God. Professors of Theology have no right to affirm propositions that contradict the gospel.

The Minister for Public Instruction: I must insist that different schools of theological thought be heard at the University. This is a duty of distributive justice and furthers the welfare of the Protestant Church which has sufficient vitality to conquer error. It is the very essence of evangelical liberty that no limits be set to theological research.

Dr. Barkhausen (a high church dignitary): The severe crisis through which the evangelical church is now passing, will not be overcome nor influenced by the appointment of this or that professor. Science alone and the General Synod can put an end to the crisis.

Professor Löning (of the University of Halle): I protest against the severe reproaches hurled by Baron Durant at the Protestant Professors of Theology. The Protestant Church, unlike the Catholic, cannot end controversies by a final sentence; she has no tribunal endowed with divine infallibility. I claim for myself the right of free investigation. Much has been said and written of late about absolute *Voraussetzungslosigkeit*. It is a word of many meanings, and it has been degraded to a mere phrase. I acknowledge that Protestant theology has its barriers and that he steps outside the barriers who does not stand upon the foundation of Christianity. But to confine Protestant theology within too narrow bars would be its death. I deny Baron von Durant's charge that there are Professors of Theology who are adherents of Materialism.

Baron von Durant: I have no intention of curtailing free investigation. But there is a great difference between liberty of research and the carrying of crude views into university lecture halls. The liberty of investigation is also subject to limitations. Professor Löning says that the barrier is overstepped by him who does not stand upon the foundation of Christianity. But what does he mean by Christianity? I can acknowledge no other Christianity than that which rejects all doubt as to the divinity of Christ. Whoever entertains the least doubt on that point is, in my opinion, no Christian.

Dr. Dryander (General Superintendent, highest functionary of Protestant State Church): The magical formula that would reconcile liberty and restraint of theological research has not yet been found, and is not likely ever to be discovered. Liberty of investigation is the

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essential condition of the very existence of the Protestant Church. Whenever this liberty leads to unpleasant consequences the Church authority must interfere. It is the duty of the Minister for Public Instruction to show no undue favor to one theological school of thought before another; but he must allow a free field at the universities to the various schools, in the conviction that by mutual friction they will correct one another. What principles! Untrammeled liberty of private interpretation; yet not quite untrammeled! Whenever it goes too far, the authorities of Church *and State* must interfere. They cannot however, pronounce a final sentence!! Comment would be superfluous! It is significant that the rationalistic Professor of Theology at the University of Berlin, Dr. Harnack, who denies the divinity of Christ, has just received from the King of Prussia the highest distinction in his gift. He has had conferred upon him the decoration *pour le mérite*.

In this connection the *Germania* of May 15, in giving a summary of the latest report of the Protestant synod of Berlin, states that Atheism, Socialism and downright hatred of religion have taken such hold of their flocks as to drive the Protestant ministers to despair. In the year 1899 every twelfth(!) marriage was dissolved again. Family-life is at a low ebb; prostitution and all kinds of immorality, even among children, are frightfully on the increase; the bad theatres are a terrible engine of corruption of youth. And these same ministers, who would have their hands full, if they would work among their own, go out of their way trying to pervert Catholics to Protestantism. To what Protestantism? pertinently asks the *Germania*.

The Catholic Protectorate in the Holy Land.—"The sultan has issued an *Irade* recognizing the right of Germany and Italy to protect their Catholic subjects in the Turkish Empire." (Telegram of the *Daily Mail* printed in the *Germania* of June 21). In reference to this telegram the *Germania* writes as follows: "By Article 62 of the Berlin Congress the Powers, in virtue of their sovereignty, secured to themselves the right of official protection of their subjects in Turkey; and this protection extends not only to individuals, but also to the establishments which foreigners support in Turkey and have placed under the protection of their respective ambassadors. A distinction must, however, be made between purely national establishments such as those of our Catholic Society of the Holy Land and mixed establishments, such as religious orders whose members belong to various nationalities. Whenever there is question of the latter, then in each particular case an understanding is sought to be reached between the consuls of the different nations with a view to common action. The Protectorate of *the Holy Places themselves* is still reserved to France and has never been questioned by Germany. Germany only insists

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that German protection must be held out to each German subject, as was done lately, when three German subjects were wounded during the outrage committed by the Greeks at the Holy Sepulchre. The German government has no intention to undermine French prestige in the Orient. However, German, and even some French, Catholics regret that France does not now fulfil its historic mission of protector of the Holy Places, notably against Russian pretensions and encroachments, with the same energy as heretofore."

Persecution of the Poles in Prussia.—In the Prussian legislature the Prime Minister, Count Bülow, has brought in a new bill to force the Germanization of the Polish districts in Prussia. Credits to the amount of nearly 250,000,000 marks were voted for this purpose at various times, and now a new credit of 250,000,000 is demanded by the government, making in all nearly half a milliard spent or to be spent for this cruel object. The bill will pass by a coalition of the Protestant Conservatives and National Liberals who form a considerable majority against the Centre, the Poles and the Radicals. The *Germania* condemns the bill in scathing words. The Prussian constitution guarantees equal rights to all citizens, yet the Poles are to be oppressed by the taxes of the people to which they themselves contribute. And this enormous sum of money is to be wasted at a time when the finances of the kingdom are in a bad state. For it is money wasted, as this new attack on the Poles will be just as bootless as previous efforts have confessedly been. One effect the law is sure to have, it will spur on the Poles to fight with might and main in their struggle for existence ; and, moreover, it will arouse undying hatred between the two races. It is a dangerous policy, for it will rally the whole Slav race against Germany. Lastly, despite government denials, one of the great objects of the scheme is to protestantize the Polish districts. Thus the *Germania.* It is almost incredible that the King of Prussia, who is a man of generous impulses, should have signed his name to this bill.

Repeal of the Dictatorship in Alsace-Lorraine.—For thirty years the government of Alsace-Lorraine has held certain exceptional powers which enabled it to deal in summary fashion with obnoxious persons by expulsion and with newspapers by suppression. In the early days Catholics especially were the victims of this Dictatorship, so much so that no Catholic paper could live in the annexed territories, whereas irreligious sheets, edited even by escaped Paris communards were left undisturbed. There never was any need of this law, for the population, as the government confessed, has always been most law-abiding. Again and again the Alsatian members of the Reichstag, in conjunction with the Centre-party, had demanded the repeal of the galling law of exception, and the repeal was passed by ever increasing majorities,

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but the Bundesrath obstinately refused its concurrence. Now the Emperor has given the country one of his surprises. During his late visit in Alsace he issued a rescript to the Imperial Chancellor directing him to lay before the Bundesrath a bill for the repeal of the law. There is great rejoicing in Alsace-Lorraine, for the repeal will now be passed without a single dissenting vote.

The Toleration Bill.—The Centre-party has just won a memorable victory in the Reichstag. On June 5 the Toleration bill was read the third and last time and passed by a majority of 163 against 60 votes. The majority consisted of the Centre, the Poles, the Alsatians, the Socialists and most of the Radicals. Only nine Conservatives and two National-Liberals voted for the bill.

—The Holy Father has decided that a new National College for students of Theology from Holland is to be established in the Eternal City. He has granted a large sum of money toward its foundation.

Death of King Albert of Saxony.—The Catholic King of Protestant Saxony died on June 19, at the age of 74. He had received a thorough military training, fought in the Danish war of 1848, helped the Austrians at Sadowa in 1866, and took part in the Franco-Prussian war. After this war he was made Field Marshal and Inspector General of the German Army. Having had no children, he is succeeded by his brother, Prince George.

—Impelled, no doubt, by the growth of religion, as well in teaching as in practice, the Emperor William made a most impressive plea for Christian teaching in his speech at Aix-la-Chapelle on the 19th of June. After referring to the strength and progress of the German Empire, His Majesty said:

"But it must not be forgotten that the empire was rooted in simplicity and fear of God. I look to all, priests or laymen, to help me uphold religion among the people, in order that the German name may preserve its health and strength.

"This applies equally to the two creeds, Catholic and Protestant.

"It is with pride and joy that I am able to tell you that the Pope said to my special ambassador, who went to Rome on the occasion of the Holy Father's jubilee, that he had always held a high opinion of the piety of the Germans, and especially of that of the German army. The Pope asked my ambassador to tell his sovereign that the country in Europe where control, order and discipline still prevailed, with respect for authority and regard for the Church, and where the Church could live, was the German empire, and for that the Papal See was indebted to the German Emperor.

"This justifies me," continued Emperor William, "in saying that our two great creeds must, while living side by side, keep in view their one great aim—to uphold and strengthen the fear of God and

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reverence for religion. Whether we are monarchs or whether we labor in this or that field does not matter at all. He who does not found his life on religion is a lost man.

"I rejoice that I have placed my whole empire, my people, and my army, as well as myself and my house beneath the Cross and under the protection of Him who said :—'Heaven and earth shall pass away, but my word shall not pass away.'"

ENGLAND.

The Consecration of King Edward VII.—This is the Anglican view of the coronation. "The Church," writes Mr. Douglas Macleane, "has ever regarded the sacramental unction (the coronation ceremony) as conveying special graces to the spirit, as well as sacro-sanctity and inviolability to the person of the recipient." In fact, with the usual fond simplicity of Anglicans, he writes of "the unique continuity of our coronation service," meaning that, as the Church of England is now the same as it was when it was Catholic, so the coronation is the same as when the sovereign received the Catholic Holy Communion. What light is made to shine from the Dark Ages! But, dark as they were, they never were distinguished by theories such as these. The Anglican formularies acknowledge the sovereign to be "supreme governor" of the Church on earth; that is, "supreme head" in a most absolute sense; in point of fact, Anglicans cannot deny it. We refer our readers on this point to the articles, "The Sacring of a King," in our June and present issues.

Damages on the Rock—£300.—The good, old-fashioned *Rock* published last August an article on "Jesuit Outlaws," "the infamous sons of Loyola," "steeped in sedition," and constantly intent on "exciting Romanists to sedition." Father Vaughan, S. J., was singled out as the chief firebrand. Other papers had joined the chorus of the *Rock*, but they apologized, paid costs, etc. The *Rock* alone was too solid to move, and so Father Vaughan brought a libel suit against it. During the trial he admitted that he sometimes read the *Rock* for fun, and had no objection that his pupils should read it; it would do no harm. But, defending his loyalty to his country, he stated, in answer to Justice Wills, that more than one hundred students from the Jesuit College of Stonyhurst had fought in the South African war; three had received the Victorian Cross, and many of them, poor fellows, had lost their lives! More than one hundred more had gone from the College of Beaumont. Mr. Justice Wills scored the *Rock* very vigorously, branding its action as "a sickening controversy, from which all elements of peace and charitableness had been banished." He showed that "an English gentleman" had been grossly libelled, and appealed to the jury not "to hustle Father Vaughan out of court

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with a contemptuous verdict, which would be a direct encouragement to everybody else to tread in the same lines as this paper has walked in." The jury, after half an hour's reflection, brought in a verdict of $1,500 damages against the *Rock*.

IRELAND.

Training Colleges.—Up to 1890 the only training college built or equipped by government funds for national education was the official one in Marlboro' street, Dublin. The others, Catholic and Protestant, had to provide for buildings and equipment from their annual income granted by Parliament—about £3,000. In 1890, Mr. Balfour improved their status by a building loan. Owing to the pressing need of trained teachers, the erection of three new training colleges has been sanctioned, but they must be built and fitted for work out of the annual grant. Sir M. Hicks Beach says that he can give no more, and that Ireland's money for primary education is already excessive. It is true that English training colleges are treated in a somewhat similar way; but the change came only when forty-two of these had been erected. Besides the educational system of Ireland, as well as her industrial condition, is entirely different from that of England.

The Centenary of the Institute of the Christian Brothers.—On June 2, the centenary of the founding of the Christian Brothers was celebrated in Dublin. In the morning there was Solemn High Mass in the Pro-Cathedral, Marlboro' street, His Grace, Archbishop Walsh presiding. The panegyric of the Order was preached by the Rev. Dr. Butler, O.C.C. In the evening a grand concert took place in the Rotunda, the Mayor of Dublin and many citizens of distinction being present.

One hundred years ago Edmund Ignatius Rice, having retired from a successful mercantile career in the city of Waterford, entered on the work of providing an establishment for the education, religious and secular, of the poor Catholic boys of Waterford, whose educational needs had hitherto been sadly neglected. Then was planted the germ from which the great teaching Institute of the Christian Brothers has since sprung. The enterprise initiated by Brother Rice gradually spread to all parts of Ireland. From Ireland it branched out into other lands, securing a firm footing in Great Britain, America, Australia, India, South Africa and Gibraltar. Within the past few years the Christian Brothers have been established in the centre of Christendom itself; and there, in the Eternal City, with the blessing of the Holy Father, they have set up a school intended to counteract the proselytizing influences of certain English establishments in which the youth of Rome have been offered an English commercial education at the price of their Faith.

During the past century the Institute has had many distinguished

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members, the best remembered, perhaps, being the famous Irish novelist, Gerald Griffin, whose remains lie in the beautiful cemetery attached to Our Lady's Mount, in Cork.

In addition to their work of imparting education in their ordinary day-schools the services of the Christian Brothers have been eagerly sought in the management of several orphanages and industrial schools; and the success of their labors has been as conspicuous in the management of such magnificent establishments as the Artane Industrial School as it has been in other spheres of educational effort.

On September 5, 1820, Pope Pius VII confirmed the Institute as a Religious Society. Father Kenny, a distinguished member of the Society of Jesus and the confidential and bosom friend of Brother Rice, was the bearer of the Pope's Brief to Ireland.

FRANCE.

The New Ministry and the New Chamber.—"We are going to have a bad Chamber of Deputies," says the *Univers*. At the first vote in the Palais Bourbon, the new ministry, which is luridly radical, has been encouraged, by an enthusiastic majority, to begin its program of "laïcism, fiscal reform and social solidarity." This includes, as M. Combes, the new Premier, has stated, the execution of the Associations Law "according to the letter and spirit," and the revocation of the Falloux Law of 1850, which gave Religious permission to teach. M. Combes, not much known out of Parliament, was a faithful ally of Waldeck-Rousseau in religious persecution. Trouillot, the reporter of the Associations Bill, who apologized in the Chamber of Deputies for having made his First Communion, is Minister of Commerce; General André remains as Minister of War; M. Delcassé, Minister of Foreign Affairs; M. Pelletan replaces Lanessan as Minister of Marine. M. Rouvier, who retired ten years ago owing to the Panama scandals, is Minister of Finance. M. Leon Bourgeois and the hoary radical Brisson were first appealed to by President Loubet to form a Cabinet. Bourgeois has been chosen President of the Chamber by the Radicals against the former President, M. Paul Deschanel, the candidate of the Nationalists and Progressists. The common opinion, both in France and elsewhere, is that the new ministry will be short-lived.

Some interesting incidents of the late electoral campaign are coming to light. At Hérault, for instance, the anti-Ministerial, M. Castets, had eighty-four majority on the evening of the election. An hour later it was declared that his opponent had a majority of 113. This figure was reduced to thirty-three by a commission appointed to investigate.

The Outgoing Premier.—There was a display of emotion at the farewell of M. Waldeck-Rousseau, and one of his associates, Monis,

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thanked him for his "affection" for his friends. The *Eclair* fears that posterity will not ratify M. Loubet's extravagant praise of the ex-Premier, nor the foreign policy of his Cabinet, which has been conspicuously "praised by foreigners," and which has occasioned a friendly understanding between Germany and England, to the detriment of France. The *Journal des Débats* remarks that the ministry has profoundly divided French Republicans; and the *Gaulois* that the country has been "stupefied" by the President's eulogy.

The Stanislaus College.—This College, taught by the Marianite Fathers, usually carried off a large proportion of prizes at the University competitions. The professors, in consequence of their part in the University examinations, received a small annual grant. Just on the eve of the examinations, the Minister of Education (Leygues) has withdrawn the grant and refused to allow the College to compete for any more honors.

MARTINIQUE.

Some of the Dead.—Thirteen Fathers of the Holy Ghost, eleven colonial priests, thirty-three Sisters of St. Joseph of Cluny, and twenty-eight Sisters of St. Paul of Chartres have perished in Martinique. The disaster was unparalleled in suddenness, death for the vast multitude coming instantaneously. The second and more terrible eruption of Mont Pelée, on May 20, destroyed even the ruins of St. Pierre and filled the people of other places with "indescribable terror." According to telegrams of the acting Governor, many persons, apparently while engaged in plunder in the ruined city, were destroyed by later eruptions.

—The Religious of Our Lady of Deliverance, who began in Martinique and whose mother-house is at Morne Rouge, on the slopes of the volcano, where they had a boarding-school for girls and a home for the aged, have lost all the Sisters in their four establishments at St. Pierre—a girls' academy, an orphanage, and two houses of charity. There were fifteen Sisters in these.

—Mont Pelée only once before in its history, in 1851, showed any sign of eruption. At that time no one was killed. The Island of Martinique has had many disasters. In 1766 an earthquake destroyed eighty ships and five hundred persons. Another earthquake in 1839 threw down half the houses in Fort-de-France and destroyed the Marine Hospital. Four hundred persons perished.

SPAIN.

Another Victory.—Señor Canalejas, Minister of Agriculture, has resigned his portfolio because the Cabinet would not go fast enough in the persecution of the Religious Orders. He follows Gonzalez and the

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dead Associations Bill, on which he had hoped to rise. His place is taken by Suarez Inclan. The Papal Nuncio in Spain has announced what is clearly the result of an understanding between the Government and the Holy See, that the only thing required for the authorization of the Religious Orders, after canonical approval, is civil registration, which cannot be refused by the officials of the State.

AUSTRIA.

Imperial and Official Piety.—On the feast of Corpus Christi, the emperor, the archdukes, the principal officers of State, and the municipal authorities of Vienna, assisted at Mass and took part in the procession of the Blessed Sacrament through the principal streets of the city. At the head of the procession were the clergy, and at intervals appeared banners from all the churches of the capital. The Emperor, bareheaded and with a lighted candle in his hand, followed after the Blessed Sacrament.

—Telegrams from Budapest on May 21, told of an anarchist attempt to blow up the Emperor's train. The bomb was discovered ten minutes before His Majesty arrived.

BELGIUM.

The Elections.—The elections held on May 25, "without the slightest disturbance," have proved to be a complete victory for the government, which showed how well it could defend the country against revolution. Of the 152 members of the former chamber, 77 stood for re-election—48 Catholics, 19 Liberals and 10 Socialists. There were 14 new seats according to the last electoral law. There have been elected 57 Catholics, 20 Liberals, 13 Socialists and one Christian Democrat. The new chamber, therefore, will consist of 96 Catholics, 34 Liberals, 34 Socialists and 2 Christian Democrats, in all—166. For the Senate there were only 7 (new) seats to be filled, and four of those have been taken by Catholics, one by a Liberal and one by a Progressist; the seventh has not been filled. The Senate consisted of 58 Catholics, 39 Liberal-progressists and 5 Socialists; but now it will contain 62 Catholics, 41 Liberal-progressists and probably 6 Socialists.

CHINA.

Still the Question of Looting.—Whether what General Voyron said about looting in China was a partisan statement or exaggerated, the government refused to announce it in the Chamber. What purported to be an extract was published in the radical papers. But the *Temps* described the looting as the onslaught of a starving crowd on a palace from which they had been bombarded. Bishop Favier condemned the looting, and noted the value of things taken away, the price of which was to be deducted afterwards from the indemnity.

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—The Kiangnan Mission comprises two large provinces of China—Kiangsu and Anhui—both extending over an area of 90,000 square miles (Macmillan's Atlas of China and Japan), with a total population of about 50,000,000. There are in Kiangsu 67 district cities and 12 prefectures, while Anhui has a little less—55 of the former and 13 of the latter. In regard to missionary labor, both provinces are otherwise mapped out. Leaving aside Shanghai and its environs, the field is divided into 19 sections and 100 districts. A district comprises a certain number of churches and out-stations administered by one missionary. A section is the sum total of several districts, and is under the supervision of a head priest, whose office is principally to direct and control his workers and their respective flocks.

The staff of the Mission is numerous. Of the regular clergy there are the Vicar-Apostolic, Bishop Paris, S.J, 138 Jesuit Missionaries, of whom 23 are natives; 16 theological students, and 22 coadjutor brothers. Of the secular clergy there are 30 priests, 17 theological students, 17 following a preparatory course, and 22 Latin students. These latter are all natives, the priests having completed their theological studies and the others undergoing training for the ministry. Beside the clerical element, the Mission is helped in its work by several religious congregations: the Little Marist Brothers (29) in charge of St. Xavier's College, Hongkew; trained native teachers (30), Carmelite nuns (32), Helpers of the Souls in Purgatory (81) conducting the orphanage in Sicawei and Convents in the French Concession, and in Hongkew; Sisters of Charity (29), and a native congregation of Presentation nuns (134), occupying in the interior 23 stations throughout Kiangsu and 18 in Anhui.

Sicawei, distant five miles from Shanghai, is the headquarters and training department of the Mission. The various buildings are all of the foreign type and bespeak an elaborate organization unparalleled in the Far East. There are within this human hive a central residence for the whole Mission, a Theological Department for the training of foreign and native clergy, a College (131 pupils) with a native classical and Western programme, a Meteorological and Magnetic Observatory, a museum containing valuable specimens of zoology, conchology, ophiology, etc. Close by, at the village of Tusewei, there are an orphanage for boys (247), a European printing press, workshops where the lads, after completing an elementary education, are taught a variety of useful trades such as architecture, drawing, carving, carpentering, tailoring, shoemaking, etc.

At Sen-mou-yeu (Our Lady's Home) there is a nunnery, a boarding school for native girls (157), and a complete detailed organization of a Deaf and Dumb Institute (16), a Home for Aged Females (44 in-

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mates), a Foundling Asylum (425 destitutes), a Dispensary with gratuitous consultations, aggregating 23,545 during the year.

On the French Concession at Shanghai the mission maintains a General Agency and the very popular Church of St. Joseph. There are also a European Girls' Academy (St. Joseph's Institution—269 pupils), a Poor Girls' School (Europeans and Eurasians 145), and a Dispensary (12,863 consultations). The French Municipal School (303 pupils) is under the superintendence of a Jesuit Father and of three Marist Brothers. In Hongkew we are informed that there are a Boys' School (St. Xavier's College, 500 pupils of all kinds), the Holy Family Day School for Girls (407 children), a Hospital, two Dispensaries, a Catholic Circle (80 members), and a Conference of St Vincent of Paul (28 members) for the assistance of the poor and needy. Within the city and in the Tungadu suburb there are a Cathedral, two Hospitals (1,265 patients received during the year), a Home for the aged, a Native Elementary School (109 pupils), etc.

Distributed over the sections beyond Shanghai we find a central residence at Wuhu (Anhui Province), forty-three Orphanages, two Hospitals, two Homes for the Aged, and 120 centres for probationers. These stations have trained during the year, of men 4,604 and of women 2,040; 188 boarding-schools, largely frequented by day scholars, of whom 3,407 are boys, and 2,384 of the female sex.

The total number of baptized Christians in the present state of the Mission amounts to 127,839, a very creditable result indeed, and the more so when we consider that in 1847 it reckoned but 60,963 converts. In the space of sixty years the number of Christians has therefore more than doubled. Inquirers attain the very considerable figure of 52,000, one section furnishing alone nearly 20,000.

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THE READER.

Timothy; or *Letters to a Young Theologian.* By Dr. Franz Hettinger. B. Herder, St. Louis.

It must have been delightful to have lived with the great Hettinger. These *Letters to a Young Theologian*, which might also be addressed to every old one, have such a paternal tone about them, and are so learned, and so wise, and of course so orthodox, that they reveal a character which must have been as attractive in private life, as his many works are valuable to the general public. How beautifully in the four opening chapters he explains the ecclesiastical vocation! While giving all the rules of discernment and dilating on them in a manner replete with poetry, he weaves into his advice a vast amount of learning on theology and philosophy and history, and adds in doing it a masterly exposition of the functions of the ecclesiastical state for which the young levite is preparing himself as theologian, preacher and priest.

The book furnishes, though not professedly, a lucid exposition of St. Ignatius's *Rules for Developing the Catholic Instinct*, notable among which is that of avoiding Protestant literature. He is a strong advocate of scholastic theology, insisting earnestly on the disputations; he is, of course a probabilist in morals; and while expounding that doctrine, dismisses peremptorily but satisfactorily the objections to it; he determines the attitude of the priest anent the science of the day; and devotes a chapter or two on art which. while being highly illuminative, are put in such a way as to reveal quite unconsciously the poetry of his own soul. "Art," he says, "is a memento of Paradise lost; a prophetess and an anticipation of the life beyond the grave. Of old, it was the mother of religion; in the Christian era, it has become the daughter." He calls attention to the fact that the saints were intense lovers of nature. Von Humboldt was quite enamored of St. Basil for that reason, and the old scientist used to say: "there are expressed in Basil's simple delineation of landscape and of forest-life sentiments which are more closely united with those of modern times than anything which has passed down to us from Greek or Roman antiquity." A letter of Leo XIII, when Bishop of Perugia, is quoted to illustrate this love of nature in the priest, and the poetry which the future Pope found in the things of modern life and wove into his pastoral, is very striking. Protestants and atheists are fond of accusing the monks of the Desert of *hating nature.* On the contrary they were ardent admirers of it. In fact, among the motives which Jerome, Basil, the Gregorys, Athanasius, Chrysostom and Eucherius and others, urge for embracing the monastic life is the loveliness of the sites where the monasteries usually are. St. Ambrose speaks of the Mediterranean covered by the cells of the solitaries as "a string of pearls which God has cast across the sea" and he gives us a vivid description "of the chanting of hymns intermingled with the musical

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sounds of the waves beating and breaking over the beach; " and Eucherius depicts the Isle of Lerins, as "full of bubbling springs, brilliant with flowers and perfumed with delightful odors." More than that, Hettinger reminds us, it was the indefatigable labors of the monks that created beauty out of the swampy river-bottoms, and impenetrable forests of the mountains. "How exquisite also," he says, "are the verses of Bonaventure bidding the nightingale announce the mysteries of the Lord:

" Philomena, prævia temporis amœni,
Quæ recessum nuntias imbris atque cœni,
Dum mulcescis animos tuo cantu leni;
Ave, prudentissima, ad me, quæso veni."

The book, in fine, is one of those rare combinations of great learning, intimate knowledge of modern as well as ancient conditions, tender piety and elevation of thought which make it very delightful and very suggestive and at times hortatory in all those matters which adorn and render fruitful the lives of young and old priests alike.

A Tale of True Love and Other Poems. By Alfred Austin. Harpers, N. Y.

The world is turned toady. Nations, which a short time ago despised and denounced us as a little better than barbarians, are rushing to embrace us, to declare their love and assure us they never entertained any but the fondest feelings for us. Imperial brothers, gorgeous embassies and royal statues guarantee that there is no one to compare with us and we are beginning to believe it. The caricaturists enjoy it.

Perhaps the most amusing of the flatterers is the poet who has furnished so much sport for the American press ever since the laureate wreath was placed upon his brow, Alfred Austin. He comes to us now with a new book appropriately entitled: *A Tale of True Love and Other Poems.* "I want you to know me," he says appealingly in his preface. "Don't despise me. I am not a court official and I assure you I received my appointment by letter. I love America, and lo! I have dedicated my book to Theodore Roosevelt who is bigger than his office: more distinguished for his personal qualities than for his political position. The present writer," he says, "is no courtly convert to sympathy with the people and policy of the United States, etc."

Clearly we have a poet-laureate of our own in our English brother, but there was no need of so much humility. Mr. Austin's poems in this little book, are unexpectedly good and can speak for themselves. Of course, like many Englishmen, he cannot rid himself of the Anglo-Saxon obsession, or be persuaded that there are millions of people here whom Anglo-Saxonry appeals to not at all, and who will be greatly tickled but skeptical when they hear from the bard that "England and America are *pursuing the same ideals.*" They are, in point of fact, strenuously in quest of the real. They love each other like long lost brothers, but business must not suffer and it is only a poet who could picture them: "Like the

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Knights of the Round Table of old, in search of the modern Holy Grail; the freedom, the dignity, the intellectual evolution of mankind." At present they are out for the Golden Fleece, and the "freedom, dignity and intellectual evolution" of the Boers and the Filipinos do not worry them excessively. But perhaps the poet has that evasive English humor which Americans so easily fail to seize. Austin may be laughing at us.

The Tale of True Love is the longest of the present collection. It is not lofty poetry, indeed, but in some places it is true poetry. A richness and variety of coloring and a great deftness in handling difficult verse make it very pleasant reading, but the story is gravely diverting, though unintentionally so. An unattended maiden rambles over a great estate and happens upon the Lord of the Manor, who promptly falls in love with her after a fishing excursion or two, whereupon she properly disappears. Heart-sick, the swain wanders aimlessly over Europe, giving orders, however, before going, to rent the house. On his return he finds his Egeria the tenant's wife. This was doubly unkind, especially when she says to him, while turning him out:

"Ask me no more than what I tell you;
I am your tenant at another's will;
How, wherefore, when, or that which then befell, you
Though I be mute, will understand me still.
Forgive, but ne'er forget me; now depart
Till to endurance time shall mellowed have the smart."

This, of course, is not poetry, nor English, but it is emphatic. At all events it drove him off to the Boer war to try to get killed, but the manner in which Sir Alured summoned his well-knit yeoman to bear him company is not in keeping with modern methods of enlistment. The poem entitled *Forum* is demi-pagan and the *Polyphemus* altogether. *A Border Burn* is a conversation with a brook but is not near as good as *The River's Lament* that appeared in the *Month* some years ago, beginning with:

"Ah! me for the dew drop on the gowan!"

But it was not Austin's. One page of the *Passing of the Century* describing its wars is perhaps the most spirited of the book and the solitary sonnet in the collection declares what is very much to the poet's credit that his hope is "to leave men wiser by his song," though there is a lack of humility in his *Florence* when he says:

"I cherish to have something drained
Of Dante's soul and Petrarch's song."

That utterance should be left to others. Needless to say the book is beautifully printed.

Ancient History. By Willis Mason West. Allyn & Bacon, Boston.

We trust that this history will never see the inside of a Catholic school-room, in spite of the efforts of the publishers to have it adopted;

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and that elsewhere it will receive the same stamp of condemnation. It is a most objectionable book.

It is called *Ancient History*, but singularly enough carries us as far as A. D. 800. Why the immemorial method of dividing history into ancient and modern by the birth of Christ is abandoned, we are not informed. Possibly it is because, in the mind of the author, Christ is not a sufficiently large factor in the human race. As regards the Redeemer of mankind, we are told nothing of His personality, His birthplace, His followers, His doctrine, or life. At the tail end of a summary of the reign of Augustus we have in small type these three words: *Birth of Christ* with the curious addition A. D. 4; and under Tiberius: *Crucifixion of Christ*, with no date. The explanation of the apparent contradiction between the birth of Christ, and A. D. 4, is found in a reference to the end of the book, where some Pope nearly 800 years later is said to have written A. D. 781, when he should have written A. D. 777. No doubt this is supposed to be very clever.

For him Christianity seems to enter the world merely as an incident. Thus, to quote one among many instances of this, after informing us (p. 444) that "the Church borrowed the pomp and admirable organization of the Empire to enable it to conquer the world," he quotes Freeman who says: "Before this *Semitic* faith could become the religion of Aryan Europe, its dogmas had to be defined by the subtility of the Greek intellect, and its political organization had to be wrought into form by the undying genius of Rome." Transmitting the historical and religious absurdity of this assertion, as well as the conceit about Aryan Europe we find this expression, *Semitic Faith*, offensive.

Semitic Faith implies that the religion of Christ was accepted and practiced in the East for a certain period, that it had Oriental characteristics and was only subsequently adopted by the much belauded Aryan. The fact is that the doctrine of Christ was publicly, officially and frantically rejected and execrated in the only part of the East where Christ taught it, and that His last words were: "go and teach all nations." Furthermore, we object to this expression, because there is a latent insinuation in the phrase as it appears in this book, that it was only another of those abominable so called religions of the East introduced into Rome at that time and adding new forms of immorality to what already existed there. Finally we object to it, for the reason that by some kind of quasi-masonic understanding among the makers of the school-books of the present day, the expression is almost identical with one used in the atheistical school-books of France, which describes Christianity as "an Oriental religion introduced into the Gallo-Roman colonies, which both Gauls and Romans resisted. Of the adherents of this new sect some were put to death, who were subsequently called martyrs." Now exactly in the same spirit, the children who are to study this text book are informed by George Burton Adams, who is quoted on p. 427, that "there was really no alternative for Decius, Valerian, and Diocletian but to persecute Christianity, as *it was a vast organized defiance of law.*

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The author of the history takes up this thread and adds that "no restoration of earlier Roman conditions such as these *reformers* hoped for could be possible until this *sect* was overcome." To declare unqualifiedly that Christianity *was an organized defiance of the law*, and to call such monsters as Valerian, Decius and Diocletian *reformers*, and to put those sentiments in books which are to mould the minds of children, looks very like using the methods to discredit Christianity which have had such awful results in countries of the old world. Of the historical incorrectness of it all we say nothing. The case is hopeless.

There is not a word of approval of any of the splendid men and women who were slaughtered in multitudes by these *reformers*, while unstinted praise is given to conspicuous pagans like Marcus Aurelius, Plutarch, Pliny and others, who in many ways were abominable men. We refer the reader to Parsons' truthful record of their lives. That Mr. West is serious is hard to believe when he tells us that "the Roman Empire encouraged the utmost freedom of thought," when he himself on the very next page describes the horrors of Nero's persecutions. He goes further and actually eulogizes paganism and Gibbon is quoted as believing that "if a man were allowed his choice he would prefer to have lived under the Antonines than at any other period of the world's history." It is sufficient to glance at any reputable account of this period of Roman history and its multiplied abominations to see how utterly ridiculous this assertion is when even under the best of these emperors so many of the noblest in every land "were butchered to make a Roman holiday."

Finally, there seems to be a hopeless confusion of moral principles throughout this book as well as a woeful disregard of all logic. Take for example, the quotation from Seely on p. 421, who finds that "with the *effeminacy* of the Roman Empire there came a development of feminine *virtues*, and that men ceased to be adventurous, patriotic, *just*, magnanimous, but in exchange they became *chaste*, *religious*, capable of infinite endurance in a good cause." How is it possible for the virile Roman to become effeminate and remain chaste; become unjust and remain religious? We have the explanation of it on p. 501, where speaking of Mohammed, he says: "Certainly his rules restrained vice and set up higher standards of right than had ever been presented to the people for whom he had made them, and the religious enthusiasm he inspired created a mighty nation of devoted courage and *strict morals*."

Evidently Mr. West's code of morals is not that which has hitherto obtained in Christendom. There are very many other reasons why this book is objectionable, not only to Catholics, but to others. The single phrase which we have just quoted would be sufficient to damn it.

Universal History. By the Rev. Reuben Parsons, D. D., Yonkers, N. Y.

The title of this new work which has just been published by the indefatigable Dr. Parsons reminds us that another is being made in Germany simultaneously. It is by Professor Helmolt and is said to be monumental. We hope it will not be like the monument which Pope's verses have made us familiar with:

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" Where London's column pointing at the skies
Like a tall bully, lifts its head and lies."

It is to be completed in eight huge volumes. Of course other distinguished writers are associated with him; a co-operation which would imply that it will rather be a series of histories than one coherent work; an Encyclopædia rather than a History; a great mine in which students may delve to find gold and much dross; or rather a vast storehouse where the packages are put away labelled and ready for delivery. Such is not Dr. Parson's purpose. His work, he tells us in a subtitle, is an *Explanatory Narrative.*

Which is the better? In many respects the work done by one man is preferable. It is more human. It lets us see his soul colored by the events he is studying. When many are employed, the personal element is eliminated, in spite of the influence of the supervising editor. The workers merely amass matter; while the opposite method furnishes us with a survey of the field by an admittedly competent man who traces for us the purpose that runs through the ages, and leads to the accomplishment of the object for which this vast human machinery was set in motion. Such was the method of Bossuet, and though his Universal History is small, it will probably outlast the monumental work of Helmolt. It is the difference between life and a material structure that is doomed to crumble.

Such, however, does not seem to be the opinion of the illustrious Dr. Hettinger in his *Letters to a Young Theologian*, even as regards a Universal Church History. He laments that hitherto no Church History has been written which enters sufficiently into the individual and social life of the faithful, into the forms of worship, the science, art, poetry, liturgy of the various epochs. Perhaps he means a history which puts all that as in a panorama before us. For there are such descriptions in Hergenroether, Pastor, Janssen, Bruek and others. They are not, however, woven into the narrative, but stand apart by themselves. But vast as it is, the History of the Church is restricted when compared with the History of all times, and the failure to realize Dr. Hettinger's wish in one case makes it hopeless in the other; that is, if there is to be a persevering unity in the story.

Some newspaper critics have taken the Doctor severely to task for his views on the foundation of Rome; but unjustly so. He says very briefly that the old stories about Romulus and Remus, with the wolf and the wall and other such fictions may be mythical, but apparently have some foundation because of their persistency on the minds of a very matter-of-fact and unimaginative people. The discussion of such points does not enter into his design, but he subjoins a list of authors who have written on the subject for the use of those who desire to investigate further.

We commend Dr. Parsons new book most heartily, first because of its intrinsic merits, and secondly, because it arrives very opportunely to dissipate the false views formulated in the school books by West to

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which we have referred. In Dr. Parson's chapters on the beginning of the Christian Era we have the true picture of the condition of the Roman Empire; one namely, of incredible degradation. He tells the story quickly, but with satisfying completeness. He is direct, blunt, even, and perhaps a little too much so at times, but his honest and independent character fits him for the work and he never hesitates to tell the truth, both of friends and foes.

Cosmos Pictures. Cosmos Picture Co., New York.

Lovers of art whose funds are not abundant will find gratification in the exquisite reproduction of the masterpieces which this new system puts at their disposal. The cheapness of these beautiful pictures is as wonderful in its own way as the art that created the copy.

The Lives of the Popes. By the Rev. Horace K. Mann. Herder, St. Louis.

The Popes from St. Gregory to St. Eugenius, are the only ones in this excellent book. When the author handed the volume to Leo XIII, the Pontiff said: "Let the Popes be known." He meant let them be known as they were; not as their enemies have misrepresented them. The work is under way, and this volume is a helpful hand to it. Scales are falling from the eyes, not only of persecutors, but from those of Catholics who are often only too willing to see black stains where there is nothing but white light.

Books Received.

A Devout Commentary on the Epistle to the Ephesians. By A. Bertrand Wilberforce, O.P. B. Herder, St. Louis, Mo.

Music in the History of the Western Church. By Professor Dickenson. Charles Scribners' Sons, New York.

Tractatus de Beata Maria Virgine. Auctore A. M, Lépicier. Ord. Serv. B.M.V. Lethellieux, Paris.

St. Anthony of Padua. By M. l'Abbé Lepitre. Benziger Bros., New York.

A Blighted Rose. By Joseph F. Wynne. The Angelus Publishing Co., Detroit, Mich.

The Convents of Great Britain. By Francesca M. Steele. Herder, St. Louis, Mo.

Catholic Truth. Vol. I, Essays. Benziger Bros., New York.

The Treasure of the Church. By Canon Bagshaw. Benziger Bros., New York. $1.00.

The Danger of Spiritualism. By a member of the Society for Psychical Research. Herder, St. Louis, Mo. 75c.

The Berkleys. By E. H. Wright. Benziger Bros. 40c.

Whither Goest Thou? By B. F. De Costa. Christian Press Association, New York.

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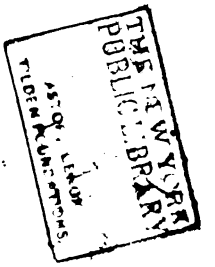

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DOMINE, QUO VADIS?
Our Lord appearing to St. Peter on the Appian Way.

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THE MESSENGER

VOL. XXXVIII. AUGUST, 1902. No. 2.

PILGRIM-WALKS IN ROME.

V. TO S. SISTO AND THE CATACOMBS OF St. CALLIXTUS ON THE APPIAN WAY.

(Continued.)

I.—TO THE CATACOMBS.

OUR present pilgrimage is to the Catacombs, to those wonderful underground recesses, to which we were introduced by Cardinal Wiseman, when we first read his fascinating story "Fabiola." Under his guidance we groped our way through the dark labyrinthine passages, till we reached some wider space or crypt chapel, where we assisted at the assemblies of the faithful, or we watched Diogenes the excavator at work with his two sturdy sons, and listened to the old man's conversation with Pancratius about the martyrs he had known and whose tombs he had prepared. Long before actually visiting Rome, we had formed a fairly correct idea what the Catacombs are like.

What delightful impressions, what holy memories are recalled by the one word "Catacombs"! In these subterranean cemeteries the infant Church found shelter during the stormy centuries of persecution, when the tyrants, who swayed the destinies of Rome, resorted to every device of cruelty to stamp out the Christian name. In these rude, narrow hiding places a new Rome was being formed, a community of Christian heroes and saints trained in a novitiate of prayer, privation and the cross, while above ground the proud old city, godless, though filled with false gods, revelled in heathen licentiousness and was hastening to its doom. These dark caverns and dens of the earth were the homes of the martyrs and of their children, the homes of living martyrs and departed ones; of those preparing for the conflict and of those resting after the victory; of martyrs of the

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Church militant and of the Church triumphant. They are the hallowed spots where St. Philip Neri, St. Bridget of Sweden, St. Charles Borromeo and other great Saints used to come and spend long hours in prayer. What multitudes of holy pilgrims, now rejoicing in the vision of God, have passed and repassed along the Appian Way from the Arch of Constantine to the cemeteries of St. Callixtus and St. Sebastian! The very stones on which we tread seem lustrous in the morning light from the touch of so many holy feet.

Leaving the Arch of Constantine, we follow the road in the direction of S. Gregorio, with the Palatine Hill and its ruined palaces of the Cæsars on our right—pagan Rome once so glorious, now with all its glory lying in the dust.

In the acts of St. Cecilia, virgin and martyr, she suffered under Marcus Aurelius, A.D. 177, (1) we read that she disclosed to her young husband, Valerian, still a heathen, the secret of her virginity being specially consecrated to God, and being under the direct protection of an angel. Valerian expressed a wish to see this angel. Cecilia told him that he must first by Faith and the waters of Baptism be made a child of God, and that then his eyes would be unsealed and he would be permitted to behold her heavenly guardian. "There is an aged man," she said, "hiding in a certain place, who has power to cleanse men in the lustral water, and so make them worthy to see the angels."

Valerian inquired: "Where shall I find this old man?"

Cecilia replied, "Go as far as the third milestone on the Appian Way: there you will find some poor people, who beg alms of the passers by. I have always helped them, and they possess the secret. When you see them, salute them in my name, saying: "Cecilia has sent me to you, that you may lead me to the holy old man Urban, (2) for she has charged me with a secret mission to him. Relate to him what I have told you (about the angel), and when he has baptized you, he will clothe you with a new bright garment, arrayed in which, when you enter this room, you will see the holy angel." (See *Acts* in Surius, Nov. 22).

Valerian followed the Appian Way as directed, and at the third milestone, turning aside from the high road to an old sand pit, he

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(1) Allard gives the above date. Alban Butler has A.D. 230.

(2) Not Pope St. Urban I, but another Bishop Urban, who was hiding in the Catacombs.

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found some aged beggars and cripples lingering about: they were the Christian watchers, set there to guard the secret entrance of the Catacomb, and to give notice of any soldiers, spies, or suspicious persons coming that way. Valerian was richly dressed, and his haughty bearing betrayed the heathen, but on his giving the required salutation and password, they led him into the subterranean depths, where he was instructed and baptized by St. Urban.

The story of his martyrdom is reserved for our visit to the Church of S. Cecilia in Trastevere.

It is interesting to think that we are following in the footsteps of Valerian, and that our walk will take us to the very spot where he found St. Urban and the grace of Baptism.

II.—THE ANCIENT PORTA CAPENA.

Leaving S. Gregorio on our left, we presently reach the site of the famous Porta Capena, where the Appian Way really began. This celebrated road, that runs from Rome south through Capua to Brundusium (Brindisi), was begun by the censor Appius Claudius, B. C. 312, and is about 350 miles in length, and from 14 to 18 feet in width. It is paved with hard stones in irregular blocks, closely fitted together, and resting on a firm substructure. It was so well made that a good part still exists after a lapse of 2214 years.

The site of the ancient city gate, Porta Capena, is determined by a fragment of the ancient walls visible in the wine-cellar of the *Osteria della Porta Capena.* Here is thought to have been the spot designated in the Acts of the Martyrs as the "Dripping Arch," (ad guttam jugiter manantem), so called from the water of an aqueduct that passed over the gate filtering through the masonry. (1)

By this very gate St. Paul entered Rome a prisoner under the charge of Julius, A.D. 61. The neighborhood was then populated chiefly by Jews, who lived in squalid tenements near the approaches to the Circus Maximus and along the classic stream of Egeria. Their number in Nero's reign is computed to have been twenty or thirty thousand. Then, as now, they attained considerable influence by usury, bribery, and other dark methods. But the poorer class among them were hucksters, petty tradesmen, marine store dealers, rag men, picking up bits of glass and old iron along the road and in the dust heaps of the city. (2)

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(1) The Arch of Drusus is sometimes referred to as *ad guttam aquæ* for the same reason.

(2) Allard, *Histoire des Persécutions* I, p. 10.

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At the Porta Capena Cicero was received in triumph by the senate and people of Rome upon his return from banishment, B. C. 57. Except the fragment above mentioned, no vestige of the gate remains.

III.—S. BALBINA, NEAR THE BATHS OF CARACALLA.—ST. IGNATIUS OF LOYOLA'S LAST ILLNESS.

A side road near the ruins of the Baths of Caracalla leads to the ancient church of S. Balbina, of which mention is made in a Roman synod held by St. Gregory the Great in 594. The interior, destitute of ornament, has a cold, neglected look.

A beautiful urn under the high altar enshrines the remains of St. Balbina, virgin and martyr, and of her father St. Quirinus, martyr, who suffered in the persecution of Hadrian, A. D. 132. Quirinus held the distinguished office of Tribune. Part of St. Balbina's relics are at S. Maria in Dominica.

These martyrs will be again referred to when we speak of St. Peter's Chains.

The chief objects of interest are, (1) an ancient episcopal throne of marble inlaid with mosaics, that stands in the apse behind the high altar; (2) the tomb of Stefano Sordi, (de Surdis), papal chamberlain, by Giovanni Cosmati, A. D. 1300; (3) a bas-relief of the Crucifixion brought from old St. Peter's, and said to be the work of Miņo da Fiesole.

Adjoining the church is an ugly modern building, used as a penitentiary.

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Some time before his death St. Ignatius of Loyola bought a vineyard close to S. Balbina, for the purpose of giving country air to the novices, scholastics, and students of the Collegio Germanico. They came once a week on separate days, and sometimes oftener.

In July, 1556, Rome was in a state of panic at the approach of the Duke of Alba, the people fearing the city would be taken and sacked. The Saint, who was seriously ill at the time, retired from the din of arms to the peaceful solitude of S. Balbina. The summer heats were excessive that year, and he became worse. After two or three days of fever, feeling that his end was approaching, he caused himself to be carried back to his home at S. Maria della Strada, where he died on July 31st.

The door of the chapel of S. Balbina, where the Saint often prayed, is preserved near St. Stanislaus' room at S. Andrea in Quirinale

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Close by are the immense ruins of the *Baths of Caracalla*, now a wilderness of decay, but formerly a place of luxury, enriched with frescos, mosaics, and priceless works of art. Some of the pavements of black and white mosaic, with figures of tritons and marine monsters, may still be seen. The baths contained above sixteen hundred seats of marble, and had extensive club-rooms, libraries, dining rooms, halls for lectures and entertainments, and spacious gardens.

IV.—SS. NEREO ED ACHILLEO.—TITULUS DE FASCIOLA.

This interesting little church, also near the Baths of Caracalla, dates from the fifth century, and is dedicated to the Martyrs SS. Nereus and Achilleus, who suffered at Terracina in the persecution of Domitian. They were chamberlains in the service of the younger St. Flavia Domitilla, and had been converted to the faith by St. Peter himself. Their remains, together with those of St. Flavia Domitilla, were conveyed to Rome and buried in the noble sepulchral monument of the consul Flavius Clemens (St. Flavius Clemens), now known as the Catacombs of Domitilla, where a large basilica, still existing, was erected to their honor in the fourth century. In the eighth century the bodies of the two martyrs with that of St. Flavia Domitilla the younger, were translated from the catacombs to this church. In the thirteenth century, the church being in a ruined and neglected state, they were taken to S. Adriano in the Forum. Finally Cardinal Baronius, having restored this their ancient church in 1596, brought them back with great solemnity to their former resting place.

The church is seldom open, except on Sundays, but admission is easily obtained by applying at the house of the custodian.

The principal objects of interest are (1) the baldacchino over the high altar, resting on four beautiful columns of African marble; (2) mosaics of the year 795 on the face of the apse, a remnant of the restoration made by St. Leo III; (3) an ancient episcopal throne of marble resting on lions and ending in a gothic gable. On this throne Cardinal Baronius caused part of St. Gregory the Great's homily on the two Saints to be carved, being under the impression that it had been delivered in this church. The homily was in reality spoken in the ancient basilica of the two Saints at the catacombs of Domitilla; (4) a beautiful marble pulpit, said to have been brought by Cardinal Baronius from S. Silvestro in Capite; (5) a large marble Paschal candlestick, an exquisite specimen of ancient Roman work.

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The church was formerly known as *Titulus de Fasciola*, or "Church

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of the Bandage," from a popular story that a bandage, with which a wound on St. Peter's foot (caused by prison fetters) was dressed, here fell off as the Saint fled from Rome, just before he met our Lord at *Domine quo vadis*.

Athanasius, the librarian, says that St. Felix III (483–492) was priest of this church before his elevation to the papacy.

V.—CHURCH OF S. SISTO, I.E., ST. SIXTUS II., POPE AND MARTYR. —THE POPE AND HIS ARCHDEACON, MARTYRS.

This ancient and venerable church, so rich in holy memories and traditionary history, has a desolate and forlorn look, being bare of ornament and little frequented. It bore the ancient name of *Titulus Tigridae*, possibly from the name of some Roman lady, on whose property it was built. Its celebrated convent, where St. Dominic lived for a year, and where, on leaving for S. Sabina, he established a community of nuns brought from S. Maria in Trastevere, has long been deserted on account of malaria. (1) Innocent III restored the church in 1200, and his successor, Honorius III, gave both church and convent to St. Dominic in 1217.

According to an ancient tradition, which is supported by the title of the church, it was at this point of the Appian Way that St. Laurence, the young archdeacon and martyr, overtook the Pope, St. Sixtus II, and the four deacons, SS. Januarius, Magnus, Vincentius and Stephanus, who were being dragged to martyrdom. The affecting scene is described by St. Ambrose, St. Augustine, St. Maximus and others. St. Laurence, shedding tears of grief at not being allowed to share in their martyrdom, fell at the Pope's feet, exclaiming: "Father, where are you going without your son? Whither are you going, O holy priest, without your deacon? You were never wont to offer sacrifice without me your minister. Wherein have I displeased you? Have you found me wanting in my duty? Try me now, and see whether you have made choice of an unfit minister for dispensing the blood of the Lord." The holy pontiff replied: "I do not leave you, my son, but a greater trial and a more glorious victory are reserved for you, who are in the full vigor of youth. We are spared on account of our weakness and old age. You will follow me in three days' time."

Embracing him tenderly the Pope bade him distribute the treasures

(1) St. Pius V transferred the nuns to the convent of SS. Domenico e Sisto in the Piazza Magnanapoli.

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of the church among the poor, lest they should fall into the hands of the persecutors. This was in the persecution of Valerian, A. D. 258.

VI.—ST. DOMINIC AT S. SISTO.—ANGELS SERVE THE COMMUNITY AT TABLE.

The Convent of S. Sisto, given by Pope Honorius III to St. Dominic in 1217, was a very home of holy poverty. The brethren were often in want of the barest necessaries of life. (1) One day, when there was no food of any kind in the house, the Saint bade the brothers call the community to the refectory at the usual dinner hour. They replied: "But, holy father, there is nothing to give them to eat." Dominic repeated the command, and at a given signal all the community entered the refectory. Grace was said, and every one being seated, Brother Henry began to read. The religious looked for awhile in surprise at the empty plates and cups, and then at Dominic, who was praying, his hands being joined together on the table. Suddenly two angels appeared in the midst of the refectory, carrying loaves on two white cloths, which hung from their shoulders. They began to distribute the bread, beginning at the lower ends of the tables, one at the right hand and the other at the left, placing before each brother one whole loaf of white, exquisite bread. When they were come to Dominic they placed in like manner an entire loaf before him, then bowed their heads and disappeared. The Saint then said to his brethren: "My brethren, eat the bread which the Lord has sent you." And he bade the servers pour out the wine. The large vessels, empty before, were found filled to the brim with excellent wine, which lasted three days. Then in a beautiful exhortation the Saint warned his brethren never to mistrust the Divine goodness, even in time of greatest want. (Life of the Saint.)

This event forms the subject of a beautiful fresco, by Sogliani, in the Convent of S. Marco, Florence.

VII.—MIRACLES OF ST. DOMINIC AT S. SISTO.

The monastery being in a dilapidated state, it was necessary to restore it. One of the masons employed, whilst excavating under part of the building, was buried by a mass of falling earth. The brethren ran to the spot too late to save him. Dominic commanded them to dig him out, whilst he knelt in prayer. They did so, and when the earth was removed the man arose alive and unhurt.

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(1) See the story in the MESSENGER, p. 274, of the two Dominicans giving their only loaf to an angel near the Church of S. Anastasia.

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At S. Sisto Dominic raised to life the dead child of a Roman widow, named Tuta de' Buvaleschi, by making the sign of the cross over him and taking him by the hand. This miracle caused great excitement. Pope Honorius III heard of it, and ordered it to be announced from the pulpits of the city, in spite of the Saint's protests.

Here, also, the Saint raised to life a young man named Napoleon Orsini, who had been thrown from his horse and killed. The dead body, bruised and horribly mangled, was carried into the chapter house, where Dominic and the Cardinals Nicolà Ugolini and Stefano Orsini (the latter being the uncle of the dead man) were assembled to install the nuns of Trastevere at S. Sisto, which the Dominican friars had left for S. Sabina. Mass was first said, then the Saint, in presence of the cardinals and nuns, prostrated himself on the ground, weeping and praying. Thrice he touched the face and limbs of the deceased; then extending his hands towards heaven, he cried with a loud voice: "Young man, in the Name of our Lord Jesus Christ, I say unto thee, arise!" Immediately, in the sight of all, the young man arose alive and unhurt. (Life of the Saint.)

In the chapter house are some modern frescos representing these miraculous events.

VIII.—THE NUNS OF TRASTEVERE INSTALLED AT S. SISTO.

When Pope Honorius III presented to the Saint the church and monastery of S. Sabina on the Aventine, S. Sisto being vacated by the friars, was occupied by a community of nuns from S. Maria in Trastevere, under the following circumstances.

These religious women, nearly all of noble birth, were living in the convent at Trastevere without enclosure and greatly relaxed in fervor. Pope Honorius III had tried to bring them to regular observance, but failed, owing to the opposition of their families, who were influential in Rome. At length he committed the task to St. Dominic and to Ugolino, Cardinal Bishop of Ostia.

The Saint gave several exhortations to the nuns, and tried to induce those who wished to live as true religious to come and form a new community in the convent of S. Sisto, which he and his friars had lately vacated. But the Saint's words produced little impression; the nuns could not be persuaded to leave their home in Trastevere; their friends, too, in the city encouraged them to resist the proposal of the Spanish friar. St. Dominic, however, persevered, and won over the abbess, and nearly the whole of the community to the Pope's wishes. There was, however, a condition imposed and accepted.

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ANGELS SERVE ST. DOMINIC AND HIS COMMUNITY AT TABLE, AT SAN SISTO.
(Fresco by Sogliano.)

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ANCIENT CHURCH OF SS. NEREUS AND ACHILLEUS ON THE APPIAN WAY.

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In the Church of Trastevere was kept a celebrated picture of our Lady, greatly venerated by the Romans from ancient times. Sergius III had caused it to be placed in the Lateran basilica, but in the middle of the night it found its way back to the old church from which it had been taken. The nuns now proposed that in going to S. Sisto, they must be allowed to carry their picture with them, and should it come back to Trastevere of itself, as in the days of Pope Sergius, they should be held free to come back after it.

St. Dominic accepted the condition. At midnight on February 27–28, 1217, (Ash Wednesday), the picture was carried from Trastevere to S. Sisto, accompanied by Cardinals Nicola, Stefano and many other persons, all barefoot and carrying torches. The nuns were waiting for it with great marks of respect. It did not return to Trastevere, and its quiet domestication in the new house completed the settlement of the nuns. (1) It was after an exhortation to these nuns that St. Dominic was led to S. Sabina by an angel. (MESSENGER, p. 278).

As the population receded from the neighborhood of S. Sisto, the district became malarious, and St. Pius V transferred the nuns to the new convent of SS. Domenico e Sisto, near Piazza Magnanapoli, about A.D. 1570. They brought with them the picture of our Lady, and the principal relics and ornaments of their old church.

IX.—S. CESAREO.—CHURCH OF ST. CÆSARIUS, M.—ST. JOHN AT THE LATIN GATE.

Near S. Sisto and SS. Nereo ed Achilleo is the little Church of S. Cesareo, dedicated to St. Cæsarius, deacon and martyr, who suffered under Diocletian in A.D. 300, being tied up in a sack together with a priest named Julius, and flung into the sea. (2) Their bodies being cast on the shore were rescued by the Christians.

The relics of St. Cæsarius have been at Santa Croce for several centuries. Clement VIII rebuilt this church about the year 1560, *i. e.*, before his elevation to the Papacy, and, later on, created his nephew, Silvestro Aldobrandini, still a boy, cardinal, with the title of S. Cesareo.

The high altar is richly inlaid with mosaics. The delicate mediæval carving in front of the altar, where the body of the Saint once lay, is much admired. An ancient episcopal throne, inlaid with mosaics, stands in the centre of the apse.

(1) See Life of St. Dominic by Miss Drane.

(2) Alban Butler, Nov. 1.

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The side altars have beautiful columns of black and white marble. The pulpit, an interesting specimen of mediæval work, rests on twisted columns inlaid with mosaics, the capitals being decorated with heads of animals.

St. Sergius I was here elected Pope in 688, as also Eugenius III, the friend of St. Bernard and abbot of Tre Fontane, in 1145.

Opposite S. Cesareo a pleasant lane branches off to the left of the high road towards the Church of *St. John at the Latin Gate*, which was built by Adrian I in 772, restored by Celestine III in 1191, and again by Cardinal Rasponi in 1686. It is served by Religious of the Third Order of St. Francis. Round the entrance door will be noticed some Cosmati mosaics of the thirteenth century. The interior is poor.

Near the closed Latin gate is an octagonal chapel, supposed to be on the very spot where St. John, the Evangelist, was immersed in a cauldron of boiling oil in the persecution of Domitian. The holy Apostle, sole survivor of the Twelve, was probably first scourged, according to the Roman custom with those who could not plead the privilege of Roman citizenship. As he came forth from the seething oil unhurt, a miracle which the pagans attributed to magic, he was banished to the island of Patmos in the Ægean Sea.

Tertullian, *De Præscript*, c. 36, and St. Jerome, *in Math.*, c. 20, mention this miracle. The cauldron that is shown is of doubtful authenticity.

X.—PORTA SAN SEBASTIANO.—ARCH OF DRUSUS.

The Porta San Sebastiano, *i. e.*, the ancient Porta Appia of Aurelian, was rebuilt by the Emperor Honorius with the spoils of the Temple of Mars, which stood on the slope outside the gate. It has two fine semicircular towers of the Aurelian Wall, resting on a basement of marble blocks. The pilgrim of Einsiedeln, who visited Rome in the ninth century, speaks of fourteen city gates and three hundred and eighty-three wall towers as existing at that date.

The Arch of Drusus, which stands near the gate, was erected by the Senate in the year 8 before Christ to commemorate the victories of Drusus Germanicus, stepson of the Emperor Augustus, over the Germans. It is built of travertine, with a marble cornice, and has two columns of African marble on either side. The arch once supported an equestrian statue of Drusus, two trophies, and a seated female figure representing Germany. It was utilized later as one of the supports of the aqueduct conveying water to the baths of Caracalla. The

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arch has a special interest from the fact that St. Paul must have passed under it when led prisoner to Rome in A. D. 61. The place is quiet enough now, but the approach to the busy metropolis was then a confused scene of horsemen and foot passengers, soldiers and laborers in various costumes and on various errands, who would hardly notice the poor stranger being led in chains by his military escort.

Merivale, speaking of the Arch of Drusus, says that it is, with the exception of the Pantheon, the most perfect existing monument of Augustan architecture. It is heavy, plain, and narrow, with all the dignified but stern simplicity which belongs to the character of its age.

Just outside the gate (*ad clivum Martis*) stood the celebrated temple of Mars, (1) one of the most splendid in Rome, before which multitudes of Christian martyrs were dragged before their execution. Here St. Zeno and several thousand companions are said to have been martyred in the persecution of Diocletian, A. D. 305. Of the huge edifice not a vestige remains. It seems to have been destroyed by Honorius, and its marbles used to build the bastions of the gate.

From the gate the road descends into the valley of the Almo, where antiquaries formerly placed the Porta Capena.

XI.—THE CHAPEL DOMINE, QUO VADIS?

About half a mile further on is the chapel of *Domine quo vadis*, built on the spot where our Saviour appeared to St. Peter as he fled from Rome along the Appian Way.

St. Ambrose (*serm.* 68) tells us that when the persecution of Nero broke out (A. D. 65) the Christian converts, alarmed for St. Peter's safety, besought him not to expose his life at the very time when his guidance was most needed by the afflicted church, but to withdraw from Rome for awhile till the storm abated. The apostle unwillingly yielded to their importunity and made his escape by night. As he fled along the Appian Way, about two miles from the Porta Capena, he was startled by a vision of his Divine Master, who was walking towards the city. "Lord," he said, "whither goest Thou?" Christ, casting on him a look of tenderness and sadness, replied: "I go to Rome to be crucified anew," and vanished. St. Peter, seeing in these words a reproof of his flight and want of courage, at once turned back to the city, where he was soon arrested and cast into prison. The chapel Domine quo vadis marks the traditional spot where St. Peter met our Lord. The impression of the Divine feet

(1) Vowed in the Gallic war and dedicated in B. C. 387.

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left on one of the stones of the Appian Way may be seen in the church of St. Sebastian. In the interior is a plaster cast or copy of Michael Angelo's famous statue of our risen Saviour, now in the Church of S. Maria Sopra Minerva.

Near the chapel the Via Ardeatina branches off on the right, leading to the catacombs of St. Domitilla; we keep to the main road (via Appia), and after five or seven minutes' walk reach a tiny round chapel on our left, standing at the head of a lane that leads to the Valle Caffarelle. This little sanctuary, which is left in a pitifully neglected state, was built or restored by the English Cardinal Pole in honor of the many martyrs who suffered near this spot.

XII.—THE CATACOMBS OF ST. CALLIXTUS ON THE APPIAN WAY.

About one and a quarter miles from the Porta San Sabastiano, we reach the entrance to a vineyard, shaded with cypresses, and bearing the inscription "Catacombs of St. Callixtus." The ruins immediately inside the entrance are a remnant of the sepulchral monument of the noble family Cæcilii. Entering the vigna, we are met near a low building by two or three Trappist monks, who have charge of these catacombs and act as guides. A fee of one lira (franc) is paid by each visitor, who receives a wax taper and is warned that it is forbidden under excommunication to take any earth, sand, or fragment of stone from the catacombs.

A few preliminary remarks may be here inserted. (*a*) The sanctity of tombs was guaranteed by Roman law to all creeds alike. Whether the deceased had been pious or impious, a worshipper of Roman or foreign gods, his place of sepulture was considered by law a *locus religiosus*, as inviolable as a temple. In this respect there was no distinction between Christians, pagans and Jews; all enjoyed the same privileges and were subject to the same rules. Lanciani, *Pagan and Christian Rome*, p. 306-307. Northcote, *Roma Sotterranea*, ch. 3, p. 45.

(*b*) From Apostolic times to the persecution of Domitian, the faithful were buried, separately or collectively, in private tombs, (1) which did not have the character of a Church institution. They enjoyed all the immunity of private property.

The Christian cemeteries of the first century were built publicly, in defiance of public opinion. The cemetery of the Christian members of Domitian's family, viz., Flavius Clemens, Flavia Domitilla,

(1) v. g. on the estates of Lucina, Priscilla, etc.

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Plantilla, Petronilla and others, has a public entrance hewn out of a perpendicular cliff, conspicuous from the high road. (1) The crypt is approached through a vestibule, which is richly decorated with terra cotta carvings and with frescos on the ceiling. (*Ibid*).

(*c*) The underground catacombs began in times of persecution, after the first century. They were called after the names of persons on whose properties they were, *v g.*, Catacombs of Domitilla, Cyriaca, Priscilla, Pretextatus, etc. Catacombs could not be excavated everywhere; the presence of veins or beds of soft volcanic stone or granular tufa, was a necessary condition of their existence.

(*d*) The aggregate length of the galleries of the catacombs hitherto discovered is said to be 866 kilometers, *i.e.*, 587 geographical miles. These galleries are on different levels, reaching down to three, four and even five rows, and are ventilated by air shafts. The upper galleries, and chapels, have here and there *luminaria*, or funnel-shaped apertures for light; the rest are perfectly dark. They are like the narrow shafts of a mine shooting out horizontally, so narrow and low, that you can easily touch both walls and ceiling with your hands as you walk along. The sides have *loculi* or berth-like recesses, where the bodies of the dead were placed, each in its own loculus, shut in by marble slabs or jointed tiles.

(*e*) In the case of a martyr a cup or glass phial, containing some of the sacred blood he had shed for the Faith, was placed near his head, and on the slab enclosing the remains was sculptured the outline of a palm branch. Sometimes sponges, or sediment tinged with their blood, are found in the graves of martyrs, as also the very instruments of their torture.

(*f*) St. Callixtus, Pope and martyr (218-223), while still deacon of Pope St. Zephyrinus, was appointed superintendent of the works at this cemetery, (2) which he enlarged and beautified and which preserves his name, though he was not himself buried here. He suffered martyrdom in an outbreak of persecution in A. D. 223, and his body was cast into a well still shown near S. Maria in Trastevere. The Christians recovered and buried it in the nearest cemetery at hand· viz., that of Calepodius (now known as S. Pancrazio) by the Via Aurelia. It is now venerated under the high altar of S. Maria in Tras-

(1) The modern *Via delle Sette Chiese*, see Northcote, *Roma Sotterranea*, p. 71.

(2) Northcote, *Ibid.*, pp. 83-86.

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tevere. On his martyrdom see Allard, *Hist. des Persec'ns* ii, p. 201.

(*g*) The works begun by St. Callixtus in the persecution of Septimius Severus (204-212) to mask the entrances of the catacombs, by connecting them with old disused sandpits, themselves underground, were continued in the persecution of Valerian (257-260), when not only were the approaches more perfectly concealed, but former stairs were removed, galleries blocked and barriers erected at every turn. To one who was not in the secret, even if he succeeded with the help of a torch in finding the entrance through the underground sand pits, it became a hopeless task to proceed beyond a short distance, for he was foiled and balked at every turn by blind corridors that seemed to lead nowhere; moreover, he did not know the secret sign or number of raps to be given, on hearing which, those within would open a concealed door from above and let down a ladder to admit him, or roll back a stone disclosing a secret stair to the gallery below.

(*h*) That the Christians from the beginning visited out of devotion the tombs of the martyrs, we know from St. Jerome, St. Paulinus and Prudentius ; we know also that in times of persecution they concealed themselves in the catacombs and here assisted at the celebration of the Divine Mysteries. An edict was passed forbidding these assemblies, (1) but the Christians succeeded in baffling the vigilance of the government. Popes St. Stephen I and St. Sixtus II both said Mass in the crypt chapels and were there beheaded. (2)

XIII.—THE CATACOMBS OF ST. CALLIXTUS. (*Cont.*)

(1)—*The Oratory of St. Callixtus at the entrance of the Catacombs.* Following our Trappist guide, we first visit a small brick building with three apses, which was identified by De Rossi as the ancient Cella Memoriæ of S. Sixtus, built by S. Fabian in the third century. It contains inscriptions and reliefs from the catacombs, plans of the parts hitherto discovered, and copies of the most important mural paintings. The entrance to the catacombs is near this building.

In 1849, De Rossi chanced to find in the cellar of a vineyard near

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(1) Northcote, *Roma Sotterranea*, p. 87.

(2) On the Christians being hunted in their assemblies in the Catacombs. See Allard, *Histoire des Persécutions*, p. 85.

On the interesting subject, how the Christian community, availing itself of the law sanctioning *funeral clubs*, came to own the cemeteries or Catacombs see Allard, vol. ii., p. 10., seq., p. 485, seq. : Northcote, pp. 49-53.

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this building a fragment of a monumental stone having on it the upper part of the letter R, followed by the complete letters NELIUS, MARTYR. He divined it at once to belong to the grave of St. Cornelius, Pope and Martyr, and, having induced Pope Pius IX to purchase the vineyard, set to work diligently with his excavations. It was not long before he came upon the other half of the same slab, lying at the foot of the grave to which it evidently belonged. He could now read plainly—

CORNELIUS, MARTYR. EP.

This was enough to convince him that he had hit upon the cemetery of St. Callixtus, for he knew from his ancient guides that the tomb of St. Cornelius, though not actually within its precients, was hard by. Further important discoveries followed, till the whole cemetery of St. Callixtus, with the crypt chapels of the Popes, and of St. Cecilia, gradually yielded its secrets to the young archæologist.

(2)—*Descent to the Catacombs.*

The descent is by a steep flight of steps constructed probably after the time of Constantine, when the faithful of the fourth and fifth centuries used to come in crowds to visit these subterranean chapels and venerate the tombs of the martyrs. St. Jerome (in c. 40 Ezech.) writing in the fourth century says: "While I was pursuing my studies at Rome as a youth, I was accustomed frequently on Sundays, in company with others of the same age and disposition, to visit the tombs of the Apostles and Martyrs, and frequently entered the vaults which are dug deep down in the earth, and have the bodies of the dead ranged along the walls on either side as you enter. Everything there is so dark, that the saying of the prophet seems almost verified, 'Let them go down alive into Hades.' Here and there a scanty light admitted by a hole from above moderates the horror of the darkness; and as you advance step by step, and are immersed in the blackness of night, you are reminded of the words of the poet, 'The very silence fills the soul with dread.'" St. Paulinus and Prudentius also speak of the Catacombs as being devoutly visited by the early Christians. St. Paulinus (Poem 27 in Nat) says, that the tombs of the martyrs here contained could not be numbered. (1)

We descend from the bright light of day and plunge into the Egyptian darkness of a subterranean world. Lighting our tapers, we follow the guide along the narrow passages, peopled on either side by the dead,

(1) Prudentius on the Catacombs, see Northcote, *Roma Sotterranea*, p. 98-99.

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lying on sepulchral shelves. The covers of some of the tombs have been removed, revealing only dust and occasionally fragments of bones; others are shut in by marble slabs or jointed tiles. The bodies of martyrs, wherever discovered, have been translated elsewhere. It is hard to realize that crowds of Christians in days of persecution were forced to take refuge in these dark recesses and kept there, packed in a mine, with its crypts and cemeteries, for weeks and weeks together. It was a living tomb, solaced, however, with the voice of prayer and praise and the daily celebration of the Divine Mysteries.

"A catacomb," says Cardinal Wiseman, *Fabiola*, Part II, c. 2, "may be divided into three parts, its passages or streets, its chambers or squares and its churches. The passages are long, narrow galleries, cut with tolerable regularity, often so narrow as scarcely to allow two persons to go abreast. They sometimes run quite straight to a considerable length; but they are crossed by others, and these again by others, so as to form a complete labyrinth or network of subterranean corridors. To be lost among them would easily be fatal.

"The walls of these galleries, as well as the sides of the staircases, leading to lower depths, are honeycombed with graves, large and small, of sufficient length to admit a human body laid with its side to the gallery. Sometimes there are three or four of these rows, one above the other, sometimes many more."

For further particulars the reader is referred to Cardinal Wiseman. *Ibid.*, c. 2, c. 3, also to Northcote's *Roma Sotterranea*.

Our guide points out to us the *graffiti*, or scribblings on the walls left by pious pilgrims in the fifth, sixth and seventh centuries, and important as showing that we are approaching a place of more than ordinary sanctity.

(3)—*The Papal Crypt or Tomb Chapel of the Popes* (1).

Presently we reach a chamber of considerable dimensions containing the tombs of the Popes. The walls are lined with graves of the earliest Popes, many of them martyrs, viz., St. Soterus (168–176), St. Zephyrinus (200–218), St. Pontianus, who died in banishment in Sardinia (230–235), St. Anterus, martyr (235–236), St. Fabian, martyr (236–250), St. Lucius, martyr (253–254), St. Stephen I, martyred in his episcopal chair under Valerian (254–257), St. Sixtus II, martyred in the Catacombs of Pretextatus (257–258), St. Dionysius (259–269), St. Eutychianus, martyr (275–283) and St. Caius (283–

(1) See Northcote, *Roma Sotterranea*, p. 130 seq.

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PORTA SAN SEBASTIANO (PORTA APPIA) ARCH OF DRUSUS INSIDE THE ENTRANCE.

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[illegible] IN THE CATACOMBS OF ST. CALLIXTUS,
as uncovered by De Rossi in 1854.

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296). Of these, the gravestones of SS. Anterus, Fabian, Lucius and Eutychianus have been discovered, with inscriptions in Greek. Though no inscriptions have been found of the other Popes mentioned, they are known to have been buried here from the earliest authorities.

Over the site of the altar is one of the beautifully cut inscriptions of Pope St. Damasus (366–384), referring to the bodies of the saints that here lie buried and concluding with the touching words :

" Here I, Damasus, wished to have laid my limbs,
But feared to disturb the ashes of the Saints."

He was buried in the chapel above the entrance, whence his body way translated to the church of S. Lorenzo in Damaso.

(4)—*The Crypt of St. Cecilia.*

From the Chapel of the Popes we are led to the tomb-chapel of St. Cecilia, Virgin and Martyr, which is close by. The story of her martyrdom, which occurred in 177, will be related elsewhere. (1)

Her body was carried to the Catacomb of St. Callixtus and there, hard by the vault where the Vicars of Jesus Christ slept in peace, laid to rest in a coffin made of cypress wood. After many centuries, Pope Paschal I (817-824), who translated into the different churches of Rome the relics of many Martyrs, wished also to remove those of St. Cecilia, but was unable to find them amidst the ruins which blocked up the whole place, and so was compelled to desist from his design. Four years afterwards he had a dream in which St. Cecilia appeared to him and told him where to find her body near the vault, whence he had removed the relics of the Popes. Accordingly, he renewed the search, found the body in the place specified, "fresh and perfect as when it was first laid in the tomb and clad in rich garments interwoven with gold, with linen cloths stained with blood rolled up at her feet, lying in a cypress coffin." It is he himself who gives us the account. He adds that he covered the body with silk, spread over it a covering of silk gauze, laid it in a white marble sarcophagus and placed it beneath the altar in the Church of S. Cecilia in Trastevere. (2)

Close to the entrance of the chamber will be observed upon the wall a painting of St. Cecilia richly attired. Under it is a niche for a lamp, at the back of which is a head of our Saviour ; to the right of this is a figure of St. Urban, friend of St. Cecilia, who here buried her remains

(1) Allard gives the above date, Alban Butler has A. D. 230.

(2) See Northcote. *Roma Sotterranea*, p. 151 seq.

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in the *arcosolium*, or altar tomb (now empty) (1) near the above paintings. Higher up are the figures of three Saints, Polycamus, Sebastian and Curinus. The chamber is lit by a *luminare*, or light shaft.

(5)—*Tomb Chamber of St. Eusebius, Pope and Martyr* (310). *Tomb of St. Cornelius, Pope and Martyr.*

The tomb chamber of St. Eusebius has one of the beautiful inscriptions of Pope St. Damasus, referring to the Pope's exile and death. At the top and bottom of the tablet is the title :

Damasus Episcopus fecit Eusebio Episcopo et Martyri.

The tomb of Pope St. Cornelius (251-253) is in the area of St. Lucina, which was begun in Apostolic times (A. D. 58) probably by Pomponia Græcina, the wife of Plautius, who conquered Britain. (2) It is connected with the cemetery of St. Callixtus by a labyrinth of galleries. The tomb has no chapel of its own, but is a mere grave in a gallery, with a rectangular instead of a circular space above (arcosolium) as in the chambers. On the wall, right of the tomb, are painted two figures of Bishops in sacerdotal garments, with inscriptions declaring them to be St. Cornelius and St. Cyprian of Carthage, who are thus associated because they suffered on the same day of the month (Sept. 14) though not in the same year. Two similar portraits are on a narrow wall projecting at a right angle from the tomb but the name only of one can be deciphered, that of St. Sixtus. These figures seem to be of Byzantine work of the seventh century. At the right hand of the tomb stands a truncated column about three feet high, concave at the top, intended for a lamp that in early ages burnt constantly before the Martyr's remains.

St. Gregory the Great has in his list of oils sent to the Lombard Queen Theodelinda as relics, "Oleum S. Cornelii," the oil of St. Cornelius. A reason assigned why St. Cornelius was buried here, and not in the crypt of the Popes, is that he belonged to the noble family of the *Cornelii*, who probably owned this part of the Catacombs (Area S. Lucinæ) or had their graves here. (3)

(6) *Mural Paintings in the Catacombs.*

In the chambers known as "Sacrament chapels," and in other parts of the Catacombs, the walls are adorned with frescos representing

(1) An altar is placed here and Mass said on the feast of St. Cecilia, Nov. 22.

(2) St. Lucina was probably the Pomponia Græcina of A. D. 58. See Northcote, *Roma Sotterranea*, p. 124.

(3) See Northcote, *Ibid.*, p. 177.

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biblical, liturgical and symbolical subjects. One of the most frequent of these representations is that of the *Good Shepherd*, generally painted on the central space of the arched ceiling, subjects of minor interest being introduced around it in compartments. Accurate chromolithographs of these frescos will be found in De Rossi's great work, *Roma Sotterranea*, vol. II, a few of which are reproduced in Northcote's *Roma Sotterranea*.

Among the *biblical* subjects are: 1, The Fall of Adam and Eve; 2, Noah in the Ark; 3, Sacrifice of Isaac; 4, Moses receiving the law; 5, Moses striking water from the rock; 6, the Three Children in the fiery furnace; 7, Daniel in the lions' den; 8, Jonas swallowed up by a whale; 9, Jonas disgorged by the whale; 10, the Nativity of our Saviour; 11, the Epiphany; 12, the multiplication of the loaves and fishes; 13, the Raising of Lazarus, etc.

The *Sacraments* are represented as follows:

Baptism, under the figure of Moses or St. Peter striking the rock.

Penance, by the paralytic carrying his bed.

Holy Eucharist, by a tripod, or sacrificial table, on which are placed bread and a fish, and at one side a priest with hands imposed in the act of declaring that what seemed bread was in truth the *Ichthus*, *i. e.*, Jesus Christ, son of God, the Saviour.

Holy Communion, or the Eucharistic banquet, and the agape are also depicted. Another symbol of the Blessed Sacrament is that of a live fish rearing its head above the water, carrying on its back a basket of bread and a flask of wine, denoting that what you see seems bread and wine, but they are only sacramental appearances; the reality underneath is no other than the living Body and Blood of the *Ichthus*, *i. e.*, of Jesus Christ, the Son of God, the Saviour. (1)

There are also representations of our Lord, His Blessed Mother, and the Saints. (2)

(7)—*Inscriptions in the Catacombs.*

This is a subject that would take many pages and even a whole book; we can only touch on it very briefly.

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(1) For full information on this subject, see Northcote, *Roma Sotterranea*, p. 202 *seq.*

(2) The reason why *symbolical* representation is so frequently used was probably *disciplina arcani*, *i.e.*, the law requiring Christians to conceal from the unbeliever the greater mysteries of faith, lest they should be an occasion of desecration and blasphemy. They desired to convey instruction and to excite devotion among themselves, and at the same time to protect the truths of faith from malicious interpretation.

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Cardinal Wiseman observes that the word to *bury* is unknown in Christian inscriptions. "*Deposited* in peace," "the *deposition* of N. N." are the expressions used; that is, the dead are left there but for a time, till called for again, as a pledge, or precious thing, intrusted to faithful but temporary keeping. The word "cemetery" suggests only a place where many lie, as in a dormitory, slumbering for a while; till dawn came, and the trumpet's sound awake them. The grave is called "the place," *locus*, or more technically "the small home," *loculus*, of the dead in Christ.

A few examples are here given of inscriptions on the loculi or tombs:

"Live in the Lord and pray for us."
"Live in peace and pray for us."

"Sabbatius, sweet soul, pray and entreat for thy brethren and comrades." "Atticus, thy spirit is in bliss: pray for thy parents." "Jovianus, may you live in God and pray." "Anatolinus, may thy spirit rest well in God, and do thou pray for thy sister." "Pray for us, because we know that thou art in Christ." These are most of them inscriptions on the tombs of Martyrs.

The belief in Purgatory appears in countless inscriptions: thus: "Sweetest, dearest Antonia, may God refresh thee in peace." "May thy spirit, Victoria, be refreshed in the good (God)." "May thy soul, Victorinus, live in refreshment." "May God, Christ the Almighty, refresh thy spirit." "Eternal light shine upon thee, Timothea, in Christ," etc. (1)

XIV.—THE CATACOMBS OF PRETEXTATUS.

Leaving the Catacombs of St. Callixtus we follow the Appian Way in the direction of the Church of St. Sebastian which is about half a mile further on.

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(1) The Epitaphs on pagan tombs of the same date contain expressions of overpowering grief. Lanciani gives a few specimens:

"O cruel, impious mother that I am, to the memory of my sweetest children. Publilius, and Aeria Theodora.

"Oh, miserable mother, who hast seen the most cruel end of thy children. If God had been merciful, thou hadst been buried by them."

"The preposterous laws of death have torn thee from my arms."

"An impious hand (*i.e.* death) separated us."

"Anyone who injures my tomb or steals its ornaments, may he see the death of all his relatives.

Not unfrequently the expression is one of a despairing, eternal farewell. "*In aeternum vale.*"

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TOMB CHAPEL OF ST. CECILIA, VIRGIN AND MARTYR, IN THE CATACOMBS OF ST. CALLIXTUS.

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TOMB OF ST. CORNELIUS, POPE AND MARTYR,
[illegible], adjoining the Catacombs of St. Callixtus.

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In the vineyard on the left of the road are the Catacombs of Pretextatus, not open to visitors. They are approached by a secret entrance some distance from the road. Long, narrow galleries lined with tufa, and occasionally with brickwork, their sides pierced with *loculi* or tomb cavities, and covered with inscriptions, lead to a large crypt or chapel (discovered in 1857) built with solid masonry and lined with marble. The vault is elaborately painted with bands of roses, corn-sheaves, vine leaves and grapes, representing the four seasons: also laurel leaves denoting victory. Birds sport among the leaves and flowers. At the back of the chancel arch is a rural scene of which the central figure is the Good Shepherd bearing a sheep on His shoulders. (1)

On August 6, A.D. 258, Pope St. Sixtus II celebrated the Divine Mysteries in this crypt-chapel, surrounded by his deacons, in presence of a considerable number of the faithful. After the Holy Sacrifice, he was addressing an exhortation to the assembled Christians, when suddenly the pagan persecutors, led probably by some traitor or apostate, burst into the room, arrested the Pope with his six deacons, and, according to St. Cyprian, a priest named Quartus, and dispersed the assembly. The prisoners were dragged before the city Prefect and at once condemned; then led back to the catacombs to be there executed. As mentioned above, St. Laurence overtook them at S. Sisto. The holy Pope was beheaded in the very crypt where he had offered the holy sacrifice and four deacons suffered with him, viz., SS. Januarius, Magnus, Vincentius and Stephanus. Two others, SS. Felicissimus and Agapitus won their crown on the same day, but in another place. The priest St. Quartus probably met his death with the Pope. The bodies of St. Sixtus and the four deacons were afterwards buried by the Christians in the Catacombs of St. Callixtus: those of the other two deacons were laid in the Catacombs of Pretextatus, where an inscription with their names was found by De Rossi.

Thousands of martyrs have lain buried in the cemeteries on either side of the Via Appia. We feel we are treading on holy ground. Cardinal Baronius (Annal A. D. 1115. n. 4), shows that it was the custom of the faithful in the twelfth century to visit the catacombs barefoot, a custom even then accounted *ancient*.

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(1) A sketch of this painting is given in Northcote, *Roma Sotterranea*, p. 79.

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XV.—BASILICA OF ST. SEBASTIAN.—THE VIA APPIA BEYOND ST. SEBASTIAN.

St. Sebastian's is full of interest, but as we shall have to return to it in our visit to the "Seven Churches," we may omit for the moment the description of the church, the platonia and the catacombs. It will be enough on our present walk to kneel at the shrine of the Saint, where his recumbent figure beautifully chiselled in marble, makes us realize how terrible must have been his death. This glorious Saint, one of the noblest figures in the annals of the early Church, had a double martyrdom. He was first shot at with arrows by picked Numidian archers and left for dead. Recovering as though by miracle, he boldly went up to the Emperor Diocletian, and upbraided him with his cruelty to the unoffending Christians, whereupon he was again arrested and condemned to be beaten to death with clubs, in A. D. 288. The Emperor knowing that the Christians would try to secure his body, ordered it to be thrown into the cloaca, or great sewer of Rome, there to rot and be the food of vermin. The Saint's Acts inform us that in the night he appeared to the holy matron Lucina and directed her where to find his sacred remains. She obeyed his summons, and they were buried with honor in this spot.

A living martyr himself, the Saint knew how to infuse heroism even unto martyrdom in others, as in the case of the brothers Marcus and Marcellinus, who under sentence of death, appeared to be wavering in their faith moved by the tears of their friends. Sebastian stepped in at the critical moment and by his burning words filled them with courage to brave all terrors sooner than renounce their faith, so that they died glorious martyrs. He was an apostate too, and his words of fire converted Tranquillinus, the father of SS. Marcus and Marcellinus, also Nicostratus, master of the rolls, Claudius, governor of the prison, Chromatius, the governor of Rome, his son Tiburtius and many others, including sixteen prisoners.

He is specially invoked against pestilence, and in the church of St. Peter's chains is a votive mosaic picture of the saint, placed there in 680, because of Rome's deliverence from pestilence through his patronage. Milan in 1575, Lisbon in 1599, and other places, suffering from a like calamity, experienced the miraculous effects of his intercession with God.

The head of the Saint was given to the English St. Willibrord, apostle of Freisland, by Pope Sergius, and is kept at Esternach in the duchy of Luxemburg.

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A ROMANCE OF THE GUADALUPE.

"AND that is the way it was," wound up old Santos.

Little Pedro nodded, words seemed unnecessary; but his bare brown toes kicked up the earth underfoot in a manner suggestive of thorough contentment and appreciation.

"It was a long time ago," pursued the old Mexican, as if loath to leave off his story; "but they do say that since then the Madre Santisima never fails to touch the heart of whoever prays at her mountain shrine."

He arose as he spoke, and knocking the ashes from his pipe walked into the low-roofed adobe hut where his wife was preparing the midday meal.

"A long time ago," thought little Pedro, "and the Madre Santisima did it—the good Madre!"

He lay on his back gazing up at the sky; but presently his thoughts became far off and hazy, and gradually the black lashes closed over the brown eyes, and he was asleep. Overhead the hot Texas sun beat down on the bare brown earth, lighting up the gilt cross on the village church, and lending a soft sheen to the delicate haze that hung over the distant hills. Range on range these mountains extended, as far as the eye could reach, while between them lay rich fertile valleys through which ran the romantic Guadalupe, its clear waters winding in and out of the trees until it was lost to view in the distant range of hills.

Hotter and hotter grew the sun, but little Pedro slept on; what would indeed have been intolerable heat in the North was here tempered by a strong breeze from the South, and the freedom of the atmosphere from dampness or humidity made the mounting thermometer endurable.

Down at the railroad station two canvas covered trail wagons drawn by six burros, had just come in from the country. Some swarthy Mexicans, in their picturesque sombreros, were unloading the carts, making more haste than usual, as it was nearly time for the freight train. One of them, a tall, handsome young fellow, occasionally glanced up to the brow of the hill where Thomassie, the old Párroco's cook, a graceful slender figure, stood at the pump, her shapely brown arms and hands lifted high above her head, as she grasped the pump

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handle firmly, bringing it down with regular rythmical strokes, the while her supple figure bent slightly at each downward sweep of the handle. To watch Thomassie was to see the poetry of motion, so thought the stranger, as the Mexican woman, lifting up her shining tin pails, went back to the kitchen.

The hands of the clock in the church steeple presently pointed to the hour of noon, and the whole village appeared as if asleep. Only the far off lowing of the cattle, or the call of Bob White to his mate, broke the stillness, as the stranger turned his horse toward the hills, and riding up the mountain trail, presently found a cool, shady spot where he sat down to record the story of love and life—of joy and pain and undying faith, that he had heard old Santos relate to his little grandson.

. . . . . .

"It was some forty years ago that a little cottage stood high up among the hills, and hither had come a Señor from the North for the sake of the good air, for indeed he had the *tisis*, and his cough was bad.

"With the Señor was his wife and little boy, and his sister the Señorita Lénore. She was beautiful, the young Señorita, and holy, often I saw her at mass—I was a young man then, Caro, and it seemed to me some secret sorrow weighed on her mind. She would pray so fervently, and look so sad.

"The spring came that year, and we were out in the fields a great deal, and the Señorita walked by very often with the little boy, the Señor's son. Oh, but I loved him, Caro. With his golden hair and blue eyes he looked like an angel of God.

"'Tell me a story, Santos,' he would say, and I told him long stories of the blessed saints, and sometimes, mounted on his little donkey, I would take him up to the mountain where the good Franciscan fathers in by-gone days had erected a shrine to our Lady. It was just a niche, cut in the stone of an abandoned quarry, and within the niche stood the figure of the Madre, that one of the Fathers who was an artist, had carved and placed there for the love of God and His Blessed Mother. Near by was a small adobe house, and next to it a shed that the quarrymen used for their tools before the place was deserted. Weeds and shrubs grew out of the crevices in the rocks, and long green lizards darted hither and thither over the stones. Back of the quarry was a stream of water that lower down became the river, and so it was that we always called this shrine 'Our Lady of Guadalupe.' But that you know, Caro.

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"We used to sit there, the boy and I—they called him the 'Little Son' at home—and often he would jump up and pick bunches of the wild flowers that grew everywhere, and lay them on the shrine of our Blessed Lady.

"I worked for his father in those days, a good master he was—God rest his soul—and liberal; but never the same after the Señorita died. But now I am anticipating.

"It was one day in the month of the Holy Angels, Rosary Sunday had come and gone, the harvest was good, and the men and women had been out in the fields all day picking cotton. It was toward evening when the train from the city came in, and I had gone to the station to look for a package my master expected; but something else came by that train, Caro.

"I saw him at once, a handsome man, with a face that went to the heart of you, and a voice clear and full. I heard him ask for the Señor, and I stepped forward and told him I was the Señor's man. He smiled, as I took his bag and we mounted the hill together. He asked me about the country and harvest, and from that day we were good friends.

"As we drew near the house, the little master espied us and raised a shout. It had rained that night and the ground was not yet dry, so as he jumped off the gallery he slipped and fell in the mud, and I picked him up, looking like a glorious bespattered angel. He struggled to his feet and ran toward the young Señor, but he did not seem to see him, though I found afterward he loved children—and then I turned and saw the Señorita Lénore.

"She stood up on the gallery, dressed all in some soft white stuff, with the evening sun behind her, shining like a flame; and in her eyes was the most tender light, like the blue in the sky after the sun goes down.

"'John,' she said, and the Señor advanced, straight and tall, with his hat in his hand, and he bent low as if he reverenced her, and what followed I did not hear, for I turned and went quickly away.

"And then came many days, when everyone seemed happy. My master brightened up, and the good Señora, his wife, seemed almost free from care, while the little master was with the young Señor everywhere.

"But best of all, it was to see the Señorita Lénore. On Sundays he went with her to Mass, and I would watch her pure face and her clasped hands raised in prayer. I knew all her prayers were for him.

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"In those days I am afraid God and the Blessed Mother had very few Paters and Aves from me when I knelt at Mass, and yet I think all that time my heart was one great prayer.

"There came one day, the last of October, when the myriads of holy angels were just about to give place to the great company of the blessed Saints—'Hallow E'en,' the Señor Americano called it—and indeed it was a hallowed night. That morning my little master wanted to ride up the mountain on his donkey. It was only one of many trips around the country, he on his donkey and I on foot, which we took together. We started off with the sun shining and the birds singing, so gay we were that we did not notice the sun had presently disappeared, and some dark clouds had risen on the horizon. It was only when we were within sight of the deserted hut, near the Shrine of Our Lady of Guadalupe, that I saw a storm was coming, and I was only thankful on my little master's account that we could so easily have a safe shelter. I whipped up the donkey, who did not require much urging this time, and in a moment we were under the shed, and then the heavens opened and down came the rain in a torrent. I knew the hut was locked, and as the shed was wide and gave us a shelter from the rain, I decided to stay there and it was well that I did, as you will see, Caro.

"The shed was built up close to the abandoned hut, but there was no window on that side. On the farther wall, that faced the path up the mountain, was a door and two windows, the door being locked, as I said. I think we had only been under the shed about two minutes when I was surprised to hear a noise, as of a window being raised, and then the sound of voices, mingled with the rustle of skirts, and then I made out that it was the Señorita Lénore, and the young visitor Señor John. 'Give me your hand,' he said, and then followed a noise of climbing, and presently they were both through the window and in the hut.

"'At least we are safe here from a wetting,' said the Señorita, 'another five minutes and we would both have been drenched to the skin.' A peal of thunder just then drowned their voices, and the lightning flashed so wildly that I crossed myself, and the little master who was at the other end of the long shed clasped his hands as if in prayer, though he was ever a brave boy. I saw that he had not heard the voices, so I went over and joined him, as indeed I did not want to hear any more myself if I could help it. I knew those two had something to settle with each other, and some instinct told me that now

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was the time. Presently the thunder died down, and my little master got drowsy, so taking the blanket off the donkey I laid it on the ground and he was soon asleep. The rain fell steadily and I was getting drowsy myself when a window was raised on the side of the hut overlooking the valley, and now the voices reached me plainly and I could not get away from them without making my presence known.

"'Think twice, Lénore,' he said. 'I have come far to see you; but if your answer is not ready I will go away and come again.'

"'No, it must be settled now,' she answered. 'I have dallied too long with temptation. I hoped and I prayed that faith would come to you, but it has not come, and I cannot and will not marry a man who believes nothing.'

"'You do not love me,' he said.

"She took a step nearer to him, only one step, and then paused. 'I love you so much,' she breathed, in a low, passionate, intense voice, 'that it is like madness. Against my love for you I may be, and am, powerless, but not against the indulgence of it.'

"'Ah, Lénore,' he answered, 'think how happy we can be. I shall never interfere with your religion; in all that concerns it you will be free. But as regards my own position I have had to tell you the truth. I have gone with you to church so as to be near you, but I cannot accept baptism without being a dishonest man. But think,' he urged, as she said nothing, 'how little that matters, after all. Look around in the world; how many you see who are happy without religion, and who lead useful lives.'

"Then the Señorita's sweet voice spoke again, so sad it was and almost hopeless. 'They have nothing to lose,' she said, 'because they have never known possession. With us it is different. Our faith is a pearl beyond price. How could you and I be one if we were not one in that religion which is above all and beyond all to me?'

"'You should be a nun,' was his answer.

"'No, John,' she said, very low, 'this divine love, high and eternal, can exist in the world. Some day you will know it, but not now. To urge me any further is useless. Now I am very weary and would bid you go.'

"'Not to leave you alone here, Lénore.'

"'Yes,' she replied; 'no harm can happen to me. I would have a little time to pray at the shrine of our Lady, and then I can go home alone. I often came here by myself in the days before you came.'

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"Her voice trembled and almost broke, but I seemed to feel that she pulled herself together, like the proud, brave woman she was; as to the young Señor, he was divided between love and pain.

"'If I do not believe in your God, Lénore,' he said, 'I believe in you,' and then he seemed to kneel down at her feet, and I, as it were, saw her lay her white hand on his dark head.

"'Heaven bless you, my love,' she said, 'and grant you that faith which is above all, and beyond all gifts.'

"'Amen,' he answered, much to my surprise, and then he leaped from the window, and I heard his rapid step down the mountain trail, as if his only safety lay in flight.

"But the poor Señorita! Now that he was gone, her strength seemed to leave her. I heard her lie down on the bare earth of the hut.

"'O my God!' she moaned, 'I would give my life to win his soul.'

"I knew by the silence that followed that she was praying, and then I remembered that to reach the shrine of our Lady she must pass the shed, and would see me there, so I knew I must leave at once. The rain had ceased. Though my little master still slept, I gathered him up in my arms, and taking the donkey by the bridle, we left the quarry as softly as possible. I do not think the young Señorita heard us; but then—I never knew.

"Something urged me to get home as quickly as possible, and leaving my young master, I started back to the quarry with the donkey, thinking to meet the Señorita as if by accident.

"I would I did not have to relate what follows Caro, but so it was, and the good God knew what was best. I was only at the foot of the trail when I saw another storm was coming up, such as often happens in these regions, when one fierce disturbance of the elements will follow on the heels of another. I hurried on, but the storm broke, with ten times more fury than the other, the donkey, too, was frightened, and needed repeated blows to urge him on. Then I heard a sound behind me of a rapid springing step that seemed to take no heed of the rain, or to be held back by the wind.

"'Santos,' he shouted, as he came near—'Santos,' and then he told me, what I already knew—that the Señorita was up there on the mountain, alone in the fearful storm.

"It was just as we got to the top of the trail that we saw we were too late, there was a bewildering peal of thunder, and then flash after flash of vivid light, that seemed to play all around the shrine of the

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Madre Santisima to which clung a slender white robed figure, and when it passed, and we sprang forward, we saw her lying there—dead.

"Alas! the poor Señor, he knelt down with the calmness of despair, feeling her heart and pulse and rubbing her hands, while all the time I knew it was useless. There were no marks on her lovely face that in death seemed more pure and holy than ever, like some great Saint of God; but on the back of her head and neck was a scar, and the lightning had scorched her dress. Death had come instantly and without conscious pain.

"We bore her home and laid her away to the chanting of the *Alleluia* and the *De Profundis*. So beautiful she looked, Caro! Her tender hands clasped, as if somewhere her soul were interceding for him she so loved. And the young Señor? Ah, yes! he became a loyal Catholic, and a great priest. In the cities he worked, among the poor, the sick, the unfortunate; and thousands came to hear him when he raised his voice to comfort, to warn, to command; for indeed he spoke as one who knew all our sorrow, as one who had himself felt the wound-prints of Christ, and the sword that pierced the heart of the Blessed Mother. Often at night when I am out on the plain, and repose does not come, for I am old and cannot sleep as in my youth, I look up at the shining firmament, whose vast dome forms my canopy, and sometimes it seems as if all the stars left their orbit, and circled in one pure brilliant arc, and within this magic circle, now faint and shadowy, and anon clear to view, will appear the divinely tender face of the Mother of Sorrows, and near her—sorrowful no more, but united for time and eternity—the Señor, Padre John, and his lost love, the Señorita Lénore."

G. P. CURTIS.

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INSINCERITY IN ANGLICAN CONTROVERSY.

A FEW days ago a friend brought me a couple of tracts from a neighboring Ritualistic church. Their titles are: "The Reserved Sacrament," and "About Incense:" their object to convince Episcopalians that the reservation of the bread of the Lord's supper and the ceremonial use of incense are not contrary to the mind of the Episcopal Church, but rather in harmony with it.

These tracts are not of great importance in themselves, for the domestic controversies of Episcopalianism are of narrow interest. But since their author had set himself a task as difficult as the demonstrating of Anglican continuity, and may reasonably be supposed to have availed himself of all the helps to be gathered from writers of his own school, it occurred to me that they might contain striking examples of Ritualistic methods of controversy. I was not deceived in my expectation, as my readers will see.

Insincerity is not a pleasant word. To be accused of it does not soothe the ruffled spirit. Nevertheless, it is quite possible for insincerity in some particulars to co-exist with a general uprightness. Nobody would like to assert the flawless integrity of Wilkins Micawber; still, on the other hand, everybody will admit that he was an honest man. One does not refuse to take in the more important affairs of life the word of a man utterly untrustworthy with respect to his prowess in athletic sports, his skill in fishing and hunting, or his ancestry. In these the objective truth does not correspond with what he would gladly have it; and so his yearnings after the impossible lead him into inveracity, and may even bring him to a vague notion that the phantasms of his disordered imagination are the expression of outward realities. He is a man of honor. But he has acquired a habit of insincerity in certain matters, much as George IV. became wholly unreliable concerning his personal history during the time of the Waterloo Campaign. His weakness is his misfortune. The obstinacy of facts that will not be moulded according to his abnormal desires is responsible for it.

Such, too, may be the case with controversialists of the Ritualistic subdivision of Anglicanism. They have undertaken to defend what all the world sees clearly to be indefensible. Like a fisherman who, having whipped an empty stream all day long, fills his creel at a stall on

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the way home, they are driven by the exigencies of their case to shifts that deserve pity rather than blame. I am about to charge them with insincerity in argumentation; and although they are outspoken in accusing Catholics of the deliberate and malicious committing of this greatest of crimes against literary virtue, it is my earnest desire to excuse them as far as possible from all moral guilt, and to profess my belief that they may be honorable men, and worthy of implicit confidence in every other respect.

Each tract is begun with a text of Scripture. "The Reserved Sacrament" has the following: "*Behold the tabernacle of God with men, and he shall dwell with them; and they shall be his people, and God himself shall be with them and be their God.*" (*Rev. XXI. 3*). "About Incense" opens with this: "*From the rising of the sun even unto the going down of the same, my Name shall be great among the gentiles; and in every place incense shall be offered unto my Name and a pure offering; for my Name shall be great among the heathen, saith the Lord.*" (*Mal. I. 11*). By quoting these the author seems to insinuate that he has Holy Scripture on his side against the Low Churchmen. He might know, however, that the "tabernacle" of the former quotation, is not the tabernacle of reservation on the altar, but the Church Triumphant, which, as regards men, is God's special dwelling place, and which, when the new heaven and the new earth shall have replaced what now are, will be that of all the elect. The latter text is a prophecy of the Holy Eucharist. The offering of incense, mentioned in it, is a strictly sacrificial act. It expresses the Divine Sacrifice no less than "the pure oblation"; and therefore has nothing to do with a ceremonial use of incense Hence in their literal sense, these texts have no bearing on the question at issue; and can be applied to them, only by the largest accommodation.

The author of the tracts will reply, no doubt, that he intends to make this accommodation. Let us see then whether he can do so. An accommodated interpretation of Scripture supposes two things, a foundation in the text itself, and an aptness in the term of the accommodation to receive the application. Thus the common Protestant accommodations of, "The word of the Lord was precious in those days" (I. Kings III. 1), "Search the Scriptures" (John V. 39), "Touch not, taste not, handle not," (Col. II. 21) are all vicious, because without foundation; while from a non-Catholic point of view, the accommodation of Genesis XLI. 55 to St. Joseph is intolerable because, according to non-Catholic ideas, the head of the Holy Family

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has no aptitude to have applied to himself and his relations with the Kingdom of Christ, terms which express the power his prototype exercised in the land of Egypt. In the first of the texts quoted in the tracts there is certainly a foundation for the accommodation. A Catholic priest, therefore, might point to the tabernacle on his altar and say: "Behold the tabernacle of God with man," because from the doctrine and practice of the Catholic Church it appears apt to receive the accommodation. But there is nothing in the doctrine and practice of the Episcopal Church to justify one in asserting that the tabernacles which the Reformers destroyed as shrines of idolatry, but which some counter-Reformers are restoring, have any aptitude to receive from her children the application of the text under discussion. The text of Malachias, as interpreted by Protestants, gives no foundation whatever for the accommodation. Incense may be typical of prayer (Apoc. VIII. 3-4), and, according to them, it has no other sense in this passage, which they understand to foretell, not the sacrifice of the new law, but what they are pleased to call, the pure gospel-worship.

It is plain from what I have said that an accommodated interpretation of Scripture has no intrinsic value, but derives all its weight from the authority of him who makes the accommodation. When I quote "Go to Joseph," to prove the dignity of the holy Foster-father of our Lord my argument draws its force, not from the text itself, but from the authority of the Church that accommodates it to him. When, therefore, the author of the tracts states in large capitals that he has taken these texts directly, not from the Scriptures, but from the Book of Common Prayer, he insinuates that he has the approval of the Prayer Book for his accommodation. The American Prayer Book uses these texts only in the introduction to Morning and Evening Prayers, which have no connection with reservation and afford no opportunity for the use of incense; and clearly does so in the ordinary Protestant sense. For the compilers of the Prayer Book and ninety-nine hundredths of those who use it, "The tabernacle of God with men" is, like "His holy temple," of the first of the introductory sentences, the congregation, or the house in which they meet; and the "Incense offered" to God's name, is their prayer and praise.

Here is manifest insincerity. Texts are quoted that have no bearing on the matter. They are accommodated to it in a manner altogether inconsistent with the spirit of the Episcopal Church, and it is insinuated that the Prayer Book countenances this accommodation.

After explaining why the Blessed Sacrament is reserved and that

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reservation has been the practice of the Catholic Church from earliest times, the writer of the tracts asks : "Did not the Church of England do away with it formally at the Reformation?" He answers very naively: "By no means," and gives three reasons for his denial. 1. The Prayer Book of 1549, the Latin Prayer Book of 1560, and the Scottish Prayer Book of 1718, provided for reservation. 2. Though the second Prayer Book of Edward VI. omitted the provision made by the first, yet omission is not prohibition. 3. The ornaments Rubric commands the use of pyxes, and therefore authorizes reservation.

With regard to the first reason, the books mentioned have as much to do with the matter as the Declaration of Independence or the Code Napoleon. The Latin and the Scottish books have no official authority in the Church of England, and Episcopalians have no more right to appeal to the first Book of Edward VI. than to the Ancient Missals and Pontificals. These belong to the old order. The first Book of Edward VI. to the transition order. The second Book of Edward VI. displaces both as the last result of the Reformation and the stable expression of its mind. It is the term to which the first Book was tending. It is the result of the purification of that Book from the Roman errors that survived the first effort at reform. It alone is the official Book of Anglicanism, which clergymen from Elizabeth's day have pledged themselves to use exclusively. And it does not provide for reservation.

Omission is not Prohibition. Taken by itself it is not. Taken with its circumstances it may be much more. Prohibition implies the moral possibility of the thing forbidden. Hence a prohibition will be omitted when the circumstances are such that its matter has become morally impossible. Gaolers are not accustomed to forbid their prisoners to go beyond the prison-wall. Nevertheless a prisoner who should attempt to go abroad on the plea that nothing has been said to him on the subject, and that omission is not prohibition, would soon find out his mistake. The height of the walls, the vigilance of the guards, the strictness of discipline makes it impossible to leave the prison ; hence the formal withdrawal of the right to go abroad as one wills is unnecessary. Similarly when in the Church of England the Sacrifice of the Mass had become the bare commemoration of Christ's death, and Holy Communion nothing but a supper ; when Altars had been overthrown and tabernacles destroyed, it would have been superfluous to prohibit reservation, which from the circumstances of the times was no longer feasible. Moreover, when a rite is

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put forward as the revised and corrected edition of a previous one, and an obligation is imposed of using it and no other, it cannot be said that omission and prohibition are not synonymous. The whole process of correction and revision consists in omitting, inserting, and changing. What is omitted, is left out because it is no longer to form a part of the work, even though it might have been hitherto a most important one; and, indeed, the more important it was, the clearer appears its formal rejection. What is inserted, is introduced to form a part of the work, and the fact that it may not harmonize with former editions, only emphasizes the condemnation of those editions by the revisors. What is changed, is altered because its expression is displeasing; and the greater the change, the more evident is it that the expressions of former editions are condemned.

Viewing the matter from another standpoint, one can see again that in this case omission is virtually prohibition. What rite do the High Church clergy use in administering the reserved sacramental bread to the sick? It is unlawful to have recourse to the older service books, they are not at liberty to invent one, and their own Church does not provide one. One cannot suppose that they treat what they profess to be the Body of Christ so indecently as to administer it without any rite at all. Some rite is necessarily the correlative of reservation. By the mere fact, therefore, of omitting to provide the rite, the Episcopal Church forbids reservation.

The Ornaments Rubric Prescribes Pyxes. It does nothing of the sort. This much misapplied rubric, as a careful reading of it will show, does not command a general restoration of all the ornaments of the Church and of the ministers authorized by parliament in the second year of Edward VI, but a use of them limited by the requirements of the *ministrations* in which the clergy engage. This is the authentic interpretation of the rubric and it is the only reasonable one. The contrary idea is absurd. One cannot imagine that the Revisors of 1661 intended to hand to every clergyman in England an assortment of ornaments including pyxes and censers, for which they were to make room in a service that had no place for them. If a cavalry officer who had lost an arm and a leg were commanded to appear at the President's levee in full uniform, he would not hold himself obliged to hang the gauntlet for which he has no hand around his neck and the boot for which he has no foot at his belt.

Neither would he think it necessary to get an artificial hand to wear the glove and an artificial leg to wear the boot. He would come with

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his wooden stump and his pinned up sleeve, wearing but one glove and one boot, confident that this must be the President's will, as that same will, sending him on his country's service, had deprived him of the means of wearing their fellows. Unless, then, one be willing to impute a childish weakness of mind to the Revisors of 1661, he must hold that, had they intended the reintroduction of all the ornaments of the second year of Edward VI. they would have procured a return to the first Prayer Book instead of the insertion of this rubric in the second.

The Ornaments Rubric is a special favorite with Ritualists, and the argument from it reappears in the tract, "About Incense," where the author misquotes it as follows: "The English Prayer Book contains a rubric which says that such ornaments of the Church 'shall be retained and be in use, as were in the Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth.'" Compare this with the actual text: "And here is to be noted that such ornaments of the Church, *and of the Ministers thereof at all times of their Ministrations*, shall be retained and be in use as were in this Church of England by the authority of Parliament in the Second Year of the Reign of King Edward the Sixth." Notice how the essential words I have italicized are omitted in the tract. Notice further how, apparently with the purpose of making this omission, the author puts outside the inverted commas the words, "such ornaments of the Church," which rightfully belong to the quotation. Observe his conclusion: "There is the same authority for the use of censers as there is for crosses, organs, surplices, lecterns or pulpits." This is to be denied absolutely. Crosses are lawfully used in the Anglican Church only for decorative purposes. The use of the surplice does not depend upon the Ornaments Rubric exclusively. Organs, lecterns and pulpits find a natural place in the ministrations of the Anglican Church, and therefore can be used legitimately under the Ornaments Rubric.

Here is more insincerity. Books of no authority are introduced, that draw the attention away from the one which alone has authority in the question at issue. A principle that needs much explanation and distinction is laid down as confidently as if it were a universal axiom. A rubric is misquoted and a sense read in it that it cannot bear, and the way then having been prepared, assertions are as boldly brought forward as if they were incontrovertible.

"Does not Article XXVIII. say: 'The Sacrament of the Lord's

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But the writer of the tracts supports his idea that the Revisors of 1661 were favorable to reservation, from the fact that they urged on universities, colleges and public schools, the use of the Prayer Book in Latin. He assumes that this was a recommendation of the Latin Prayer Book of 1560, and that this book, as well as the first Prayer Book of Edward VI, provided for reservation. Both assumptions are groundless. In recommending the use of the Latin tongue in schools and colleges, the Revisors did but follow the Act of Uniformity of 1549, which permitted the use, not only of Latin, but of Greek and Hebrew also, for the encouragement of learning. The Act of Uniformity of 1662, which made the revised Prayer Book obligatory to the exclusion of every other, cut off the Greek and Hebrew, but in allowing the use of Latin in seats of learning, not only made no mention of the book of 1560, but actually excluded it by permitting only the Latin use of the revised book, which they explicitly enjoined in universities, colleges and public schools.

Neither the first book of 1549 nor the Latin book of 1560, provided for reservation in the ordinary sense of the term. What they allowed was this. If the sick were to be communicated on a day of public communion, a part of the sacramental elements was to be set aside and carried to them as soon as conveniently possible. When they were communicated on other days, the Lord's Supper was to be celebrated in their houses. In other words, if they could be morally united with the communicants in the public Supper, this was to be done; but there was to be no permanent reservation in the churches, as had been the ancient practice which Ritualists are trying to bring back.

Quibbling such as this may suffice to allay the scruples of those who wish to find some excuse for lawlessness; but it must also destroy any reputation for sincerity which Anglican controversialists may have had with the unprejudiced and impartial.

The writer of the tracts attempts to solve another difficulty: "The Prayer Book provides for a Communion Service to be said at the house of the sick person. Does not this imply that reservation is no longer allowed?" "By no means" is the reply, which is supported with the following reasons: The Communion Service of the Sick requires certain conditions. When these are verified it may be used; but often their verification is impossible. The Service of the Visitation of Prisoners and Family Prayers, are contained in the Prayer Book; but one is not obliged to use these forms exclusively; he may take others

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is only the Lord's Supper, the idea of a supper is essential to it, as the Order for the Communion of the Sick clearly maintains in its rubrics. Reservation, were it only for the sick, otherwise than allowed in the first Prayer Book, would then become an impiety, for it would take away the *eating in common*, which a supper implies. Again, if by Christ's ordinance, there be nothing but the Supper in the Eucharist, the showing forth the Lord's death is essential to *Communion*, as the Anglican liturgy plainly indicates, and the reception of both species is absolutely necessary, and therefore for this reason too, reservation as practised by Ritualists, would be, in the eyes of the reformers, impious.

Here we find former insincerities repeated. Parities are recklessly asserted, that do not exist, and authorities are mangled in quotations, that they may seem to support the position of the tracts.

The author of the tracts proposes another difficulty to himself. "There is a rubric which requires that if any of the consecrated bread or wine remain, it shall not be carried out of the church, but shall be consumed reverently by the minister and other communicants, whom he shall call up for that purpose." He answers with great appearance of ease, that this rubric is directed, not against reservation, but against the wicked custom that the low-church clergy had of carrying home what was left of the Lord's Supper for domestic use. This may be perfectly true. The rubric was not intended to forbid reservation, just as it was not intended to forbid Corpus Christi processions. As has been said, prohibition supposes the moral possibility of the forbidden thing; and to the Revisors of 1661, who introduced this rubric, reservation no more presented itself as a possibility than a procession of the Blessed Sacrament. It had no place in the Church of England. The practice against which this rubric was made is a sufficient proof of this. One cannot imagine a minister putting aside one portion of the Communion bread to be carried reverently to the sick, and the rest, with all the Sacramental wine, into a basket, to be transported to his luncheon-table. Nor can it be said that the clergy of the Anglican Church were divided into two classes, those who reserved the sacrament for the sick, and those who lunched on it. Were this the case, those who made the rubric condemnatory of the latter, would so have made it as to protect the former, unless, indeed, it be supposed that they looked upon both practices as worthy of equal reproof, an hypothesis not intrinsically absurd.

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the approach of death, are placed in very special relations with the Church whose office it is to prepare men, remotely and proximately, to pass out of this world to judgment. To visit them as prisoners, is a corporal work of mercy encouraged by the Church. Hence the Protestant Episcopal body gives a method pointing out a practical way of dealing with them and suggesting useful considerations and prayers. A minister of that denomination should not ignore it, nor should he go contrary to it: but this is all that can be required. This view of the case is confirmed by what was originally prescribed regarding the service for the Visitation of the Sick. After the Reformation not every minister was sufficiently learned to preach, and therefore a special license was required for this office. When the Service just mentioned was put forth, it was provided that ministers who were not preachers were bound to use it, while preachers were allowed a certain latitude. On the other hand, the Communion of the Sick touches a Sacrament. Whatever deals with its administration is of positive precept and cannot be departed from.

I now reach the first reason. The Communion of the Sick requires certain conditions which cannot always be verified. The writer of the tracts specifies the following cases in which for this reason, the service becomes impossible: Lack of notice, lack of the requisite number of communicants, multiplicity of sick calls, fatigue of the sick, lack of time on account of the near approach of death, and concludes that in such cases Communion with reserved sacramental bread, becomes, not a privilege, but a necessity. One can hardly believe him in earnest; for on turning to the Communion of the Sick in the Prayer Book, one finds that these very cases are provided for in the rubrics either actually or virtually. But the method of the Prayer Book is not that of the writer of the tracts. It does not propose reservation, but tells the curate to instruct the sick person, "that if he be truly penitent, and believe steadfastly that Christ died for him, and earnestly and thankfully remember the benefits he has received thereby, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." One could not expect anything else, seeing that the Communion of the Sick was added to the Prayer Book because the reserved Sacrament was taken away. Moreover the rubrics quoted are in strict accord with the Anglican doctrine that the Holy Eucharist is only a supper, a meal to be eaten in common, a doctrine the Church of England holds with all Protestant denominations,

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against the private Masses of the Catholic Church. Hence the provision that it is not to be administered unless there be a sufficiency of communicants, a rule so rigid, that where there are only twenty communicants in a parish, there can be no Communion, unless there are three to receive with the minister. Hence the rubric requiring at least two to receive with the sick person. Hence that other which, though it dispenses with the extra communicants in time of plague, requires, nevertheless, the clergyman to communicate with him. The fact is, that theoretically and practically the Church of England makes but little account of the actual Communion of the dying; and so there is a very unreal sound in the voices of her ministers, when they speak of sudden sick calls and of the impossibility of administering Viaticum several times a day in crowded cities, unless the sacramental bread be reserved. Their Mother-Church smiles indulgently at them, saying: "The idea of the necessity of viaticum is closely connected with the Roman doctrine of transubstantiation, from which, with other filth, I cleansed myself when I washed my face three hundred and fifty years ago. I have really forgotten the very word, and therefore, don't trouble yourself about the matter. Study the rubrics in my office for the Communion of the Sick. Compare them with Article XXVIII. There you will see that, as 'in the Supper the Body of Christ is given, taken and eaten only after a heavenly and spiritual manner, and that the means whereby it is received and eaten is faith,' the reception of the mere symbol of bread cannot be of such importance that serious difficulty will not excuse the sick from it. God bless you, my children, take example from the sober wisdom of the multitude of your clerical brethren and avoid infection."

Again striking insincerities appear. The intolerable absurdity that an Episcopalian can free himself from the laws and the belief of his Church by assuming the name of Catholic, is put forward as if it were indisputable. Pretended parities are again alleged. It is assumed, in contempt, one might say, of the rubrics of the Communion of the Sick, that to communicate these with reserved sacramental bread, can be the Church of England's method of meeting certain difficulties; and silly babble is uttered about Viaticum, as if this had a place in the Episcopalian system. But greater insincerity remains. "Reservation," says the author of the tracts, "is a devotional help. . . . A Church without the Blessed Sacrament is, by comparison, empty and cold. The Body of our Lord is a true object of worship." Having made this assertion, astounding from an Episcopalian standpoint, he goes

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on to ask whether, in the practice of reservation there be not "danger of giving occasion to superstitious practices?" and to this pertinent question he vouchsafes a curt reply, "Nonsense."

It is strange that one familiar with Article XXVIII could answer so flippantly and boldly. In it the Reformers tell us that Transubstantiation has given rise to many superstitions. Amongst these Reservation, with its logical consequences, holds an important place. The idea of the Viaticum is another of them; the worship of the Body of Christ in the Holy Eucharist is another; communion under one kind is another. Indeed, if the founders of the Church of England or the fathers of American Episcopalians could have read the tract under discussion, they would have denounced it as full of the superstitions of Popery. Would its author, who calls himself their child, the heir of their faith, who clings to the sect they established, have looked them in the face and have ejaculated calmly, "Nonsense?"

I have already touched upon the tract "About Incense." In it, nevertheless, some special insincerities remain to be noted. To his question, "Do other churches besides the Roman Catholic use incense at worship?" the writer answers: "Yes, the Holy Orthodox Oriental Church uses incense, and so does the Anglo-Catholic Church." The mental condition of the supporters of the Branch Theory has long been a puzzle. How can they put their sect on a level with even the Eastern Church? One explanation may be that they are Englishmen, or, at least, anglicized, and have an Englishman's appreciation of everything English. Hence, though feeling instinctively that the Catholic element in their Church is a negligible quantity, they are persuaded that the *Anglo* element more than compensates for the deficiency, and makes her worthy to be received as a sister by those who look suspiciously upon her claims to orthodoxy.

Moreover, anyone can see that there is the widest difference between the Roman and Oriental use of incense, on the one hand, and the Anglican use of it on the other. The former use it as Churches; they command it in their rubrics, they provide for it in their offices and ceremonial. The latter knows nothing of it under these aspects. If its fumes can be perceived in Anglican sanctuaries, it is because individual ministers introduce it surreptitiously, despite the custom, the practice, the law of their Church to the contrary. Imagine an urchin saying: "Oh yes! My father and uncle smoke, and so do I," and you have a graphic parallel to the assertion of the tract.

The last and most glaring insincerity is found in the answer to the

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question: "Did not the present Archbishop of Canterbury decide that incense was not lawful in the Anglican Church at the present time?" "No," says the writer of the tracts, "He gave an opinion that a certain way of using incense was not lawful at the present time." Now it is absolutely certain that the Archbishop of Canterbury sitting with his brother of York to hear the question of the legality of portable lights and incense, gave a decision, and not merely an opinion. The two primates constituted as nearly a spiritual court as can be had in the Episcopal Communion. But putting this aside, I will quote the Archbishops' judgment, to show what use of incense they hold to be unlawful in the Church of England: "They were obliged to come to the conclusion that the use of incense in the public worship and as part of worship, was not at present enjoined or permitted by the law of the Church of England. . . . If used at all, it must be used as George Herbert used it—in sweetening the church and outside worship altogether."

"No," says the defender of the ceremonial use of incense, "the Archbishop did not decide that incense was not lawful at the present time: he only expressed an opinion that a certain use of it was unlawful." This implies that another use is lawful. What is unlawful according to the Archbishop? The ceremonial use of incense. What, according to the Archbishop, may the votaries of the ceremonial use of incense do, without violating the law of the Anglo-Catholic Church, which like her sisters of Rome and the East, uses this adjunct to her worship? They may use it to sweeten the church outside worship altogether, or, as it is expressed in another part of the decision, "for fumigatory purposes."

Can insincerity go further?

HENRY WOODS, S. J.

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LIFE IN HAWAII.

HONOLULU, February 14, 1902.

WE returned from our visit to Pearl Harbor last Saturday afternoon, and since then I have not been able to write to you. Major D. has just told me, however, that a steamer to the Coast will leave in a day or two, and as I do not want it to go without a message for you, I will write in haste to acknowledge your kind letter. Sunday before last a military Mass was celebrated for the officers and crew of the French warship "Protet." I went with a young Catholic officer who had asked one of the French Fathers to reserve seats for us in the gallery. We got there early, before the children's Mass was over, and I was deeply interested in the solemn, impressive and hearty service, much of it consisting in excellent choral singing by hundreds of boys and girls of all nationalities—pure and hybrid—and every shade of yellow and brown, with an occasional white face. The native boys and young men all wore gay "leis" of carnations, hibiscus, plumeria or oleander blossoms about their hats, and each sang from a book called the "Young Sodalist's Companion," containing both words and music of the beautiful hymns. The Cathedral is worthy of a large American or European city, though plain in its exterior. It has a fine vaulted and groined roof, richly decorated in subdued tints, a handsome altar and a good organ, admirably played by a French priest. The priests are either French or Belgian, with a few native Hawaiians. The Cathedral stands in a fine large space of ground on one of the best business streets. At its door is the first algaroba tree planted in this island by Père Balloche. This species, now invaluable to the Islanders, was introduced by him. It belongs to the same family as the Mesquite of our southwest, and reminded me of the Texas chaparral as soon as I saw it. It grows much larger than the mesquite, however, and Camp McKinley is situated in a grove of these trees. The form is very like a New England elm, though not so large, and the foliage is dense and of course evergreen here, and is fine and delicate like an acacia. It forms the chief supply of fuel, and its long, succulent beans bring a high price as food for horses and cattle.

To return to the military Mass. It was raining that day as it does rain here, such soft, balmy, warm, sunlit showers that nobody seems

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to regard them any more than if they were airy, diaphanous veils wafted about the breeze. Though it rained, Mr. Behr and I made our way through devious paths to the secluded nook where is hidden the pretty little convent. A sister came to meet and guide us, for we were constantly coming to little culs-de-sac which prevented our further progress. The young nun who had talked with me before, recognized me and went to call the Reverend Mother who, at first, took me for a lady with whom she had crossed the continent two or three years ago. I succeeded in recalling myself to her remembrance and gave her your message, to which she responded most cordially. My request to take a view of the old convent seemed to surprise and amuse her. "But we have a fine new convent," she said. "This is to be torn down at once." She gave permission however, and also ran out into the rain and picked up for me some tamarind beans from a beautiful tree in front of her door. When I remarked that I was getting together some curious things for your museum and mentioned among others a large centipede, she threw up her hands and cried: "Oh, do not let her know that we have such dreadful things here! Hawaii is all beautiful. We had no reptiles, no mosquitoes, no noxious or poisonous plants till '*les étrangers*' brought them here." I said in French: "Oh, do not tell me that, I am an American." She replied: "I do not mean the Americans; it is the Chinese who have brought us leprosy and smallpox, the English who brought us mosquitoes, and the South Sea ships which have brought us the centipedes and scorpions, though fortunately no snakes can live here." It is so pretty to see her ardent love for Hawaii, and very surprising when one knows that she has seen almost nothing of these lovely islands, excepting her own tiny bit of sky and land.

I find myself much in sympathy with these queer peoples who serve to make Honolulu entirely unlike the rest of the world. It is not only the natives, but people of other nationalities who live here just as they do at home, that gives a barbaric flavor to every street or roadside scene. While at Pearl Harbor we made excursions to three of the great sugar plantations near there. On none of the three days did we see more than one or two white faces, and those belonged to the chemist, the manager and the chief engineer; but of the hundreds of brown or yellow-skinned men, women and children swarming about the plantations, not one failed in courtesy, always greeting us with smiles and bows and ready to do anything for us. We took our luncheon sitting on the steps of the plantation store—like a great

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country store in the States—without a single intrusive or curious looker-on. A pretty little Japanese girl of eight years came when we called her and sat beside us. She spoke correct, but deliberate English, and her manners were perfect, though her home is a coolie's hut, small, poor and miserable, yet clean and overgrown with vines. I inquired where she went to school and she replied: "In Honolulu; I go to boarding school." When asked why she was then at home, "My mother came on Christmas eve to bring me home for Christmas, and I am not going back till after the Easter holidays." "Have you any little brothers or sisters?" I asked. "I have a little brother." "Does your mother carry him on her back?" "No, me." And off she darted, returning in a few moments with a funny, tiny, yellow baby, half asleep, tied on her little back, the pleased and smiling mother standing in the doorway looking after her. At the school she attends English is taught five days in the week and Japanese one.

At the little seaside cottage loaned us by Mrs. Hall we found a beautiful lawn sloping down to one of the divisions of the harbor called Lochs, completely land-locked, where a navy could ride while the wildest storms raged at sea outside. This is the very locality selected for the American naval station, negotiations having been delayed by the high prices asked for land. Three miles away, on the opposite shore of the lock, are foothills and lofty mountains, the hills and shores waving with sugar cane, miles of vivid green. It has not been grown at a higher elevation than five hundred feet on account of difficulties in irrigation. The waters of the harbor are opalescent, as is the ocean on these coasts, and though the beach is not very good on account of sharp bits of coral and volcanic stone, we ran down the slope every morning before breakfast and took a plunge, not a human being in sight for miles around excepting our own small party. A Japanese man is in charge of the place and lived in a little cabin across the street, but the three or four cottages on the shore were all closed, their owners coming here only in the summer. A little further inland, but quite near, lives a nice Miss J——, the daughter of a missionary from Maine, and so like a New England woman that she and her little house and its little furnishings might be lifted bodily and set down on a Yankee village green, yet have nothing foreign or exotic about it. Here the poor little woman and her sister dwell—their only property, the nice little cottage—and a lonely and monotonous life it is, ekeing out a bare existence by taking an occasional boarder. I have a faint idea that I shall return there for a few days and board with Miss J——.

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I wish you could see her quaint New England parlor with rows of old family daguerreotypes standing half-open on the mantelpiece, a grim-looking portrait of her grandmother, painted by some artist who has shown her what Henry Ward Beecher calls, "justice without mercy."

She is intelligent and educated, an ardent patriot, loving the islands of her birth with all her heart and the natives with much the same feeling that the best Southern people felt in slavery days for their negroes. This feeling I find general among the higher class here—the whites born in the islands, or "Kamaainas," as they are called. Recognizing their faults, which are those of temperament, they love them dearly in spite of them, though they own that one cannot believe much that they say. These brown people are universally acknowledged to have one virtue which is not usually claimed for any but the best negroes, they are honest almost without exception and, licentious as they are among themselves, the honor of a white woman is always safe. Poor little Miss J—— has a real front yard with a straight path leading to the door, on either side of which she has planted a row of dandelions! She said she was coming to see me and I expect her daily. We bought our bread of her and she was as kind and neighborly as possible.

The only drawback to perfect enjoyment at Pearl Harbor is the mosquito. When a land breeze blows they are absolutely so numerous that, in twisting our hair in a vain attempt to prepare for breakfast, we confined numerous mosquitos in its meshes, whence they escaped alive when we undressed at night. We slept under nets, but were really and truly awakened by their singing when an ill-wind brought them one night. It sounded like the frying of many dozens of eggs, and later in the day, when we opened our bureau drawers, swarms flew out. They are not as venomous as the New Jersey variety, but three flew into my mouth and down my throat, half-strangling me as I was trying to compare notes on the subject with S—— in the next room. This pest, however, could easily be overcome by having one's house completely screened with fine wire, "lanie," or open-air living room, and all—as is the case with Major D——'s house; but people born here do not mind them much, and are even a little sensitive on the subject, preferring to ignore their existence, while several specimens of the tribe are comfortably dining on their faces.

There are several subjects "tabut" here in addition to the mosquitoes, as we are beginning to discover. The political condition, the

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Queen and the royal family, leprosy, the present trouble with a very recalcitrant English bishop who, not relishing the necessity of turning over his bishopric to a man appointed by the American Church and to arrive in April, is making himself most unpleasant in many ways. The Queen is to return next month, and all are anxious to know what has been her success in Washington. She has been trying to regain possession of certain crown lands, whose income she has always used for the support of poor Hawaiians, who are now suffering. She is a woman of great kindliness, and not only her own people, but the best white people of American descent here, love her and hope that her request may be granted. The house which she occupies since her dethronement is a dignified, simple building, very like an old Southern mansion, standing in fine grounds ; but this she inherited from her husband, who was not a Hawaiian. As she is not a wealthy woman, I earnestly hope that Mr. Roosevelt will think right to give her a sufficient income to maintain her former charities and live in some degree as a dethroned sovereign should. Mrs. D—— and S—— say she is a woman of fine appearance and extremely courtly in manners. I will send you a song, the words and music of which she composed. It is a farewell to Hawaii, and is now one of the national songs.

I must tell you before closing of a startling experience which we had on our return from the sugar plantations. The carriage met us at the railway station in the Chinese quarter, and as it was the last day of the Kinoyo, or Chinese new year, we went into several of the gayly-decked booths and shops to make a few purchases. I bought some of the confectionery only sold at that season, and S—— bought a large, handsome horn lantern. As we left the shop, I leading, I saw an outstretched hand appear beyond the door, lintel as if asking alms. I have never seen a beggar in Honolulu, and at this first appeal I took a quarter from my purse and stepped forward to drop it into the hand, when my eyes were lifted to the face—a dreadful, drawn, pitiful, emaciated face of a livid, deathly whiteness, excepting for the brown patches on either cheek, no eyes visible, and yellow fangs of teeth grinning a ghastly grin between withered, shrivelled lips. I started in horror, and knew that I was looking at a leper, for as I dropped the coin and drew the two girls hastily out after me, the poor creature stooped to grope for it on the sidewalk with claws of fingers which had lost the first joint, thus showing an advanced stage of the disease. If I had ever had any curiosity concerning leprosy it was fully satisfied then, and I shall never forget the gruesome sight, though I know

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there are cases which are much worse, where all features are gone. We ran no possible risk, but it is not an experience which one would care to repeat. The next day, after church service, I saw Mr. Hall, an influential gentleman here, and told him what we had seen, as I should do, for the laws are very stringent as to the concealing of lepers. He listened with the greatest interest, and said that as the Chinese have no fear of leprosy, it is almost impossible to get information concerning patients, and that the poor victim I met had probably crept out of his hiding place at the time of national feasting, not expecting that he should encounter any but his own countrymen in Chinatown.

I am so glad to hear that the new army chaplain is a man whom you know and one so well fitted for his work. We have no chaplain here, and the men are sadly in need of a kind adviser. Major D—— is a profoundly religious and very kindly man, but the customs of the service make it impossible for him to have personal relations with his men except to a very limited extent. There are a good many "gentlemen rankers" here, as Kipling calls them, and we cannot help wondering what brought them here. C. L. L.

HONOLULU, May 19, 1902.

The last steamer which arrived two days ago brought your letter. I have made a good many delightful acquaintances, most of whom are "kamaainas" or white people born in the islands, and seeing the real interest which I feel in things Hawaiian, they constantly suggest to me something new which I should see. Last week a Mrs. Pierre Jones who was born in Maui, offered to take me to call on the Princess Kalaniamaole, the wife of Prince Cupid, as he is usually styled, Mrs. Jones' father, who was his tutor, having given him that sobriquet when he was a pretty, chubby little boy. Prince Cupid and Prince David are the nephews of the late Queen Dowager Kappiolani. As she had no children, she and Kalakaua adopted these boys, and after the king's death she lived with them in a fine old place near us. Prince David had recently married a very wealthy half-white woman and brought his bride to the home left by the queen where he has always lived with his brother. The property is, however, soon to be divided, and the brothers to separate. They fell heir to the royal calabashes, tapas and other Hawaiian treasures, also to many fine pictures, statues, jewelled orders, etc., presented to Kalakaua by foreign powers. I was anxious to see these things before the division, and

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Mrs. Jones made an appointment with the princess to receive us—that is S—— and myself—for Mrs. D—— takes the ground that the princess should have called on her, and refused to make the first visit. I have no special dignity to support, and was quite willing to avail myself of the opportunity offered. Mrs. Jones met us there and introduced us to the princess, a handsome young woman, a chiefess from the Island of Kauai, educated at the Chiefs' School, established by one of their kings years ago. She is pure Hawaiian, quite dark, with fine black hair, good features, large black eyes and a tall and splendid figure, as have all Hawaiians of high birth. The difference between the chiefs and the people is plainly marked. The former are invariably tall and strikingly dignified and stately in bearing, and have also finer and more regular faces with the self-possession and poise which come from the habit of command.

Soon after we arrived tea and cake were served by a native man servant quite in American fashion, the china and silver being very beautiful. The princess wore a trailing "holoku" of soft black silk with yoke and sleeves of rich white lace. It is a very graceful garment when cut as hers was and worn with such grace. The house is a simple bungalow of one story, the dining-room, library, drawing room and fernery are beautiful, the furniture handsome and appropriate, all made from the elegant native woods now so rare. The fernery, which adjoins the house, is a long narrow building in which is the prince's swimming pool lined with blue tiles. On either side is a bank of luxuriant ferns, mostly varieties of maiden hair, and overhead hang numerous baskets all filled with the same ferns. A building close at hand is devoted to the prince's use. Here are seen the trophies of the chase, splendid heads and skins of animals shot by him, mostly in South Africa, where they spent some months last year. A large table is covered with souvenirs of the Boer War.

The prince was seen in the distance in his shirt sleeves attending to the wants of his aviary of Australian birds. A little farther away was the enclosure where are kept the kangaroos which he brought home from Australia. After the improvident Hawaiian fashion, the prince spent forty thousand dollars of his very moderate fortune on this year's voyage around the world. The Dowager Kappiolani had so deep a distrust of banks that she kept her money hidden in various places about her house. Two years ago, when she was dying, she made known these hiding places to her nephews and the hoard was equally divided between them. It was in all a half million. The elder brother

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has already mortgaged his estate to a lady whose daughter he married last winter in San Francisco. The old lady thought the marriage the best way of securing her money, and as she is very rich Prince David will probably always have enough. No wonder that it was found necessary long ago to appoint a public functionary called a "spend-thrift guardian" whose business it is to see that Hawaiians do not waste all their property and thus become a public charge.

It was the custom of their old chiefs when they made their voyages to the South Seas to bring back in their great double canoes animals from the various islands, and in that way sheep, mountain goats, cows, turkeys, chickens, etc., were introduced, and have greatly thriven, so that now some parts of Hawaii are overrun with their descendants. When I first came here I read in one of the numerous books on the islands, a story of a Scotch family named Sinclair—people of property and good position, who two generations ago left Scotland to settle in New Zealand. Soon after their arrival, Mr. Sinclair was drowned and his widow, putting her family, flocks, herbs, and personal possessions on board her own ship, sailed away over the South Seas in search of an abiding place. They touched at the Fijis, Samoa, the Marquesas Tahiti, and other groups, but were not tempted to settle till they reached Kauai, one of the group now known as "the Garden Isle."

On Kauai the rivers are numerous and the soil is fertile beyond description. The chiefs had sense enough even in those days to see that such a settler would be invaluable to them, and gave her a fine estate there. She built herself a big bungalow, sent for tutors and governesses for her numerous children and last week, much to our delight, we found that one of the Honolulu ladies whom we had most admired was the old Scotch lady's grand-daughter, born on the Kauai homestead. This lady, Mrs. Von Holt, is young and pretty, and has herself just returned from a sail around the world with her husband and five lovely children. She brought her husband a fortune and they have several beautiful homes on this island. The wealthy people here have in addition to their town houses, bungalows on the mountains near at hand, and cottages at the seaside, in this way finding it possible to obtain a needed change of air and surroundings without a long sea voyage. Mrs. Von Holt has invited me to go with her some time to her lodge in the Waianae Mountains, a few miles from the only railroad on the island. The lodge is in connection with a large sugar plantation, but is to be reached by a long drive, then by a three miles climb on a saddle horse. In this place so difficult of access she fre-

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quently entertains large house parties, after the hospitable island custom.

Well, the mail is about to close and I must stop, though not for lack of material. The difficulty with me is, *l'embarras des richesses*, for hardly a day passes when I do not see many things and people well worth a graphic description. Last Sunday being "Holy Ghost Day," as they call it here, our Whitsunday, the Portuguese custom of devoting the day to various deeds of charity was observed at the French cathedral. I went to the dinner given by the Bishop to twelve old men, six Hawaiian and six Portuguese. I stood for two hours close to the table watching everything in the pretty palm shaded court of the cathedral where was erected the shrine of St. Isabella and the dais where stood the old men's dining table swarming with a neatly dressed, happy, well-behaved crowd, mostly Portuguese, as it was their *fête*, but with a good sprinkling of Chinese and Hawaiian, the latter being always eager to mourn with those who mourn and rejoice with those who rejoice. They were opposed to annexation and very sad when it took place, but now no Yankee boy celebrates Fourth of July with more verve and interest than the low class Hawaiians of all ages, though the higher classes still hold aloof from all that can remind them that they have ceased to be a nation. As the inferior class join in the festivities of the Chinese New Year, the German Emperor's birthday, the fall of the Bastile, etc., there is little significance in their apparent sympathy. They are a fascinating people, with charming manners, but absolutely unreliable and somewhat treacherous. I hear that the queen is soon to return and am looking forward to her reception. The older Hawaiians still approach her on their hands and knees as in the terrible old days of the "Tabu." At the princess's I saw the great ivory Tabu stick formerly held before the kings, whose shadow no man, woman or beast could cross and live.

An American gentleman who has lived here fifty years and whose father was a high official under the monarchy, told me yesterday that the Bishop and the Portuguese consul had completely transformed the Portuguese laborers imported years ago for work on the plantations. They came under contract from the Azores, and were the very dregs of the people. The consul was really aghast at the task before him to control these turbulent, ignorant hordes and make them good citizens. He said frankly that they were thieves, murderers, miscreants of all sorts. There was not much to be done with the older people

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except to hold them down with a strong hand, but their children having been compelled to attend the excellent schools—parish and public—are now among the best of the population.

The Hawaiian postage stamps are being bought up by collectors at a high price, a set of six costing as much as thirteen dollars. I have a set of silver coins for you. In 1883 King Kalakua bought up a lot of silver bullion and sent a million dollars worth to the San Francisco mint where it was coined into dollars, half dollars, quarters and dimes of the same weight and fineness as the American silver coinage. The money in circulation in Hawaii is about two million dollars. Silver passes at its full coinage value anywhere on the islands, but elsewhere it is worth only forty cents on the dollar. The people of the islands are of the opinion that Congress should recognize their silver currency at the same value as American silver. The issue of 1883 was the only issue of Hawaiian money. It will soon be all called in now and will rapidly increase in value for collectors. The dimes are already very scarce and bring a high premium.

I must tell you of a conversation I overheard last week which pleased and interested me greatly. I went alone in a fine electric car up Pacific Heights, a new suburb looking down on the crater of Punch Bowl, the city and harbor. A liner from the colonies had just arrived and the cars were crowded with her passengers sight seeing. They were quaintly dressed, many wearing great straw or rush hats, similar in shape probably to those which Robinson Crusoe manufactured for himself. In these funny hats the little children looked like animated thatched cottages. As we climbed the mountain they expressed great curiosity about the beautiful crops which spread a verdant carpet over the lovely valleys. Many questions were asked me, and I felt quite proud to be able to point out the taro, rice, banana and other products and to give some details about their cultivation. I remained an hour at a little Japanese tea house on the summit, feasting my eyes on the exquisite view of sky, sea and smiling land, while a party of well-bred, intelligent ladies and gentlemen near me discussed with surprise and admiration the striking features of the city.

"Upon my word," remarked a gentleman, "they have water laid on to the very top of this mountain. And just look at the electric lights."

"How large a city is it?"

The captain of the ship, an Englishman, replied:

"Forty thousand, eight thousand of them Americans."

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"Ah," said the first gentleman, "that accounts for it. Just compare this with an English colony!"

All assented, but the subject was not further discussed, the fact of the American being the leading nationality here seeming to account fully for all that was found admirable and surprising. It was so spontaneous, so honest a tribute to our national characteristics that I was greatly pleased, and have delighted my Honolulu friends by repeating the remark. Cosmopolitan as this city is, and I am assured that no city in the world is equally so save Constantinople, it is so essentially American in general character that one feels quite at home here.

C. L. L.

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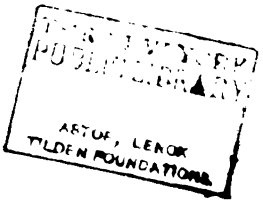

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TOWER OF LONDON AND TOWER BRIDGE.

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THE TOWER OF LONDON AND ITS MARTYRS.

A STRANGE surprise awaits the traveler who comes to London for the first time up the Thames. His course has lain by stately Greenwich, and smoky Woolwich, through miles and miles of shipping, sometimes scattered, sometimes massed near the entrance of the various docks. As he gets nearer to the city, the warehouses line the banks on either side, and the vessels grow denser; till at length, like a great triumphal arch, rises before him, the immense Tower Bridge, one of the modern glories of up-to-date engineering. But no sooner is this passed than he sees on the north bank, dwarfed by its gigantic neighbor, the grey walls of a mediæval fortress, with a vast square tower, turrets at each corner, standing in its midst. It carries one back at once five hundred years and more, to the days before Christopher Columbus, to days which are, to the stranger, pre-historic times; and the puffing steamers of all sizes, of all shapes, of all countries, that fill the river, (at that point the *Pool* is its familiar name) only make the contrast the greater. Yes, to the traveler from new lands, this is one of the sights that must fascinate him—the past, that is gone for ever, face to face with all that is newest in the present. Need I tell you, that this fortress is the Tower of London? Those old bulwarks contain the very epitome of English History. The pathos of its tragedy is written on its walls.

But I beg to offer myself as a guide rather to its religious history, to the part it played in the cruel work of crushing out the old faith in the days of Tudor and Stuart Sovereigns. One is not allowed to step ashore near hand; but the pen is a potent magician, and by a simple stroke overrules the will of ship captain, of guards, of governor; and every gate opens, and every door, before its privileged powers.

The pedigree of the fortress leads us back to Imperial Cæsar. That first conqueror of Britain built a fort at the entrance of London from the sea. He placed it just where the great roads he had constructed met and crossed, so that it at once defended the town from outside foes, and kept a strong grip on factious Britons. But the city on the Thames dwindled down during the wild days of Danish invasions; and it was the last invader, the iron Conqueror, William the Norman, that set at work on the site of Cæsar's fort to raise up a stronghold, to keep in subjection his new capital. Henry II had a skilful chancellor, to be in after years the martyred St. Thomas of Canterbury, and

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à Becket pushed on the works. But to Henry III, the *Beauclerk* learned in architecture, great builder of the new Westminster Abbey, the Tower owes chiefest progress and greatest beauty.

In time the grim fortress became a royal palace, the mint of the realm, the storehouse of the archives, and, worse than all, a prison for any who, in the constant flux and reflux of parties and of warring princes, was unfortunate enough to collide with those in power.

And when the lust and pride of Henry Tudor had broken with the mother and head of all the churches, then amidst other prisoners, the most noteworthy, or, at all events, those who appeal most to our interest, were those who stood by the faith of their fathers, who were loyal to Peter, and through him to God. The ordinary visitor to the Tower comes up from the bowels of the earth at the Metropolitan Mark Lane Railway Station, and passing by an old church, which, please to note, is St. Mary's Barking, finds himself in an open space. Trinity House, with a large oval of green turf in front—pray note that too—and to his right the vast five-square bastions, with their many turrets, and the great White Tower, and all around the walls the broad moat. The entrance is barred by a gate, fenced with towers at either hand, and then over a bridge which spans the moat, in old days a drawbridge, we come to a second gate, still sterner and more massive, where soldiers are on guard. What a sad procession has gone through those gates of death, when, to be confined to the Tower, meant to be condemned! And how many have come forth only to mount the scaffold on Tower Hill! The spot is still marked by a white stone in the midst of that oasis of green in front of Trinity House, which we have just passed. You can see it through the high iron railings that close it in. It is the Calvary of East London.

We now find ourselves within the outer walls of the fortress. To our left rises a brick circular building, the Bell Tower, in whose highest story, shivering in the cold, hardly covered with his worn and tattered garments, was imprisoned the one Bishop who dared to tell the tyrant, "thou must not make thyself Christ's vicegerent in England or elsewhere," Blessed John Fisher, the honored friend and confessor of Henry's grandmother, the good Countess of Richmond, the most learned Prelate in the Realm, *quondam* Chancellor of Cambridge, where he had been the instrument of the foundation of two colleges, but above all, the holiest bishop in England, who had refused preferment to be faithful to his first spouse, the poor diocese of Rochester.

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Next to the Bell Tower is the house of the Governor, the scene of so many dark intrigues, of so many heartless and cruel questionings. For therein is the Council chamber, where victims were prepared for the sacrifice, browbeaten, even tortured, confronted by false brethren and unscrupulous spies, in order to wrench from them admissions which would gain a verdict against them by the time-serving justices (?) in Westminster Hall. There that precious Solomon, James I, has left a lying memorial of Gunpowder Treason a list carved in stone of all guilty or not guilty, whom he, in his wisdom, and at Cecil's dictation, has chosen to write down as parties to that wicked and ill-starred plot. There the graceful and heroic Blessed Father Bryant was subjected to the agony of having needles thrust under his nails to force him to reveal Father Parson's whereabouts, the leader of the forlorn hope of Jesuits, of whom Blessed Edmund Campion was the companion.

Further on to our right opens out what once was the Water Gate, by which those who came directly from the Thames were brought into the Tower. As treason was the plea on which most of the hopeless prisoners were condemned, it took the name of the Traitors' Gate. The Tower under which it opens was dedicated to St. Thomas of Canterbury by his moral murderer, Henry II. How many martyrs have been brought from their sentence at Westminster Hall to their condemned cell through this grim gate! When they went up the river to their trial for a capital offense the executioner was a conspicuous object, a sort of figurehead, standing at the prow, his axe turned from the prisoners. When sentence had been passed, there again he was to be seen, his glittering blade turned towards its future victims. And among those who came, with the sign of their fate displayed, strange proofs of God's tardy vengeance were often manifest. Thither came all the sovereigns, the night before their coronation, and a mighty water pageant often conveyed them for the ceremony to the Abbey of Westminster.

In 1533, surrounded by more than ordinary splendor, Anne Boleyn, intoxicated with her success, married, God knows how, to her King, and now to be crowned, left the palace in the Tower in all the glory of her royal robes for the Abbey. How different from that wretched woman, but three years later, brought back through the same gate to be tried in the adjoining hall in the Tower, under the most vile accusations, knowing that another woman had supplanted her, as she had supplanted the holy and noble matron, Queen Catharine, and knowing

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too that Henry's hate was as unswerving as his lust. She, the occasion, the cause of the terrible revolution by which the Tudor, at Thomas Cromwell's advice, had met the *non possumus* of the Pope, by the open revolt against Christ's Vicar, which sacrificed the Communion of the Saints, for that miserable flirt! Did this come before her, as she stood her trial, with her very father, and her uncle, on the bench to give the verdict against her, which involved among others, in its death-sentence, even her own brother?

And four years later the boat of death brought one still more immediately responsible for the awful crime of the rejection of Catholic Faith and Unity, him who had apparently first suggested it to Henry as the way out of his dilemma and who, at all events, as Vicar General to the new-fangled Pope, had flattered his every passion, had furthered his every crime. Thomas Cromwell had just reached the height of his exaltation. The baseborn man was now Lord Chamberlain, had just been created Earl of Essex, had found a fourth wife of his own choice for his royal master, had heaped up enormous wealth from the spoil of the Church. In an instant he was cast down. His infamous invention, which he had used against so many of his victims, a bill of attainder was passed unanimously through both houses, which made further trial needless, and his head fell on Tower Hill four days after, in the midst of universal joy.

Now I ask you to turn round, and you will see, facing the Traitors' Gate, a tower which bears a name, which fits equally almost every portion of this prison of horrors. It is the Bloody Tower and where tradition tells the two children of Edward IV were murdered, and where one of the Earls of Northumberland was found killed in the reign of Elizabeth. The gateway, in its wide open jaw, carries a dark and sharp set of teeth, the portcullis with its formidable spikes, which is still in working order. As we pass under it, a door in an adjoining Tower admits one to the brilliant show of Crown Jewels. They have lost nearly all their interest, and all their archæological value, because their settings were all melted down at the time of the Commonwealth. On ascending a gentle slope we reach the foot of the White Tower to our right; when a flight of steps brings into view the Beauchamp Tower to our left with an open space before it; in front of us a humble looking church, the parish church of the royal Tower, and the resting place of so many who were beheaded on Tower Hill, or whose heads fell on the very place where we are standing. For on this paved square died Anne Boleyn, and Henry VIII's fourth wife, Catherine

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TOWER OF LONDON, BLOODY TOWER,

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TOWER OF LONDON, TRAITORS' GATE.

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Howard, and with her, involved in her ruin, the widow of Anne Boleyn's brother, just as Anne's ruin had had involved him in the tragedy of her death. There too died weak Jane Gray, and one of Elizabeth's many favorites, Robert Devereux, another Earl of Essex. But among the victims who gave up their lives here, there is one who excites our whole sympathy, the glorious martyr, Blessed Margaret of Salisbury, mother to Cardinal Pole, the last of the Plantaganets. Condemned by an act of attainder, because the mother of the Cardinal, she refused to bow her head on the block because no traitor, and was cut down by the executioner as she stood erect on the scaffold.

The Church of St. Peter *in vinculis* (in chains), humble as it is in outward seeming, is the mausoleum of a long line of illustrious dead; but the remains of Blessed John Fisher, and of Blessed Margaret, make it a very place of pilgrimage.

The Beauchamp Tower, so tradition tells, was the prison of Blessed Thomas More. Its walls are covered with inscriptions full of plaintive memories, whose careful carving tell how many hours of weary solitude were cheated of their tedium by this labor of love. Among many one on the wall close by the door which leads out on the roof speaks with veneration of Blessed Thomas More, who, as has been said is believed to have been confined in the upper rooms, which afterwards served as the prison of Lady Jane Gray and of the future Queen Elizabeth. In the principal room is carved *John Store, Doctor, 1570*— Bessed John Storey who had been Chancellor of Oxford University in the reign of Mary. He was basely kidnapped at Antwerp, whither he had fled on Elizabeth's apostasy, brought to England, and tried and condemned in Westminster Hall as a traitor, out of hatred for the faith, and died the cruel and disgusting death meted out to traitors at Tyburn. Blessed Edmund Campion, flying for his life to the Continent, ventured into the Hall, and was a witness of the injustice of the trial and of the terrible sentence in the very place where, not so many years later, he himself was to be arraigned, and where he too was to be sentenced to the same death. Here are the names of two nephews of Cardinal Pole, who were immured for life by the cruel Elizabeth, because they had more right to the throne than she could show. Here *Robert Dudley* reminds us of that Queen's guilty lover, the future Earl of Leicester, who, in Mary Tudor's reign, had been condemned rightly for treason, but pardoned by her. Numbers of Henry VIII's victims have left their emblems on the walls, the Peverils of the Peak, the Abbot of Jervaulx, the Prior of Doncaster, and

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Thomas a bell as the rebus reads, Abel, Chaplain to Catherine of Aragon who paid for his fidelity to her in her trial by his life.

One inscription, not the only one, from an illustrious victim, invites our attention written in a bold flowing hand over the mantelpiece in the centre tower :

> Quanto plus afflictionis pro Christo in hoc
> sæculo tanto plus gloriæ cum Christo in
> futuro. Arundell, June 22, 1587.
> Gloria et honore eum coronasti Domine.
> In memoria æterna erit justus. (1).

Cross over the fatal site of so many tragedies and mount into the White Tower. Passing through narrow stairs and narrow passages in the thickness of the walls, we enter a solemn chapel, lately restored to worship, but bare and desolate. This was the Royal Chapel in the days of Faith, where amidst splendid surroundings the Court heard Mass from an upper gallery that runs around the apsidal end like a triforium. When Blessed Edmund Campion had been captured, and was worn and jaded by savage torture and privation, he was brought out here without books of reference, to hold a dispute on the faith with the sleek Doctors of error, who were supplied with every book they might require. Among the crowds of curious on-lookers was Philip Howard, the Earl of Surrey, one of the gilded butterflies of Elizabeth's brilliant and licentious court. His father, Thomas, Duke of Norfolk, had been led from the Tower to the scaffold for having dared to aspire to the hand of Mary Stuart. His grandfather was one of the last innocent victims of Henry VIII's tyranny ; his great-grandfather had only saved his head by the death of that tyrant. Philip, brought up a Protestant, had abandoned his wife and squandered his fortune to win the smiles of the Virgin Queen. The arguments of Blessed Edmund, his triumphant answers to the Anglican divines, carried conviction to the brilliant courtier. Yet for three years he struggled against these convictions and the sacrifice they must needs entail. Then he was received into the Church, and reconciled to his noble and long suffering wife. He even carried along with him his brother, and both resolved to flee the country to be able to serve God in peace according to their conscience. Furious at his reception into the

(1) So much the more afflictions in this world so much the more glory with Christ in the next. Arundell, June 22, 1587. Thou hast crowned him with glory and honor, oh Lord ! The just shall be in everlasting remembrance.

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church, at his return to a devout life, Elizabeth endeavored to get him convicted of treason. But his innocence was so evident that she had to be content with his being condemned to imprisonment at her Majesty's pleasure. In the Tower Venerable Philip made a grand reparation for his past, and the inscription in the Beauchamp Tower voices the deep feelings of his martyr heart. After eleven years in the Tower he died there, in confinement, perhaps by poison.

The old banqueting hall of the White Tower is now filled with ancient arms and armor. In one small case are collected the instruments of torture, which, within the writer's remembrance, were duly labeled as found on the ships of the Armada to be used against the poor English Protestants—thumbscrews, spiked collars, the *scavenger's daughter*. Nowadays we know they were used, contrary to law, to wring from Catholic priests and laymen confession of their faith and statements which compromised other Catholics. There too is a model of the rack, with a mannequin Jesuit fastened to its rollers. Near it is the block and the headsman's axe, on which the last decapitations took place after the Stuart rising of 1745. Down in the bowels of earth, below the White Tower, is the old torture chamber, deep down, with walls some fifteen feet thick or more, so deep down that no screams, however piercing, could reach the open air or upper rooms. They show you the holes where the feet of the rack rested! The row of examiners, the accusers, the infamous Topcliffe who directed the terrible work, the poor sufferer with agony in every joint, some prisoners brought in to take warning from his fate, how the picture comes up before one! Hard by is a *little Ease*, a dungeon so small that the victim could neither sit nor lie down. A Douay Confessor, Priest R. Ithell, has left his memory there. "They found Mass vestments in my cell, and so here I am shut up," is a free translation of the Latin inscription he carved on the wall.

At a little distance from the White Tower, on traversing the site of the old Royal Palace, we come to the Salt Tower, with its deeply interesting memorial of the martyred Father Henry Walpole, and of Father John Gerard, one of those accused of being guilty of the Powder Treason. Father Henry's story has been told with genuine sympathy by a Protestant pen. "One Generation of a Norfolk House," by Dr. Jessop, is a book which has all the fascination of a romance, with the careful scholarship which creates confidence. There in that tower, left to the inhuman cruelty of the torturer Topcliffe, worn with physical torture, enfeebled by his close imprisonment, he stumbled, if he

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did not fall. But he expiated gloriously whatever weakness there had been on the Tyburn of York. Father Gerard in his memoirs tells how great his comfort, when the daylight showed him the autograph of the martyr on its walls, and he learned that the prison in which he was cast had been sanctified by the martyr's torments and prayers. There Father Walpole had left the adornment of his little oratory, chalking on the wall the names of the heavenly choirs, over them the name of the Queen of Heaven, and "over that the name of Jesus, and over that again, in Latin, Greek, and Hebrew, the name of God." What cries went up before those silent stones from the poor soul crushed by weariness and solitude and torture, and deprived of the helps of the Sacraments, of the Holy Sacrifice and of all friendly counsel! Many other names, some full of dramatic interest, are still to be read in that dreary tower, but of surpassing interest is the firm, bold signature of Henry Walpole.

Let those who wish for further knowledge read Father Gerard's "Memoirs," so admirably edited by Father Morris, S.J., to whom we owe in largest part the second spring of devotion to our post-Reformation martyrs. There one will find the narrative, palpitating with interest, of how Father Gerard managed to escape from his imprisonment, and how before that he contrived to bring in as consoler in his solitude the *Bread of Life*, His Sacramental Lord, to nourish and support him in his captivity. A word or two on this perilous adventure while on the spot will fittingly conclude this sketch. From the front bastion, which runs along the wharf and river front and is separated from it by the moat, there juts out, in a line with S. Thomas' Tower, a small, low building, called the Cradle Tower. In this was confined a Catholic gentleman, with whom Father Gerard found means to communicate and finally even to visit. His host suggested the feasibility of escape, as the moat was but thirty feet broad at that point, and if that were passed and the wall which bounded it, the broad highway of the river would be gained.

All was arranged, and two brave lay brothers of the Society managed to fasten a rope across the gulf, by which the Father was to descend. So slight was the incline, so heavy was he, that it seemed as if only by a preternatural assistance, worn and weary as Father Gerard was, he reached at last the summit of the wall and gained the water edge and the boat that carried him into safety.

Our rapid visit has left much unvisited, and there are many questions, too, we should like to ask, the answers to which I fear none can

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TOWER OF LONDON, ST. JOHN'S CHAPEL.

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TOWER OF LONDON, BEAUCHAMP TOWER,

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give. Where did the Carthusian Fathers, the protomartyrs of Henry's persecution, spend their last days? Which was the window from which Blessed Thomas More showed these three priors to his daughter, as they went on their way to death "radiant as bridegrooms going to be wed?" Where was the Nun of Kent imprisoned, and where the band of men, brave and true, who suffered with her? Where Blessed Adrian Fortescue, Lord of the old Catholic domain of Stonor, brave Knight of Malta, and that heroic daughter of kings, the Blessed Margaret of Salisbury? Where again the venerable Abbot of Glastonbury, Blessed Richard Whiting, or his brethren in religion, the Blessed Abbot of the Royal Abbey of St. James, Reading, and the Blessed Abbot of St. John's, Colchester?

Which was the *close* prison into which Blessed Edmund Campion was cast, in solitary confinement of the severest kind? And many more questions of the same kind one might ask, a sort of Litany of the most celebrated of the English martyrs! And how all these queries invest that gray and scowling fortress with a glory like to that of the Coliseum of Rome, or the scene of the massacre of St. Ursula and her companions! How, too, the blood and sufferings of the noblest and best of the land may be trusted to have offered to heaven a sweet-smelling holocaust of reparation for the apostasy of the English people, and a cry strong and invincible for pity on the nation, to be heard in God's own time and in God's own way!

F. GOLDIE, S.J.

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THE DISTURBANCES IN HONAN, CHINA.

An Imperial Decree.

Owing to the recent anti-missionary riots at Piyang in the province of Honan, a highly important decree has been issued by the government. It opens beautifully and describes the sentiments which actuate all missionaries. It acknowledges their beneficent intentions in coming to China, to preach virtue, to do good and to heal the sick gratis. The Chinese, high and low, dearly love to get something for nothing especially in the way of medical advice and drugs. Then the decree goes on to skilfully stir up strife in the common mind against converts on the specious plea that wicked men seek shelter in the various churches for the power it gives them to despoil their heathen neighbors. The missionaries are moreover accused of harboring and abetting such miscreants. How false we, in China, know all this to be and the more as the missionaries never receive converts until they are thoroughly tried and examined, and until they have seriously demonstrated their sincerity and given hopes that they will lead good Christian lives. To the unbiassed mind this argument is unanswerable, but its application as the Chinese apply it is quite another story. Further on Bishop Favier is extolled for his noble-minded qualities and bravery. The touch, we can imagine, alludes to his glorious defence of the Peitang. His Lordship, in union with the foreign office, is to draw up regulations which will keep the converts in lasting peace with the other inhabitants of the empire and hinder every future trouble. This is a two-edged sword and would have us believe that the imperial government has done all that it can—on paper—to quell the rising tide of wrath against foreign missions in various parts of the empire. The common people will, we think, know how to read this document in the way it is intended, just as they understood the true meaning of the edicts issued in the early part of 1900. Already the flame of anti-missionary hatred is fanned anew in several provinces and we fear this fire will not be extinguished as easily as it was two years ago. We now append in full for the readers of The Messenger the imperial decree :

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PROTECTION

OF MISSIONS, MISSIONARIES AND CONVERTS.

PEKING, April 8, 1902.

Impartiality of the government in regard to converts and non-converts.

"The Imperial Government always wishes to protect its subjects and has been ever anxious to attain this object. We look upon both the ordinary people and the converts in the same light and we always display our impartiality towards them, and have never failed to do our best to bring to our subjects the blessings of peace so that they may enjoy all prosperity."

The inhabitants of the empire are to live amicably with the missionaries and converts.

"Thus we have several times commanded the viceroys and governors of the provinces to look after the people so as to keep them quiet and not allow anyone to cause trouble between them and the followers of the foreign religions.

Disturbances should be checked beforehand.

"Yesterday we received a memorial from Hsi-Liang, the governor of Honan, regarding the disturbance at Piyang, where missions have lately been burnt and converts murdered. With regard to this matter we have already issued decrees to arrest and punish criminals. But we feel that even though we punish them severely after the disturbance takes place, it is not so good as to check disturbances beforehand."

The officials are to explain to the people the good intents and work of the missionaries.

"Since western people first came to our country more than two hundred years have elapsed. With the intention of preaching virtue to our people, missionaries have traveled from their homes as far as China through oceans from afar, and they have borne many hardships to do so. Moreover, they are benevolently engaged in healing the sick with their medical science, in assisting the poor and poverty-stricken people of our provinces."

There is no sound reason for hating them.

"They are all self-sacrificing and only desire to do good to others. There is, therefore, no reason to doubt their purposes or to hate them, and still there are many instances of hatred and trouble against them."

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Disturbances arise from the obstinacy and ignorance of the people.

"Even though we have issued stringent decrees warning all against causing such disturbances, yet obstinate men do not obey us and ignorant people do not heed our most strictly worded decrees.

Moreover, we think the missionaries are duped by false converts who use them as catspaws for their own nefarious purposes.

"There must surely be some reason for this. After due investigation we are driven to the belief that all this trouble has been caused by fraudulent practices. That is to say, some wicked people join the foreign religions and under the pretext of being converts, behave badly throughout the empire and enter into litigation with other folks, and if they cannot succeed in their lawsuits, they go to the missionaries for assistance. Then the missionaries, on hearing of these things, not being satisfied with the result, go to the local officials on behalf of those false converts and in this way the said local officials fall into bad terms with the missionaries."

Incapacity of native officials.

"Sometimes the local officials are unable to decide the cases in an impartial manner and often judge in favor of converts, and consequently the local people grow to hate the converts indiscriminately, and then gather together and often bring in the wicked brigands of the region to make matters worse, and thus squabbles grow into disturbances, till at last we are compelled to punish so many people that it becomes really a serious affair. Thus we cannot easily root out the hatred of the common people against the converts."

The missionaries come to do good.

"We know the missionaries come to our country to preach for the good of our people, yet if they do not endeavor to keep the converts in restraint and get them to live with their neighbors in peace and harmony, it is very difficult to keep the populace in order."

Praise given to the wisdom and justice of Bishop Favier.

"Bishop Favier, who is now staying in Peking, and is a noble-minded and brave man, was granted audience the other day and we have given him many proofs of our favor. He has promised us to endeavor to keep the converts in peace with the common people."

The Ministers of Foreign Affairs (Wai Wu-pu) to consult with him in regard to relations between converts and non-converts.

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"We hereby command the Board of Foreign Affairs to consult with Bishop Favier as to the best means to prohibit evil-minded people joining the foreign religions and as to the procedure regarding litigation between converts and the ordinary people with a view in this way to settle all such questions so as not to cause any further trouble."

The modus vivendi to be communicated to the Ministers of Foreign Powers at Peking and the Foreign Offices abroad.

"Again we command the Board of Foreign Affairs and our Ministers abroad to communicate with the Foreign Ministers in Peking and Foreign Offices abroad to observe the new rules as to keeping peace between converts and the common people, which rules are beneficial to us and to them."

High officials commanded everywhere to protect converts.

"As to the missions, missionaries and converts in the provinces, we hereby command the viceroys and governors to warn the local officials to protect them, and in case of any disturbances we will rigorously punish all local officials who are remiss or blameworthy. We command that this decree be promulgated in every part of the empire."

The reader will remark that in this decree the government is overflowing with kindness towards the people and is ever eager in its wishes to protect them. As to the causes of the troubles, we are likewise informed that they are to be assigned to the ignorance and the obstinacy of the people. Nobody can, however, place absolute reliance on these official statements. To those who are acquainted with China and the workings of the Chinese government, it is not difficult to surmise that there are other factors, and these the real ones, but they are advisedly kept in the background. To corroborate this view we need but quote an article which appeared in the *North China Daily News*, April 14, 1902.

According to a K'aifêng (capital of Honan) dispatch the anti-missionary riots at Piyang originated, as usual, through the avarice of the officials and their underlings while collecting money from the inhabitants to pay the missionary indemnity due by the province as settled last year between the Chinese provincial authorities of Honan and the R. C. priests there. The fact was the Chihhsien of Piyang and his underlings tried to collect ten times more than what had been settled upon, and whilst doing so the former caused three well-known gentry of Piyang, who had opposed him, to stand in cages, which re-

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sulted in the death by strangulation of the three victims. A clerk of the Piyang yamên, whose reputed wealth—through generations of "squeezing," the post being a hereditary one—was said to mount up to the hundreds of thousands taels, upon trying to speak to his superior officer in favor of the men in the cages was immediately ordered to pay a heavy fine, which sentence being disputed the Chihhsien ordered the confiscation of one-half of his clerk's property. Such unprecedented conduct created a universal outcry against the Chihhsien and his underlings, and when they tried to defend themselves by saying that they had done all this because the R. C. priests demanded it, an immense mob, after murdering and pillaging converts outside the city, surrounded Piyang and tried to take the city by assault, declaring that they would only disperse after they had slaughtered the Chihhsien, his family and underlings, and the R. C. priests and converts who had taken refuge inside the city. The Chihhsien's name is Fei, and it is reported that his mind has been unhinged, through terror for his life. Thousands of refugees from Piyang and vicinity, which is near the Hupeh borders, have fled into Hupeh owing to the depredations of the mobs.—*North China Daily News*, April 14, 1902.

The attack upon foreigners in 1900 has proved a failure and China has now to pay enormous indemnities, the largest share of which too often goes to line the pockets of the officials. The Chinaman who is endowed with a fair sense of justice and is not so obstinate as the government would have us believe, consents to pay the indemnity, but what he objects to and rightly so is the opportunity the mandarins take to exact two and three times the amount required. China is the land of official grab where extortion, "squeezing" as it is commonly styled in the East, is reduced to a fine art. In such a condition of affairs how can it be wondered at if there are endless troubles and if the people goaded to desperation rise against such an unjust administration.

M. KENNELLY.

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THE FRIARS MUST STAY.

THE marvellous self-restraint with which Catholics have kept their temper pending the late negotiations between Washington and the Vatican, in spite of the insulting manner in which the public press has, with the praiseworthy exception of very few newspapers, treated the Pope, the Cardinals appointed to meet the Taft Commission and the Religious in the Philippines whose interests are in question, is a matter of admiration and of astonishment for those of our fellow citizens who do not appreciate our regard for authority, civil and spiritual, and the habit to which we are happily formed of minding our own business, and trusting our superiors, temporal and ecclesiastical, to attend to theirs.

Indeed, so patient have we been under all the calumnies that have been heaped upon our fellow Catholics in the Philippines since the close of the war with Spain, and so deferential to authority, even when it was plain that our American commissioners in those islands were disposed to favor the enemies of religion there, that our attitude hitherto has been misconstrued to be one of indolence and of utter indifference in this respect. Nay, it is certain that the silence of our bishops and clergy, and the inability of our laity, often for lack of proper information, to protest publicly against misrepresentations of the friars, and against measures, which must necessarily prove detrimental to the faith of the natives, have been mistaken for a tacit, if not positive, approval of what thousands of our fellow citizens who are not Catholics deprecate and condemn. Now, that we have both from Washington and Rome sufficient information to pass judgment on the state of affairs in the Philippines, so far as the interests of religion are concerned, patience is no longer a virtue, and our very deference for authority, and the confidence we have in those who exercise it, oblige us to express our views in public and in private and take every means of urging them on the attention of our fellow citizens, and men in power, in order to keep them from committing a blunder which would be tantamount to injustice.

The information from Washington could not be more explicit or authentic. It is contained in the formal instructions of Secretary Root to Commissioner Taft, a document of so extraordinary a character that we publish it entire :

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"WASHINGTON, May 9, 1902.—William H. Taft, Civil Governor of the Philippines—Sir: It is now apparent that Congress will not have acted upon the Philippine commission's recommendations regarding the purchase of the friars' lands before the time of your departure for Manila, which cannot be longer delayed. You cannot, therefore, as we had hoped, now receive definite instructions and proceed to take such steps in the execution of specific orders from Congress as should properly be taken before you return to Manila. The committees of both houses have, however, reported favorably upon the commission's recommendations, and it appears probable that Congress will confirm their action.

"In view, therefore, of the critical situation of this subject in the Philippines, and of the apparent impossibility of disposing of the matter there by negotiation with the friars themselves, the President does not feel at liberty to lose the opportunity for effective action afforded by your presence in the west. He wishes you to take the subject up tentatively with the ecclesiastical superiors who must ultimately determine the friars' course of conduct and endeavor to reach at least a basis of negotiation along lines which will be satisfactory to them and to the Philippine government, accompanied by a full understanding on both sides of the facts and of the views and purposes of the parties to the negotiations, so that when Congress shall have acted, the business may proceed to a conclusion without delay.

"You are accordingly authorized in the course of your journey to Manila to visit Rome, and there ascertain what Church authorities have the power to negotiate for and determine upon a sale of the lands of the religious orders in the Philippine islands, and if you find, as we are informed, that the officers of the Church of Rome have such power and authority you will endeavor to attain the results above indicated. Any negotiations which you may enter upon are always subject to granting of power by Congress to follow the negotiations by binding action. In any conferences and negotiations you will bear in mind the following propositions, which are deemed to be fundamental, and which should be fully and frankly stated to the other side in the negotiations:

"1. One of the controlling principles of our government is the complete separation of church and state, with the entire freedom of each from any control or interference by the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion.

"2. It is necessary to deal now with the results of establishing a government controlled by this principle in the Philippine islands, which have for centuries been governed under an entirely different system, with church and state closely united and having functions of the one exercised by agents of the other, where the church has long controlled and acted virtually as the agent of the state in the field of public instruction and public charities, and has from time to time acquired large properties held by it or by its subordinate corporations or officers for these public uses. A novel situation has been created under which the adjustment of means to ends appropriate to the former system entirely fails to produce the intended result under the former system, and the separation of church and state requires to be followed by a readjustment and rearrangement in the interests both of church and of state, and for the attainment of the great ends of civil government, of education, of charity and of religion.

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"3. By reason of this separation the religious orders can no longer perform in behalf of the state the duties in relation to public instruction and public charities formerly resting upon them, and the power which they formerly exercised through their relations to the civil government now being withdrawn, they find themselves the objects of such hostility on the part of their tenantry against them as landlords, and on the part of the people of the parishes against them as representatives of the former government, that they are no longer capable of serving any useful purpose for the church. No rents can be collected from the populous communities occupying their lands, unless it be by the intervention of the civil government with armed force. Speaking generally, for several years past, the friars, formerly installed over the parishes, have been unable to remain at their posts, and are collected in Manila with the vain hope of returning. They will not be voluntarily accepted again by the people, and cannot be restored to their possessions except by forcible intervention on the part of the civil government, which the principles of our government forbid.

"It is manifest that under these conditions, it is for the interest of the church as well as of the state, that the landed proprietorship of the religious orders in the Philippine Islands should cease, and that if the church wishes, as of course, it does, to continue its ministrations among the people of the islands, and to conduct in its own behalf a system of instruction, with which we have no desire to interfere, it should seek other agents therefor.

"4. It is the wish of our government, in case Congress shall grant authority, that the titles of the religious orders to the large tracts of agricultural lands which they now hold shall be extinguished, but that full and fair compensation shall be made therefor.

"5. It is not, however, deemed to be for the interests of the people of the Philippine Islands that in thus transforming wholly unproductive tracts of land into money capable of productive investment, a fund should thereby be created to be used for the attempted restoration of the friars to the parishes from which they are now separated, with the consequent disturbance of law and order.

"6. The titles to the great amount of church lands and buildings in the islands, other than those of the religious orders and now apparently owned by the state, should be settled fairly.

"7. Provision should be made for ascertaining what rentals, if any, ought to be paid for convents and other church buildings which have been occupied by United States troops during the insurrection, this being, of course, subject to further specific action by Congress.

"8. The rights and obligations remaining under the various specific trusts for education and charity, which are now in doubt and controversy, ought to be settled by agreement, if possible, rather than by the slow and frequently disastrous processes of litigation, so that the beneficent purposes of these foundations may not fail.

"9. Your errand will not be in any sense or degree diplomatic in its nature, but will be purely a business matter of negotiation by you as governor of the Philippines for the purchase of property from the owners thereof, and the settlement of lands in such a manner as to contribute to the best interests of the people of the islands.

"Any assistance which you may desire whatever on the part of officers of the civil government or of military officers, to enable you to perform the du-

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ties above described in a manner satisfactory to yourself, will be afforded, but the business is left entirely in your hands, subject to such action as may be taken pursuant to law upon your report. Very respectfully,

"ELIHU ROOT,
"Secretary of War."

The information we have been patiently awaiting from Washington is contained in the third, fourth and fifth clauses of this instruction which define clearly and officially for the first time the attitude of the government toward the Church in the Philippine Islands. Since the Report of the Schurman Commission was issued in 1900, but especially since the Taft Report was issued in January 1901, we knew all that is said here against the friars in the archipelago, and we could have surmised that sooner or later an attempt would be made to compel them to leave Manila ; but our respect for the integrity and statesmanship of those who have been chosen to rule over us made us confident that in time the truth would become known and justice be done. Time has made it evident to all that one charge at least against the Philippine friars was grossly exaggerated, and no one thinks any longer of accusing them of driving people into concubinage by exacting exorbitant marriage fees. No doubt, time will bring us the truth about some of the statements contained in the document just quoted. So far no sufficient proof has been offered in support of them, nor have the friars yet been heard from, and meanwhile in the answer to Secretary Root from the Vatican, we are assured by men who know the friars' side of the case that "it has been proved that all the accusations made against them were partly false, partly exaggerated and partly inexact." Indeed, the Secretary of War adroitly avoids anything like an open accusation against the friars how much soever his letter may seem to imply it. According to him, it is not because of any charges of immorality, avarice or political tyranny brought against them that he proposes their withdrawal, but simply because,

"By reason of the separation [of Church and State] the religious orders can no longer perform in behalf of the State the duties in relation to public instruction and public charities formerly resting upon them, and the power which they formerly exercised, through their relations to the civil government, being now withdrawn, they find themselves the objects of such hostility on the part of their tenantry against them as landlords, and on the part of the people of the parishes against them as representatives of the former government, that they are no longer capable of serving any useful purpose for the Church. No rents can be collected from the populous communities occupying their lands unless it be by the intervention of the civil government with armed force."

This is clearly not an accusation against the friars, but simply a view of their political relations to some of the people. It is repeated

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in the next paragraph as the basis of a proposal that their land proprietorship should cease, and that the Church should supplant them with other agents for its ministrations, or to quote from the fourth and fifth clauses, that "the titles of the religious orders to the large tracts of agricultural lands which they now hold shall be extinguished," for proper compensation, but that a fund should not "thereby be created to be used for the attempted restoration of the friars to the parishes, etc."

It is true, that although the Secretary was careful to avoid accusing the friars, and quite consciously so, as appears from his insistence on this point in his note to Commissioner Taft, under date of July 14, in some way or other the Vatican was left under the impression not only that he desired the compulsory withdrawal of the friars, but also that his reason for desiring it was their political antagonism to the new order of things developed since our occupation. It is to be regretted that we have not the full text of the Vatican's first answer to Judge Taft, but this much is clear from such portions as were given to the press. Whether the Cardinals in commission read the note of Judge Taft in the light of what they must have read in his own Report of January, 1901, and of other utterances since delivered by him, as, for instance, in the *Independent* for May 8, 1902, or whether the attitude of our Honorable Secretary or of his Commission, or other knowledge which they must have, led them to form this impression, their reply is clearly based upon it.

"If the United States cannot," it reads, "order the withdrawal of the friars, how can the Pope do so, especially when it has been proven that all the accusations made against them were partly false, partly exaggerated and partly inexact?"

Perhaps, after all that has been said about our frank and straightforward business methods, the men in Rome are more frank and straightforward still, and know enough diplomacy to make us say plainly what we mean, and if Secretary Root's instructions mean anything they mean that our government wants what the Katipunan witnesses before our Philippine Commission demanded and Governor Taft indorsed, the expulsion of the friars, for the alleged reason that they had made themselves hated by their political intervention and tyranny.

In interpreting the message of Secretary Root to require the compulsory withdrawal of the friars on the ground of their political antagonism to our government, Rome was only adopting the interpretation

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put upon it by our own newspapers and the daily press despatches from Washington, which had every mark of inspiration from official sources, so cleverly were they worded to create a public opinion in favor of the Root proposals, and so cunningly, in some instances, did they forecast the action of our business emissary to Rome. Rome certainly was not reassured about our intentions by reading almost daily in newspapers which are known to speak for the administration :

"The Friars Must Go!"
"Friars Must Withdraw."
"Firm for Friars' Withdrawal."
"No Compromise with the Vatican."
"Spanish Friars Must Leave the Philippines."
"Friars Must Go, Still the Order."
"Vatican Must Fix a Date for Withdrawal of Friars."
"Expulsion from Philippines an Important Problem. Gov. Taft's Hostility."

All this with editorials against the friars for their political antagonism to the new order of things warranted the Vatican Commission in their interpretation of Secretary Root's messages to Taft.

Nor did it help to dispose either the Pope or the Cardinals kindly towards us to read :

"Cardinals Fear to Offend the Spanish."
"Vatican Prefers Show of Force. Shrinks from Appearing as a Direct Party to Friars' Withdrawal."
"Papal Politics and the Philippines. Commission said to include Chief Rivals for Tiara."
"An Acute Conflict is Expected to Occur between the Vatican Officials and the Religious Orders in regard to the Disposition of the Money," etc.

We might ask the editors of some of our newspapers, particularly of the New York administration organs, who are now deprecating the religious sensibilities they have wounded, if all this, with other insulting insinuations about the venality of the religious orders, and the intrigues of some of the Cardinals, particularly of "Cardinal Steinhuber, a Jesuit," was calculated to help the "amicable adjustment" of matters with the Holy See? The Jesuit Cardinal's attitude was described as "strange, because of all the ecclesiastical orders in the Philippines, the Jesuit has fared the best in a pecuniary way at the hands of the United States Government. This order, for one item, receives $45,000 a year for the use of its system for the collection and transmission of weather signals." As if this money was not employed in maintaining the famous Manila Observatory, for which the United States cannot as yet provide a substitute! Or, as if even ten times this amount should act as an inducement to the Cardinal to be party to what his col-

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leagues as well as himself all deemed injustice to the friars! One would imagine that his attitude, if it be true that he did stand alone at one time in opposing the Taft proposals, should excite admiration rather than resentment. He had nothing to gain, but all to lose. And just here why should not the testimony of the Jesuits in the Philippines be taken in behalf of the friars? They surely are unimpeachable witnesses, according to all our government reports. What answer has yet been made to their statements embodied in our own Reports that "the chief guardian of peace and order, the most zealous guardian of morality" is the parish priest in every Philippine town?

Either the friars have done, or, as it is question of the present, are actually doing, or may do something really injurious to the Filipinos, or the Filipinos are unreasonably hostile to them. If the friars are guilty of any such injury, why cannot the United States compel them to leave the islands without having recourse to the Pope? If the Filipinos are unreasonably hostile, why not give them this first lesson and make them act more like men than like children, especially as their hostility may quite as unreasonably extend to ourselves as well as to the friars? The Holy See within its proper province, will answer for the good conduct of the friars, why cannot our government, with all its power and reputed control over the natives, answer for their respect for the personal rights and property of any person whom it has no reason to expel from the archipelago?

So long as this matter was agitated in Manila, or left within the covers of a Commissioner's Report; so long as it was exploited now and then by an irresponsible newspaper press, or aired discreetly before a Senate Investigating Committee, no one was disposed to question the attitude or the purposes of the government, least of all Catholics who are by life-long habit trained to trust others, especially those to whom they owe obedience. Until the instructions of Secretary Root to Governor Taft were published, every Catholic took for granted that the rights of the friars were secure, if not by the well-known honesty and fair dealing of our officials, at least by virtue of the clause in the Treaty of Paris:

"And it is hereby declared that the relinquishment or cession, as the case may be, to which the preceding paragraph refers, cannot in any respect impair the property or rights which by law belong to the peaceful possession of property of all kinds, of provinces, municipalities, public or private establishments, ecclesiastical or civic bodies, or any other associations having legal capacity to acquire and possess property in the aforesaid territories renounced or ceded."

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Now that it is officially stated that the friars, not one, or two, or several, but *the Friars* "have been thrown into special and antagonistic political relations with the people," *i. e.*, not with some but with all the Filipinos, we have a perfect right, nay, a duty, to demand proof of all this. Neither is it rashness, nor does it imply on our part any unreasonable mistrust in the government to require a fair hearing for the friars. *Audi alteram partem* is a rule that applies here as in every other question in which personal and corporate rights are at stake. What evidence, first of all, is offered in proof of this assertion? Who are the Filipinos, or residents in the Philippines who make it? What have the friars themselves to say in their defense? Have they had a hearing, and has their testimony been duly reported, or treated with quite as much respect as the testimony of the Katipunan, for instance, or of the Federalist, Buencamino? If it was not feasible to summon at least one witness for the friars before our own Senate Investigating Committee, why was not the Apostolic Delegate to Manila asked to tell what he knew about this question? It is true, he was obliged by virtue of his duties to observe a discreet silence, and it is to be regretted that Governor Taft did not see fit, when in this country, to imitate him in this respect; but before the Senate Committee, Archbishop Chappelle could have spoken for the friars, quite as well as Governor Taft spoke against them, and Catholics naturally wonder why he was not called. Perhaps a few words from him might have saved us from the mission to Rome.

Throughout the official correspondence thus far published in relation to the Taft errand to the Vatican, assertion after assertion of this kind has been made, and one wonders on what sort of evidence it is based? Thus we are told that the friars

"find themselves the objects of such hostility on the part of their tenantry against them as landlords, and on the part of the people of their parishes against them as representatives of the former government, that they are no longer capable of serving any useful purpose for the Church."

And the Church, which alone is competent to judge in this matter, is so satisfied with their services that it wishes them to remain until such time as it can provide other pastors equally serviceable and pronounces the charge "partly false, partly exaggerated, partly inexact." And the friars deny the statement and have denied it all along, and all we have against their protest is the very poorly worded assurance of Governor Taft that:

"the evidence on this point is so strong that it seems clearly to establish that there were enough instances in each province to give *considerable* ground for the *general* report." (Italics ours.)

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In the protest of the bishop and priests and people of the diocese of Grand Rapids, Sunday, July 13, they said among other things in favor of the friars:

"Whereas, The friars, their pastors, as a class are unjustly maligned and are threatened with expulsion and the spoliation of their property;"

and in answer, from 1,500,000 Catholics in the Philippines, represented by the Centro Catolico, came the cablegram:

MANILA, July 17.—Bishop Richter, Grand Rapids, Mich.: Centro Catolico, representing one and a half million Catholics gives thanks for protest to President Roosevelt demanding protection Catholic interests Philippines. Filipino Catholics desire Friars. Signed, the PRESIDENT.

And yet in face of this we are told in Secretary Root's note to Commissioner Taft, July 14:

"It is not the United States Government which objects to the presence of the friars: it is the Catholic population of the Philippine Islands. The lay Catholic population and the parish priests of native and non-Spanish blood are practically a unit in desiring both to expel the friars and to confiscate their lands out of hand."

Next we are assured in Secretary Root's letter of instructions to Commissioner Taft, May 9:

"No rents can be collected from the populous communities occupying their [the Friars'] lands unless it be by the intervention of the civil government with armed force."

"They [the Friars] cannot be restored to their possessions except by forcible intervention on the part of the civil government, which the principles of our government forbids."

Now, we ask, why cannot these rents be collected, if it be true, as we are assured, that the Filipinos have accepted the government we have established among them? What sort of a government is it which cannot compel a tenant to pay his rent? And why should not armed force be used if necessary to expel an unjust intruder from another person's property whether the person be a friar or layman? Has any effort been made to force the tenants to pay their rents? Is it quite sure that no encouragement has been given by certain officials, not necessarily by the instigation of the Philippine government, but simply out of the desire of certain subordinates to carry out what would seem in the light of this correspondence to be an approved policy? The slightest earnestness on the part of our government would suffice to solve this problem, as the following letters from U. S. Army officers in the Philippines clearly prove. The italics are ours.

"Capt. ——'s letter puts the opposition to the regular clergy in its true light. If other officers cared to investigate, they would learn as he has that the real

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opposition comes from certain native clergy who fear to lose their present importance and profitable berths, and from unruly spirits of the insurrection who fear the information of their disloyalty which these Spanish priests might give in the future as they did in the past.

. . . . . .

"When Aguinaldo and his followers wished to inflame the people, the easiest way was to urge a howl about the 'Friars.' When the latter were imprisoned or killed, their furniture and private effects as well as the property found in convents were confiscated, not by the insurgent government for public use, but by various private citizens, who to-day have the very beds, chairs, carriages, pianos, horses, carabaos, etc., which before were the property of the Orders. A return of the friars may mean the restoration of this property to its owners.

"Not long ago I found in a city of this province that some influential private families were using the carabao which had formerly pertained to a religious order in this valley. I ordered an investigation, with the result that of fifty-three which were confiscated by the insurgents and grabbed by citizens, only eighteen remain, and no payment has ever been made for their use in cultivating tobacco. I have recommended that they be sold at auction and the proceeds remitted to Manila, subject to claim by the Order which owned them. Meanwhile, *I am compelling the citizens using them to pay rent to their city government for the animals.*" [Why could not all the rents be collected in this way?] In one city in which I was once stationed, are five pianos used by good Catholic families, which pianos were once in the Sisters' convent there.

"I have frequently probed the opposition expressed to the religious orders by demanding what they have done to merit it, and almost always I have learned that the family entertaining such hatred, or a relative of theirs, had had some financial difference with a rector or bishop, or had been reported to the Spanish government for disloyalty. I have found many truly good Catholics who privately express love for the friars and admit they were more devout and intelligent than their own native clergy, yet the same good Catholics are afraid to give open expression to their true sentiments.

"It is an unhappy condition which can only be mended by time, *but it does not reach the proportions alleged in the papers.*"

The other letter is as follows:

"I wrote to the Bishop of Cebù and he sent me two fine young Spanish priests. One of them had been here before and knew all the people and I had asked the Bishop, if possible, to send him and he did. I had talked with some of the people before I wrote, as to the Fathers who had been here before, and many expressed a wish for this man. I was therefore pleased when he came. I was soon taught that these are a peculiar people and that one cannot tell what they want. I found out that shortly after the Fathers came, there were loud murmurings from the 'principalies' about Spanish Fathers coming here and the Fathers themselves heard it. I was hurt at first and felt like taking each principaly and using a club on him, but I brought them all together one Sunday after Mass, the first Sunday, and told them that I had brought the Fathers here for their benefit and if they did not want them that I wanted to know their reasons, if they had any, and that I wanted them to state them to me. I explained to them that they could not hope to get an American priest, that there were not enough in the United States to supply the demand, and that after he got here, that it would be months before he could talk the language of the people. I explained to them, also, that native priests were very few and that already in the

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diocese there were 170 parishes that had no Padre and that could not get a native priest and that they ought to thank God for sending them two good young men, one of whom they knew before and that the people all liked him. Well, they talked and deliberated in real earnest, and, at last, I sent them away and told them them to bring me a paper saying that they either wanted the Spanish Fathers or that they did not want them, and if they did not want them, that I would send them back to Manila or keep them as chaplains for my soldiers and that I would have Mass in my house and that they would not have to attend it if they were so set against Spanish priests. I asked them if they thought it made any difference, whether our Lord came on earth as a Jew or Filipino; they would have believed in Him just the same. They said yes.

"I, however, suspected the cause of the opposition and subsequently found out that I was right. The governor of this province, an insurrecto at heart, gave them orders to oppose the friars, if they attempted to return. They brought me a paper signed by all the principal men, which in substance said that they preferred a native priest and hoped to get one, but since they could not get one now, they were willing to have the friars but could not guarantee them any salary. That was not what I wanted exactly; but as half a loaf is better than no bread, I said nothing to the Fathers and they went on with their work. They had soon done fine work too; all the people love them and the pretty little church is filled every Sunday. It is a pleasure to go to it and see the people bringing their children there. To-day the principal men here told me that they are so happy that the Fathers are here, because they are doing so well for the people.

"A little town seven miles from here, a mission from ——— where there is a native priest, sent down their presidente to ask one of the Fathers to come up there and say Mass yesterday, as they preferred a Spaniard to a native priest or to their native priest: and now you have it. They do not know what they want and I find that the best way to do is to do what you think is right and then you will be sure to please one man. I am sorry to say that this native priest at ———, tried to keep these priests from returning here, but I sent him word to mind his own parish and his own business and I would attend to the affairs of my town. Since then he has not been heard from. These Filipinos are all insurrectos and do not want a Spaniard to come to them because the Spaniard can talk their language and they are afraid that their treasonable doings will be discovered. I am happy to tell you that since the Fathers came I have been able to do more with these people than ever before. The town is filling up with people, improvements are going on rapidly and it bids fair to be the largest town on this end of the island. The Fathers sleep at my house but have a small house where they live during the day."

Let us have among our commissioners and civil governors in the Philippines just a few such sincere and strenuous men, and the cry will be not, "The Friars must go!" but "The Friars must stay."

There is a great deal more in the instruction of the Secretary of War to Governor Taft which, as our readers will readily perceive by reading it carefully, will not bear analysis. What he terms a controlling principle of our government, that separation of Church and State is "imperative wherever American jurisdiction extends and no modification or shading thereof can be a subject of discussion," raises all

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sorts of questions that the Supreme Court would not answer with quite the assurance of the Honorable Secretary. If we do not insist in the Philippines on trial by jury, which is fundamental in our Constitution, why should we be so eager to insist on the separation of Church and State? In the letter of protest signed by Archbishop Elder, of Cincinnati, and Bishop Tierney, of Hartford, and the priests of these two dioceses, this question is raised in connection with the attempt on the part of our government to control and secularize education, which hitherto in a country six-sevenths Catholic had naturally been given in schools conducted under religious influences. The protest is worth keeping as a document in this matter, and we print it entire:

"CINCINNATI, July 10, 1902.

"*To His Excellency, Theodore Roosevelt, President of the United States:*

"The undersigned, the clergy of the Diocese of Cincinnati in their own name, and in the name of 200,000 Catholics of the diocese, would respectfully beg to lay before your Excellency the following memorial, bearing upon the Philippine schools:

"Your Excellency is aware that the Filipino people, in so far as they are Christians at all, are members of our communion. For three hundred years they have committed the education of their children to the care of religious teachers. To the training thus imparted, the natives owe their present status as a civilized and Christian people. We respectfully submit that, in our judgment, the abrupt and complete breaking away from this system of education and the adopting of another entirely devoid of religious coloring, coupled with the violent disruption of venerable traditions which must necessarily ensue, would be a grave hindrance to their progress in civilization and impede unnecessarily our peaceful and successful government of the archipelago.

"We respectfully submit that the clause of the Constitution which requires the absolute separation of Church and State was intended by the framers of the document to meet conditions in the United States of America and not those which obtain in the Orient and among a people unanimously of one form of religious belief. Your Excellency, we are profoundly convinced that the Filipino people, deeply Catholic at heart, will deem it an unjust invasion of their rights to be taxed for the maintenance of a system of education which can not command the free and full approval of their conscience.

"As American citizens, jealous of the good name of our country, we hope and pray that the policy of our government in this vital matter will be dictated solely by a high sense of justice, without any yielding to the clamors of religious prejudice which is blind alike to the real interests of the republic and the eternal welfare of the people whom Providence has committed to our protection.

"Your Excellency, we regret that stubborn and uncontradicted report charges certain individuals employed by our government in the education of the children of the archipelago with offensive hostility to the religion of the natives, and we are convinced that you will visit this abuse with the speedy and uncompromising reprobation which you have already manifested in rid-

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ding our army of the shadow of inhumanity brought upon it by the excesses of certain individuals.

"May it please your Excellency, we count it a singular favor of Providence that our beloved country should, at this transition period, when confronted with tremendous issues, have fallen under the leadership of a statesman of such uncompromising fairness and high devotion to the dictates of justice. It is with the perfect assurance of your exalted statesmanship and absolute determination to seek the real good of the country in all measures of state that we presume to lay before you this memorial."

This is surely couched in terms, which, in our democratic habit of expressing opinions, are moderate and respectful to a nicety, and so it is with all the protests sent to his Excellency, the President, and to Members of Congress on this matter, from the Diocese of Grand Rapids, Michigan, the Bishop and priests of the Diocese of Leavenworth, the Advisory Board of the Federation of American Catholic Societies, the Federated Societies of New Jersey, the German Catholic Societies of Pennsylvania, the State League of German Catholic Societies of New York, the German Catholic Societies of Cleveland, Ohio, the Catholic Truth Society of Pittsburg. Observe that the clergy of Cincinnati and Hartford go right to the core of the question of religion in the schools in the Philippines. The proselytism they protest against is the secularization of schools, which is very harmful to the civil, as well as to the spiritual well-being of the people. They do not raise the question whether ministers are employed in the schools we have established there: of course they are, just as they are employed as American consuls, whether the State Department records them as ministers or not. Whatever Acting-Governor Wright may cable to meet the inquiry of the Secretary of War, announcements like the following speak for themselves:

"Within a few days Rev. Gilbert Nicholas Brink and his young wife will leave for the Philippines, where they will for several years make their home, Mr. Brink having secured a position which will practically give him charge of the public schools of one of the large islands. The reverend gentleman only a few days ago graduated from the Pacific Theological Seminary, and only this evening was he ordained as a minister."

[*The Chronicle*, San Francisco, despatch from Oakland, dated April 12, 1901, quoted in *The Monitor*, April 20, 1901.]

Whether Mr. Atkinson, the Superintendent of Education in the Philippine Islands, is a minister or not, matters little. It is not very reassuring to read in his article in the *Atlantic Monthly* for March last:

"The problem of establishing a modified American school system in the Philippine Islands, under existing conditions, is also the problem of supp[l]

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ing an old system deeply interwoven with the religious beliefs and social institutions of a semi-civilized people. The Spanish messengers of the faith who came to these islands implanted the faith and education at the same time. He who fails to take into account the early services of the members of the religious orders will not form an adequate judgment of present forces. Shrewd and capable leaders among them controlled these people for centuries and built up an approach to civilized society by the introduction of a *nominal* change of faith and a plan of education which, although *narrow*, was not *limited*, as some think, in the number of persons who were *somewhat* educated. (1) In pursuit of church policy, the education of the individual person did not go very far. Higher education was for the select class. When a Filipino felt an inclination to acquire an intellectual education, he could do so only by becoming a pupil in the ecclesiastical schools. The friars learned the dialects, and, in their capacity as local supervisors of schools, blocked every attempt of the government to make Spanish the basal language of school instruction. As in other Oriental countries, religious ideas absorbed so completely the attention that a lamentable backwardness is noted in the advancement of public education. Impervious as it was to every liberalizing influence, the exclusively religious school system that the Americans found here was an anachronism, recalling European school systems of more than a hundred years ago. The instruction given, at its best, was weak in the side of thought work, and only fair in formal work. Nearly every organized town had its school, and in it the pupils were taught obedience, to read and write, more or less mechanically, the native dialect and the catechism. A small fee was necessary for admission. In vitalizing power, in that which should elevate and uplift the race, the system was wholly lacking; and without this power any system must fail.

"Confucianism never had a stronger hold in China and Japan than the Church dogma had in the Philippines. Originality was a species of disloyalty."

In view of these opinions it is not surprising that proselytism should be charged to the school teachers in the Philippines. Whether the government approves of it or not, it is responsible for the state of things which necessarily follows on the system of schools imposed on the Filipinos against their wish; and its chief exponent in the department of education there is plainly in favor of what he considers the new and proper order of things. All advices from the acting governor to the contrary, what Governor Taft says of the report against the friars may be repeated here:

"The evidence on this point to the contrary is so strong that it seems clearly to establish that there were enough instances in each province to give considerable ground for the general report."

The curious delay on the part of our government to let Catholic school authorities know that some Catholic teachers would be appointed for the Philippine schools made the announcement seem

(1) See to the contrary "Statistics Concerning Education in the Philippines," compiled from the report of the Commissioner of Education, 1899–1900, by Rev. Samuel Hedges of Seton Hall College. (Italics ours.)

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like an afterthought, and the attempt that was planned, but which, owing to Catholic activity in Boston, failed to proselytize the Cuban teachers at Harvard, is still fresh in our memory. In this respect some letters from Fernando Diego, and W. A. Stanton, both Jesuits, published in the *Church Bulletin* of the Church of St. Francis Xavier, New York, make strange reading, and they are only samples of what we have read, not from Jesuits, but from army officers and civilians in the Philippine Islands.

According to the public professions of the United States Government, America took possession of the Philippine Archipelago in order to secure to its inhabitants stable and just government on the one hand, and on the other to secure for the United States a point of vantage from the commercial and strategetical point of view. Had the United States Government kept these things exclusively in view, the problems that confronted them could have been readily and honorably solved in two years. The masses of the people would have been easily won over, and the ecclesiastical authorities and all the regular clergy, being fully aware that if there were not a restraining hand anarchy would reign supreme, were sincerely in favor of American occupation. The insurgent element, in reality, was made up of a very small minority of the people, but what gave it strength was the Katipunan Society, the native clergy, and foreign commercial interests.

The history of our occupation of the Philippine Islands, unfortunately, proves that the professions of the administration were mere pretexts. We have been governing the Philippines as if we held them simply for the purposes of exploitation, and of robbing eight million Catholics of their faith. That there is an eagerness to exploit the country to the detriment of the natives is evidenced by many facts. One may be quoted, and it is that when the amendment to the original Spooner Bill of 1901 was passed, restraining the Philippine Commission from giving franchises, except for one year, with the approbation of the President in each case, and for urgent reasons, there was sore disappointment, because it prevented the giving away to American corporations all such franchises as would have taken from the people the control of the natural resources of the islands.

Had the American authorities in the Philippines set their faces against the Katipunan Society; had they encouraged the members of the regular orders to return to their provinces, instead of allowing the native clergy (who are not yet all in sympathy with the United States) to occupy the posts vacated by the religious; had the leading conspirators, instead of being freed when taken, been severely dealt

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with; had the authorities not allowed themselves to be guided by a few of them, and by four or five educated Filipinos, who are no friends of the Americans, but work simply for personal ends, and whose records are very bad; in fine, had the authorities availed themselves of the great moral force which the Catholic Church was ready to place at their disposal, by treating the Catholic Church properly, then, there would be perfect peace and order to-day in the Philippines, an enormous expense would have been saved, we would have complied with our promises, and justice would have been done.

From the very beginning of our occupation a spirit of antagonism by our authorities was made manifest, as if it was felt that one of the chief, underlying purposes of our war against Spain was to give a golden opportunity to the various sects to destroy Catholic influence and take away those people from the bosom of the Catholic Church.

It is subject to proof, not only that many officers permitted the desecration and robbing of numberless churches by our soldiers, but every means was employed to impede the exercise of ecclesiastical jurisdiction, and to encourage the people not to pay rent for ecclesiastical properties, on the pretext that these properties belonged to each municipality separately, and not the diocese as a corporate body.

Whilst strict censure was exercised over the press, yet it was allowed, and even encouraged, to attack the hierarchy, and especially the religious. Now, it is only proper to say a few words concerning the religious in these islands. For the purposes of this notice, they may be classed into two groups:

First.—The four following orders: The Dominicans, the Franciscans, the Augustinians and the Recolletos.

Second.—The Society of Jesus, the Lazarists, the Benedictines and the Capuchins.

The two latter orders are very few in number and of very recent foundation.

The Jesuits conduct two large colleges in Manila. They have had no parishes properly so-called, but for years have done the most wonderful missionary work in the island of Mindanao.

The Lazarists had for their chief work the care of three dioceses and seminaries, and the establishment of the Sisters of Charity. Both Jesuits and Lazarists were at first not attacked by the Katipunan Society, the chief insurrectos, nor were they molested by our government; but in the year 1900–1901, the chief organs of the insurrecto press, and, we regret to say, some of the American newspapers, published in Manila and elsewhere, made the vilest attacks against the

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Jesuits, without the slightest restraint from the military government or civil commission, notwithstanding the express and repeated protestations of ecclesiastical authority.

With regard to the orders of the first named group, there has been from the beginning a systematic plan to depreciate them in public opinion, by all sorts of calumnies. The fact of the matter is, the Spanish Friars, very few of whom proved unworthy of their vocation, considering their number and surroundings, have done splendid work in the Philippines, to christianize, to educate, and to civilize these people. It may be said, without exaggeration, that most of what is good in the material and social life of the people of the Philippines is owing to the zeal and disinterestedness of the friars. Therefore, if we apply to them the Gospel criterion, that the tree is judged by its fruit, any serious-minded and honest man must acknowledge, that instead of having been attacked, they should have been defended. Instead of being looked upon with suspicion, they should have been protected by our authorities. They, from the beginning of our occupation of the archipelago, were sincerely in favor of it. On the one hand, they could not even dream that Spain would or could, under any circumstances, ever again occupy the Philippine Islands ; and on the other, they clearly saw, that the severest dispensation of Divine Providence toward the people of the Philippines would have been to leave them to their own devices. It is then evident, that both from religious and political motives, they were ready to use their great influence in favor of American authority if they had been permitted to do so. They have been most jealously watched, and yet, not one of them has been incriminated or imprisoned for want of loyalty to the new order of things.

A great deal has been said concerning their accumulated wealth. These four powerful corporations have been in the islands for over three centuries, and yet the sum-total of that imaginary wealth does not amount in reality to over twenty million dollars. The purposes to which the revenue of their haciendas was devoted could not be more just. It was necessary to maintain colleges and seminaries, in order to train missionaries for their field of labor. In almost every town they built magnificent churches and convents, the latter of which enabled them to give hospitality to strangers, as there were no hotels. They contributed largely toward every public work. These haciendas were also intended as model farms, to teach the people the art of agriculture, and in time of distress, their granaries were always put at the disposal of the people. The moment the friars' lands become

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public property, the people will gain nothing, but will lose much ; for corporations and speculators will not have the same consideration for a naturally improvident people which the Fathers had for them. A great deal has been said on the advisability of the government acquiring these lands. The real motive was finally proclaimed only yesterday, July 12, by Secretary Root. That motive is to deport the friars from the archipelago, under the pretext that most of the people did not wish them to remain, and much less to return to their former posts. Now this is not true : the facts to the contrary are numerous, and the testimony of the real representatives of most of the Filipino people and the friars' side of the story have never yet been fairly presented to the American people.

Now, be it noted, the invariable policy our officials have followed has been to put civil authority in the hands of the insurrectos. This explains why almost every province has had to be conquered several times over. The chief result of this measure seemed to be to decatholicize the people. Why not leave the friars to their own devices as far as returning to the different parts of the archipelago, so long as they do not violate the law? The problem would solve itself without the interference of the government. They ask no protection beyond that which is accorded to every respectable citizen. The calumnies against the friars were made popular by the report of the civil commission. It is true that the commission heard the Archbishop of Manila, the superiors of the Dominicans, the Franciscans, the Augustinians, the Recolletos, the Jesuits and other ecclesiastics ; but of the laity, they called upon an officer who is well known for his prejudices, and others like Mr. Pardo de Tavera and Mr. P. Calderon, avowed enemies of the friars. In the summary of the testimony, they paid scant honor to the testimony of the archbishop and the superiors, but laid great stress on that of their enemies. The people were unfavorably impressed by the fact that the most respectable element among the Filipinos was not called upon to testify. For, be it said to the honor of the Filipino professional gentlemen and merchants, as well as land-owners, that the great majority of them would have testified in the same sense as the archbishop did, and perhaps in even stronger terms.

It is a noted fact that the immense majority of the Filipino people desire that religion should be taught in the schools. When the civil commission took up this matter, the declared enemies of the Church among the Filipinos were patiently listened to. Their suggestions were considered as coming from those who really represented the peo-

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ple, while these gentlemen represented very few others than themselves, and certainly not the Catholic element, nor the ecclesiastical authorities, and members of the Catholic Centre Society, which is composed of the most respectable, conservative and weathly element of Manila.

Finally, we are making a fundamental mistake in thinking that we will make the Filipinos better citizens by taking them out of the Catholic Church. The Filipino can not be a Protestant if he would, notwithstanding that certain Protestant ministers wear crosses, and have statues of the Blessed Virgin in their houses or chapels. The moment that the Catholic Church loses her hold on these people, from that moment they will fall back into their original degrading superstitions. If a policy divested of religious bigotry, narrow-minded provincialism and unholy greed for spoliation and wild speculation were adopted, peace would soon reign over the archipelago. If we persevere in our present course, we will have serious trouble for an indefinite length of time.

It is time, therefore, for every Catholic to cry out against the oppression of religion, and of the friars especially, in the Philippine Islands. As long as we have any confidence in the administration of our government we owe it to them to warn them against being misled into a course that would substitute mere policy or expediency for justice and fair dealing. We should demand a hearing for the friars and for every religious interest in these islands. The Taft Report will not do, neither will the irresponsible statement of those who have been in the islands, whether Catholics or not. It will not do to tell us that Catholic prelates, clergy and laity want the friars to go; their protests prove that, with no representative exception, they want the friars to stay, or at least that some of the astuteness and energy thus far displayed to effect their withdrawal be now displayed to maintain them in their rights.

What is sadly needed in the Philippines is a body of officials, commissioners, judges, governors, whether Catholic or not, who will act like the two sincere and earnest army officers whose letters we have printed above. Should any man, friar, native clergyman or layman be a menace to peace and order or provoke trouble, let him be expelled. This is precisely what the Holy See has engaged to do, and this is all. But let no man, much less body of men, be condemned without a hearing, and let us have done, once for all, with the outcry, "The friars must go," and in sheer justice change it to, "The friars must stay!"

THE EDITOR.

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CHRISTIAN HOPE. [1]

HOPE in the soul is very much like sunshine on the earth. All nature is bright in the warm, beneficent sun-rays. It is full of color and healthy life. There is vigorous and fruitful and resistless growth; promise everywhere, and joy. So that we are fond of saying, in a figurative way, that nature laughs in the sun. Where no sun-rays fall, everything is colorless and dwarfed: there are chill and damp and the foretaste of death. So it is in spiritual things. Hope makes the heart buoyant; and under its fostering influence there are life and joy, or at least peace. When there is no hope, then it is the spirit's winter. There is nothing noble or heroic. There is neither vigor nor action: all growth is paralyzed by this spiritual frost. Hence, hope has been called "the great spring of human activity." It places the soul in the best natural and supernatural disposition to advance. And, in consequence, God is constantly endeavoring to inspire it: "I have run the way of Thy commandments, when Thou didst enlarge my heart." (Psalm cxviii, 32.)

The supernatural virtue of hope is infused into the soul by God, as are the other theological and the moral virtues, with sanctifying grace, at the moment of justification from mortal sin. For just as we have by faith a power of knowing God above the power of natural reason, so have we a similar power of hoping in Him and loving Him. We are "a new creature," or creation, according to St. Paul, "created in Christ Jesus in good works" (Ephes. iv, 10); and, therefore, with a new life, we have new faculties for attaining the things of God. The infused supernatural virtue of hope, like the other infused virtues, is increased with every new accession of Divine grace, and, therefore, by every meritorious act of ours. "The just go forth from virtue to virtue," teaches the Council of Trent, "and are renewed from day to day." In fact, the virtues are the instruments of grace, the means by which it shapes our lives and supernatural actions. By interior growth they become more intense in the soul and firmer; and the exercise of them becomes more easy and perfect, either by actual grace accompanying, or by the removal of impediments, or because the natural faculties of the soul which minister to them become better disposed. Thus the passions are moderated by the exercise of infused virtues, difficulties are overcome, prejudices deposed, ignorance dispelled, and

(1) The subject recommended to our prayers for the month of August.

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Divine impressions abiding render the consideration of things appertaining to the virtues easier.

How easy it is to foster hope in the soul becomes apparent from the marvellous promises of God and His infinite goodness. He has promised us eternal happiness, and desires, as only God can, to give it in effect. His desire is that all men be saved (1 Tim. ii, 4) and be satiated eternally with the torrent of delight that flows from the Throne of God. He has already made us partakers of the Divine Nature (2 Peter i, 4). He has not only promised abundant grace, but also given His spirit to abide with us as the supreme friend. Temporal things, also, as far as needed: "Be not solicitous for your life what you shall eat, nor for your body what you shall put on. . . . For your Father knoweth that you have need of all these things" (Matt. vi, 25). A little consideration is enough on the power and goodness and desire of God to help, in order that the heart should expand in hope, and even that, like St. Paul, we should "superabound with joy in all our tribulations."

Moreover, constant hope in God merits His special protection and assistance; "They that trust in the Lord shall be as Mount Sion" (Ps. cxxiv, i). Such vigorous hope is the measure of its own effect and reward: "Hope," says St. John of the Cross, "is an arrow which pierces the Heart of Christ, and opens the fountains of His mercy." Such hope is the secret and the spring of great and heroic things.

Away, then, with all unworthy diffidence, discouragement and distrust. Even to the darkest hour the dawn is nearest. Cultivate hope, and its kindred fortitude and joy. By a vigorous will we can acquire a strong and healthy habit of those most useful, most necessary, and most valiant virtues.

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EDITORIAL.

MORE ABOUT APPLETONS' UNIVERSAL CYCLOPÆDIA AND ATLAS.

BEFORE publishing our exposure (1) of the anti-Catholic animus of Appletons' Universal Cyclopædia and Atlas, we gave its editors and managers every opportunity to revise it, and it was only when we were informed that this was impracticable that we felt bound to put our readers on their guard against the false pretense under which it was recommended, as holding the balance fairly in controverted matters strictly impartial in every way. To us this information meant that the firm considered it practicable, *i. e.*, that they would incur no loss by permitting misrepresentation of our religion to stand without withdrawal, but that it would not pay to admit their error and incur the expense of telling the truth.

It was with great reluctance that we decided on a course which was sure to injure a firm which can ill afford to sustain injury at the present time.

Naturally we prefer peaceable to aggressive measures, and we cherished the hope that the publishers would prove their desire to be impartial by correcting what was so manifestly false and unscholarly. In the light of events subsequent to the publication of our pamphlet, it is clear that there is no such desire on the part of these publishers to treat Catholics fairly or even to regard them as people of intelligence. Our readers will recall our editorial in THE MESSENGER for July, part of which was in answer to the circular letter issued by D. Appleton & Co., in reply to the numerous protests they had received as a result of our article, "Poisoning the Wells." In that letter they plainly distorted the words of His Eminence Cardinal Gibbons into a commendation of the Cyclopædia, and so emphasized the connection of the Archbishop of Dubuque with their Cyclopædia as to make it appear that he was in some way responsible for its defects from a Catholic point of view. They quote a qualified commendation of Bishop Conaty given in 1896, as if it referred to the entire Cyclopædia, or to this edition of 1900, and add the commendation of a venerable priest who died before this edition of the Cyclopædia was issued. Worse, still, when they were admonished that this letter was so plainly misleading as to be an insult to a reader of any intelligence they persisted in sending it, and they still in spite of the protest of the *American Catholic Quarterly Review* published in its issue for July under the title :

(1) "Poisoning the Wells," THE MESSENGER, June, 1902.

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"WARNING!

"APPLETONS' UNIVERSAL CYCLOPÆDIA AND ATLAS.

"In the June number of THE MESSENGER Rev. John J. Wynne, S.J., showed in an article entitled 'Poisoning the Wells' that 'Appletons' Universal Cyclopaedia and Atlas' is unreliable; that it ignores, depreciates and misrepresents Catholic doctrine, history and practice. This serious charge was made directly to D. Appleton & Co., and their answer was a list of three or four commendations of the book from Catholic sources. Among them was this alleged quotation from the *American Catholic Quarterly Review:* 'Its pages ("Appletons' Universal Cyclopaedia") can with confidence be consulted by the busy Catholic editor, or controversialist, or reader in search of reliable data. In every respect this cyclopaedia keeps step with the progress of time.'

"We cannot find this commendation in the *Quarterly.* We wrote to D. Appleton & Co. and asked for number and page, but received no answer. We telegraphed at the last moment before going to press, but got no reply. Therefore we now deny that the *Quarterly* ever published this commendation of the book under consideration. We warn our readers against the book as unreliable and anti-Catholic, and invite them to read our opinion of it, with some grounds for that opinion, in the review of this number."

The review referred to contains the following paragraph, which is supported by quotations from the cyclopædia, and references to fully thirty of its articles which are seriously erroneous and offensive to Catholics:

"With the latest edition of 'Appletons' Cyclopædia and Atlas' before us, we may well deplore that its readers have not what they are entitled to get—at least a fair presentation of the arguments on both sides of controverted questions. It is difficult to account for such a defect in a work like this. One would imagine that publishers would consult their own interests, and that the Appletons especially should have learned by their experience with Catholics some thirty years ago, when they were issuing the 'American Cyclopædia.' One would think that in these days, when men affect to make light of their religious differences, editors would be ashamed to stand for anything that savors of bias or unscholarliness. The domain of knowledge is so vast nowadays, and the well ascertained facts in every department of it are so numerous, that on purely economic principles scholarly editors can give no time, and prudent publishers no space, to what is purely theoretical or speculative, much less to whatever is purely controversial, or partisan, misleading and false. Every display of inaccuracy, partiality or ignorance in the treatment of religious topics naturally throws discredit on the entire cyclopædia, and justifies the suspicion that its editors may have shown the same spirit in treating political and scientific questions. Were these defects found but rarely, or in a treatment of more recondite topics, one might perhaps overlook them in a work of such magnitude; but it is otherwise when they occur frequently throughout the cyclopædia, and in matters in which ignorance of the real fact is inexcusable."

We should not insist so much on this point only it proves beyond question that the attitude of the editors and managers of Appletons' Universal Cyclopædia and Atlas are determined not to treat Catholics

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fairly or even with the respect which is due intelligent people. We may judge of their attitude in this matter by the following incident: We have in our possession a copy of their letter dated June 10. We have had several copies of it and even published in our July number both protests which it attempted to answer and answers to it in turn. During June alone scores of protests were sent to the editors and still on July 7, Mr. Halsey, of D. Appleton & Co., is quoted by the *Brooklyn Eagle* as saying that, "no protests had been received there save two letters, both very friendly in tone, that were received this morning."

We regret to have to put all this on record, and we should much prefer to attribute the errors in the Cyclopædia to ignorance, or to oversight or want of consideration for Catholics, unpardonable, it is true, but not irreparable. Once before in the history of this house, the editors of the American Encyclopædia recognized the propriety of treating Catholics impartially, but then Messrs. Ripley & Dana needed but to be reminded of what was right: a different spirit rules it now. It is not so long since we had an experience, somewhat similar to the present. When Dr. Hogan had criticized a book of Andrew D. White in the following terms in the *American Catholic Quarterly Review* for April 1897:

"If the Christian apologist wishes to find, summed up in an ingenious and striking shape, the objections that have been urged with most success against supernatural belief during the present century, he need go no farther than the work of Dr. Andrew D. White. . . . The work has had a wide circulation and many readers in its earlier and in its latest form. One can scarcely conceive how any intelligent person, not specially prepared for such a test could, short of a special grace from God, withstand the accumulated pressure of so many difficulties, and lay down the book unshaken in his faith."

the rejoinder in Appletons' Library Catalogue was:

"Seldom has a series of papers attracted so wide attention from thinking persons, or suffered such misjudgment from careless or unkindly critics. Hostile criticism, however, has shattered itself against Mr. White's impregnable position, and now the several chapters extended and doubly fortified by proofs are given to the world in their final form."

It is well to remember these things, and to remind the publishers of them from time to time, especially when they are trying to account for a shrinkage in trade.

We might continue our account of this movement against Appletons' Universal Cyclopædia & Atlas, and add a new chapter to the editorial published in the July number. Since June 20, the day we closed our pages for press, letters from bishops, priests, educators, librarians, religious communities, the officers of Catholic societies, and the laity everywhere have been received daily, so that it is safe to

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say that a national sentiment has been created against this and similar publications. Indeed, many of the writers of these letters declare that if our efforts had had no other effect than to arouse many Catholics from their apathy in such matters, they would have been well repaid. The Right Rev. Bishop of Los Angeles writes:

MY DEAR FATHER WYNNE.—I beg leave to thank you both for the work you have done in regard to the unfair and untruthful statements in the Appletons' Encyclopædia and for copies of your article. It must be gratifying to you to know with what earnestness the matter has been taken up by so many who are in a position to make their influence felt. You have done more than to call attention to one instance of wrong-doing and false witness against the neighbor. You have marked out a way which will lead to a great reform if you are followed as you deserve to be. Cardinal Newman long since portrayed the state of the case for England which you have so ably shown to affect the whole Church. These prejudices against us we can never hope to have removed or mitigated until the sources of them are purged, and what these sources are you demonstrate most clearly. If our *societies could federate*, at least in the sense of becoming one great "Catholic Truth Society," to work on the lines you suggest, such federation would certainly commend itself to all right thinking people, and accomplish a great work. Please send to Mr. ——, attorney-at-law, Los Angeles, Cal., some copies of the pamphlet. "The Newman Club," and the "A. O. H.," of both of which he is a member, will be able to distribute them.

Most sincerely yours,
GEO. MONTGOMERY.

(Enclosed was a substantial offering.)

"Your Father M—— will give us a retreat, to begin on August 4, and that time will afford me a favorable opportunity to distribute about 500 copies of your 'Chapter of Errors' in Appletons' Universal Cyclopædia and Atlas," writes a bishop from the northwest.

"I learn from a reliable source," wrote another nearer home, on July 3, to Messrs. Appleton & Co. "that the new American Cyclopædia, which your agents represent to Catholics as fair and just to their faith, is on the contrary replete with errors and falsehoods about their church and religion. The fact that only one Catholic associate has been asked to coöperate with seven hundred and more non-Catholics and anti-Catholics would alone suffice to make us suspect an enemy behind the blind. I join my protest to that of many others against the diffusion of the work, as it is, among our people, trusting that you will see the advantage of withdrawing it from circulation and of giving in its stead a truly impartial Cyclopædia, worthy of the past of your house."

Truly yours,
H. GABRIELS,
Bishop of Ogdensburg.

Our priests are enthusiastic about it everywhere:

"The priests of the Diocese of Davenport, who were assembled in retreat last week, passed resolutions condemning in strong terms the edition of Appletons' Cyclopædia and Atlas."

"The clergy of the Omaha Diocese made their retreat here, and we presented each one with a copy of your pamphlet."

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"Send another 100 for the priests who are passing the week here in retreat," writes another from Worcester, Mass.

"Send a few dozen," is the word from Middlebury, Vt., "and I'll contribute later."

"Please forward fifty to Adams, Mass.;" "200 to Pascoag, R. I., and accept the enclosed."

"Please send me fifty copies of the pamphlet in criticism of Appletons' Cyclopædia," writes Dr. Reuben Parsons, who appreciates as well as anyone can the importance of this movement; "as I do not know the price, send me the bill. Would that I could see a way of broadcasting 10,000 copies where they would do the most good; and would that I could forward to you the *cum quibus* necessary for the issuance of the said copies."

We have no bills for these pamphlets, although we have issued 75,000 copies, and we are glad to say that neither we nor our readers have lost anything with letters like these: "I enclose a check for $50.00, which I wish to contribute towards circulating your pamphlet." "Enclosed please find check for $10 for 500 pamphlets, 'Poisoning the Wells,' kindly sent Council No. 531, of Madison, Wisconsin. Wishing you every success in your good work—John J. Grimm, Treas. K. of C., Madison, Wis." How could we lose? We cannot say the same for the publishers.

"I enclose a list of names for copies of 'Poisoning the Wells,'" writes the rector of a large parish in St. Louis, Mo. "They are extensive readers and users of Cyclopædias, but after reading your pamphlet there will be no danger of their patronizing the Appletons." The list has sixty names.

"For my part, I have sent away an agent for the same cyclopædia," writes the librarian of a Western college, "and earnestly recommend your crusade against error, bigotry, and systematic falsification."

"I purchased that work some time in March, and will now make immediate effort to return it," runs the letter of a Knight of Columbus, who was warned by his council to beware of the cyclopædia.

"We handle the Brittanica," is the suggestive announcement of a Western Book Company, "and believe that this pamphlet may be of assistance to us in preventing the sale of Appletons' work in places where we are trying to place the Britannica."

As if this were the motive of all our work: what we aim at is to have everyone know the character of Appletons' Cyclopædia, whether it sells well or not. Is the Britannica all it might be?

"As Appletons' agent is here just now," writes a pastor in Texas, "I should like to have a few copies of the 'Chapter of Errors' for distribution in the Public Library and amongst the Catholic societies."

"I have your article on 'Poisoning the Wells,'" writes a subscriber from Flagstaff, Arizona, "and take pleasure in inclosing you, herewith, a copy of a letter which I sent to-day to the publishers. The agent for the book, F. R. Lavelle, Denver, Colo., who represents Charles Scribner's Sons, was dumfounded when I handed him your article. He had told me all the glories of the work which I let him do to his complete satisfaction, and when he had finished, I handed him your pamphlet and asked him what he thought of it now. A

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more disconcerted book agent I never saw. He asked me to let him have the pamphlet for a few days, which I did, telling him that he should communicate on this subject with his superiors."

"I am sorry," writes a veteran editor of a great daily newspaper, "to find a house like Appletons' in a such a disagreeable fix. From a business point of view the withdrawal would cause a great financial loss, but, in the end, withdrawal, followed by a new edition fairly edited, would, I believe, redound to the greater financial and other interests of the firm. It would show a high sense of honor and restore the firm's reputation for fairness."

Religious communities, of men and women, in Buffalo, Toledo, Wilmington, Chicago, New Orleans, Rochester, Omaha, New York, San Francisco, and other cities are doing their share to stop the sale of this Cyclopædia, but with all their zeal and influence, their efforts do not surpass those of our great Catholic societies. Nothing in all this movement is quite so gratifying as the earnestness of our Catholic men, united together in the ordinary meetings and great state or national conventions, and the writer is pleased to testify by his experience at such gatherings that one has no idea of the vigor and extent of the faith in this country until he comes in close contact with the members of our great Catholic organizations and speaks to them on questions so vital to religion as this. Their hearty response proves that in them at least religion is not dormant, but active and ready to follow proper guides in any good cause, a disposition which promises well for Catholic Federation.

Our readers will recall the active part taken by the Santa Maria Council of the Knights of Columbus, Wilmington, Delaware, under the leadership of U. S. District Attorney, W. M. Byrne, noticed in our July number. As a result the local newspapers published editorials and news items about Appletons' blunder, which this Council has since published in a small pamphlet and circulated by thousands all over the country. Among other Councils of the Knights of Columbus showing laudable activity in this movement are the Dongan and San Salvador of New York, the Marquette Council of St. Louis, the Madison of Madison, Wis., in Decatur, Ill., Plainfield, N. J., the St. Paul Council, Portsmouth, Va., the Ignatian, of San Francisco, and the Auburn, of Auburn, N. Y. The resolution of this last named Council we deem worthy of printing entire, as it is a fair specimen of many others. It is taken from the Auburn *Daily Advertiser*, July 12:

WHEREAS, The firm of D. Appleton & Co. has recently issued an Encyclopædia and Atlas which, while professing to be just and fair in the treatment of every question of public interest, contains numerous misrepresentations of the doctrines, practices and history of the Catholic Church,

Resolved, That we, the Auburn council of the Knights of Columbus, as an organization and individually, protest against this violation of truth and ask the

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coöperation of our coreligionists and of all fair-minded men of every creed either to compel the withdrawal of this edition from circulation or, failing in that effort, to prevent its sale.

This appeal is made, First: In the interest of truth, which should always be held inviolable.

Secondly: To preclude the dissemination among our Catholic people in the name of knowledge of misrepresentations against the faith of their fathers and the history of the relations of their Church with mankind.

Thirdly: Because such statements, assumed to be true, will naturally create or keep alive in the breasts of those outside the Church the religious rancor which is destructive of that toleration and good will so necessary for the peace of a community professing to be Christian and indispensable to the prosperity and happiness of a free people.

Fourthly: Because if the indifference, ignorance or prejudice of some of its editorial staff has permitted these errors and calumnies to find a place in this publication, the publishers should not refuse in the hope of profit to correct the wrong nor be deterred from fear of financial loss from giving adequate redress. We solemnly avow that we desire no suppression of the truth, but it must be "the truth, the whole truth and nothing but the truth" and the defense which we attempt for ourselves we would gladly make in behalf of all others, for we believe that neither the cause of man or God can be promoted by falsehood. We demand that this work be excluded from our public libraries and we ask our fellow citizens to exclude it from their private libraries and while we might complain of the omission of the inadequate treatment of biographical and historical subjects reflecting credit upon our Catholic cause, we confine this protest and this appeal to the interests of violated truth.

And be it further *resolved*, that if the wrong done is not remedied at once we will direct our efforts to the prevention of the sale of all books issued by D. Appleton & Co., whether fictional, educational or scientific, so that the lesson may be taught that in wilfully spreading error and calumny no publisher can ever hope to profit by his own fraud.

THOS. H. O'NEILL,
MARTIN F. DILLON,
DR. M. P. CONWAY,
Com.

The Knights of St. John adopted the following resolution in their National Convention in Rochester, N. Y.

"*Resolved*, That we protest against the religious bias and inferior scholarship of the editors of Appletons' Universal Cyclopædia and Atlas, and be it further

Resolved, That we inform the publishers of our disapproval of the work until such time as the errors and misstatements are properly corrected."

They further called on all Catholic laymen to assist in denouncing this work and its errors.

The New York State Council of the Catholic Benevolent Legion adopted a resolution similar in terms to that which was adopted by the Connecticut branch of the National Catholic Temperance Union, published in our July issue, and they adopted it unanimously without pro-

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test or dissenting voice contrary to the report in a New York newspaper next morning.

The Catholic Order of Foresters, numbering over 1,400 Councils, the German Central Societies, about 700 chief centres, and the Catholic Mutual Benefit Association have both entered heart and soul into this movement, and at the meetings for Federation of Catholic Societies to be held in Chicago the first week in August, Appletons' Cyclopædia is to be condemned in a manner that will make its errors known to 1,000,000 Catholic men.

At the Catholic Educational Convocation a resolution reported in our chronicle was passed unanimously.

Truth Societies in New York, Philadelphia, Pittsburg, San Francisco and Reading Circles in the United States and Canada are not only circulating the pamphlet, but also airing the matter in the local newspapers.

The resolution passed at the A. O. H. convention in Denver is a model one in every way.

"We recommend again to the support and encouragement of our people Irish and Catholic newspapers and publications; in special manner do we commend to all our countrymen the National Hibernian, the official organ of the order. We believe and we glory in the power of the press and urge upon the members of our race in America the support of all that is clean and wholesome in the literature of our land, but we caution them that it is to their own that they must look for truthful treatment of their interests. Though much has been done and some improvement made by public writers in this behalf, yet to our sorrow we know that much yet remains to be done before the false impressions of our race and belief fixed by our inveterate enemies in the minds of our unsuspecting fellow-citizens can be removed. And in this connection we call attention to a most flagrant instance of a distorted and untruthful publication now being offered to the American public by one of the leading publishing houses of the country, in the form of a work entitled, 'Appletons' Universal Encyclopædia and Atlas.' The reputation of this house and the assertion of absolute impartiality that it makes in offering this work to the public, its claims that its editors comprise and include the ablest and best that can be obtained in every field of intellectual endeavor, and the inference following therefrom that the articles therein published, relating to our faith and the history of our Church and race, were written by editors both broad enough and scholarly enough to write impartially upon such matters, together with the resources at its command for placing such a work within the public reach, makes the occasion of its publication and sale one of more than ordinary im-

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port, not only to us and our Church, who are most illiberally, unfairly and untruthfully treated in numerous articles therein, but also to every person in quest of information who must, of necessity, consult works of this kind. The errors and omissions of this work are too numerous to be pointed out in these resolutions. In matters relating to the Catholic Church and to the Irish people numerous articles are marked by ignorance, prejudice and bigotry. Against its publication and sale we enter our emphatic protest and demand of the Appleton Publishing Company a revision and correction of the work so that it shall fairly and truthfully express the Catholic position on all matters of Catholic doctrine and Church history and fairly and truthfully state that which concerns the Irish people. And for the enforcement of this demand, we call upon our people everywhere and our fellow citizens of whatever race or creed, who love truth for its own sake, to refuse to purchase this encyclopædia or to allow it a place in their homes or on the reference table of our schools and libraries until it has been so re-written and conformed to accepted and modern standards of scholarship."

This is by all means the very best means of spreading the light. It would be a pleasure to quote from some of the secular papers expressions of surprise and indignation at the action of Appleton & Co. It is possible to mention only some of the places in which the newspapers have commented on the subject, such as New York, Brooklyn, New Haven, Passaic, N. J., Watertown and Auburn, N. Y., Wilmington, Chicago, St. Louis, Grand Rapids, Denver, San Francisco. Not one Catholic newspaper has failed to recommend our exposure of this Cyclopædia, and many of them have reprinted it entire, so that in this way alone it must be circulated among thousands of readers. We commend this means to all who would coöperate effectually in this movement as the best and surest to obtain the result desired. The newspapers, libraries, and school officials and teachers are the channels through which the contents of our pamphlet must reach the widest circle of readers. It is chiefly by the action of our great Catholic Societies passing resolutions in their State and National Conventions that the newspapers are forced to notice a controversy into which they are naturally reluctant to enter. Several librarians have assured us that apart from the anti-Catholic animus of the Cyclopædia, it is so far out of date, that is, so poorly revised, that it is no improvement on the old Johnson Cyclopædia by which name it was originally called.

"Thanks for copy of your interesting article on errors in Appletons' Cyclopædia," writes one of our leading librarians. "I am surprised at many of these, as stated by you; some I can myself recognize, although most of the allusions to early Church history are without my field of knowledge. I can hardly under-

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stand how any editor can undertake the responsibility of an encyclopædic article unless he thoroughly masters his subject and can cite the best authorities, especially on both sides of any doubtful or disputed question."

Another, a Unitarian, writes: "I acknowledge with thanks the receipt of a copy of your reprint, 'Poisoning the Wells.' It will surely spur our historians to be more careful as well as more conscientious in their treatment of religious matters."

The Boston *Republic* for July 12 has an interesting editorial on the question of admitting the Cyclopædia to the open reference shelves of the Boston Public Library, saying, among other excellent things, that,

"It is regarded as an attempt to rush into the market long before the previous edition was worn out or out-dated, and sell a new one by clever newspaper advertising. The New York *Sun*, for instance, is an agent for the work. The library has rejected it as superfluous."

The *Sun* has not advertised this Cyclopædia since our article appeared, though it still has an agency for it.

Tedious as it may be to follow all this in detail, we feel bound to publish at least this much as a sample only of the correspondence which the article "Poisoning the Wells" has occasioned. It would not be possible to publish it all, and much of it is private or personal in tone. Neither is it necessary to print more of it, to help our readers to form some estimate of the extent and importance of the movements started by our exposure of Appleton. We say "movements," because the interest and zeal thus aroused are not limited to a denunciation of Appletons' Cyclopædia. They extend to everything Catholic, and to all that is hostile or derogatory to our religion. Letters upon letters come daily, requesting us to take to task other publishers and to condemn other publications, as Dr. O'Fallon and Dr. Fox have done so well, the former in his lecture, the latter in an article in the *Catholic World* for July, against the educational works of Seely and Painter. Patience! we cry to our correspondents, and point to what has been done in proof of the possibilities for future work in this direction.

"Being a teacher in the public school, I feel the necessity of such teaching, as our Catholic children are daily, hourly, referred to such pernicious authorities," is one of a hundred similar letters.

"I shall see that every professor in —— University receives a copy," writes one who lives near them.

"Now that I have four months vacation," is the offer of a leading student in another university, "I would be glad to offer you any assistance in preventing the sale of such bigoted works."

"While you are writing on the subject," a prominent lawyer suggests, "ask the parish priests and curates of the country how many times a year they make mention of the subject of reading Catholic literature, Catholic papers, Catholic magazines."

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"The good results of your work against the Appleton people encourage you to take up the Philippine question also," is the challenge from Grand Rapids, where they have done the most effective work so far for our ill-treated Catholic brethren in those islands.

Similar letters from the ancient Order of Hibernians, the St. Vincent de Paul Society and the Young Men's Institute have been received too late to give them to the printer, but they will keep for our next issue.

We have taken up the Philippine question in this very number, and now that this very work has brought us into touch with millions of the most strenuous Catholics in the country and with no small number of intelligent and fair-minded Protestants and men and women of no faith at all, inspired by their zeal and enthusiasm for what is right, we shall make use of our acquaintance with them as centres of influence, to obtain for the friars, and the Catholic people there generally, the hearing which, in spite of the boast that we are a fair-dealing people, has never yet been accorded them.

We have from Secretary Root's own letters to governor Taft, an authentic and explicit declaration of the intentions of our government in regard to the friars in these islands, and it is on these documents we base our article, "The Friars Must Stay!"

CATHOLIC FEDERATION GAINING GROUND.

The work of Federation is progressing hopefully. On June 29, a large number of representatives of Catholic societies met at Powers' Theatre, Chicago, to take measures for federating the local societies. Mr. Thomas H. Cannon, who presided, introduced Hon. T. B. Minahan, President of the National Federation, who stated the arguments in favor of federation temperately and convincingly. "Peculiarly American," he said, "are all the views and methods of the Federation of Catholic Societies. Among other things, but in the main, we aim to secure the practical, every-day religious equality enjoyed by our fellow-citizens of all other denominations. Asking no favors, we do insist on our rights as Catholic citizens. To this end we are striving to fuse the broken fragments of Catholic fraternal and social life; trying to fashion into a shield of strength the united influence, the power of millions of Americans working together for the better protection of those constitutional rights too long unfairly and too long shamelessly discriminated against."

August 5, 6 and 7 have been set aside for the great National Federation Convention at Chicago. The convention bids fair to be a success, and Societies throughout the country are taking a lively

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interest in its probable proceedings. A general call has been issued through the press of the country, inviting all non-affiliated Catholics Societies to send one or two delegates to the Convention, granting them the privilege of the floor. Voting, however, will be restricted to the delegates of affiliated societies only. All societies that are at present members of the Federation will receive credentials, and such as desire to join will inform the National Secretary, 612 East Pearl Street, Cincinnati, Ohio, before July 28.

In furtherance of the work of the convention there were two remarkable meetings—one at Cleveland, Ohio, early in June, the other at Newark towards the end of the month. Both meetings passed resolutions condemning the proselytising policy of the Protestant school boards in the Philippines. Bishop McFaul of Trenton and Bishop Messmer of Green Bay, attended the meeting at Cleveland, while a letter from Bishop O'Connor was read at the Newark meeting strongly endorsing the aims and ends of Catholic Federation. Bishop O'Connor stated that, "the condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. Catholic action of whatever description it may be, will work with greater effect if all the various associations, while preserving their individual rights, move together under one primary and directive force." In his letter Bishop O'Connor summed up the objects of Federation thus: (1) The cementing of the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States; (2) the fostering and protecting of Catholic interests and works of religion, piety, education and charity; (3) the study of conditions of our social life; (4) the dissemination of the truth; (5) the encouragement of the spread of Catholic literature and of the circulation of the Catholic press.

EDUCATIONAL.

The school teachers of the United States do not stop work when the schools close for the summer vacations. Fifteen thousand of them met in convention at Minneapolis on July 8. There was an assembly of Catholic teachers about the same time in Chicago and the Albany convocation, under the auspices of the Regents of New York, had discussed matters relating to education some days before. In point of general interest the gathering in Minneapolis was for many reasons the most remarkable. We might note in passing that this particular association has a trust fund of nearly one hundred thousand dollars at its disposal, and also that Dr. Elliot, of Harvard, whose ideas, we are to infer, largely prevail among the representatives, was elected President.

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One of the subjects discussed in this assembly was the unexpected reversal of policy on the part of Chicago University in resolving to put an end to coeducation, substituting for it coördinate education. Mrs. Catt protested earnestly against the change, declaring that it was prompted by the fear that women would by their ever-increasing numbers in the schools absorb the positions of honor and trust in the country. There are other reasons that Mrs. Catt ought to know.

In Chicago there were representatives from most of the Catholic colleges of the country. The Rev. John Quirk, S. J., President of Loyola College, Baltimore, reasserted the usual programme of Catholic colleges in the study of the classics and philosophy. There was apparently a warm discussion of the thesis of the Rev. John Poland, S.J., of Cincinnati, anent kindergartens, pedagogics and athletics.

As the meeting in Minneapolis was surprised by Chicago's change of front with regard to the education of women, the assembly at Albany were quite taken aback by President Schurman, of Cornell, when he declared that the study of the classics was necessary even for the education of those who devote themselves to the physical sciences. As Cornell had hitherto been regarded as representing quite the opposite view, those who went to combat Dr. Schurman found their thunder useless.

With the abandonment of coeducation and the admission of the necessity of classical education by a college that is professedly scientific, it would seem as if the Catholic view were beginning to be recognized as the right one. In this connection also comes the desire expressed by those who are most prominent in the work of education of bringing back religion into the schools. Its loss is beginning to be deplored even as a literary calamity. After a searching examination, Prof. Thwing has concluded that the Bible is almost unknown by students of the present day, and it is shown that there is a positive injury done to the English language by the consequent elimination of scriptural expressions and scriptural imagery. If that were the only consequence one might just put up with it; but it denotes disasters to the moral and religious sense of the rising generation that are alarming. However, it is only one of the many injuries done to the world by modern systems of education. Apart from the irreligion which we are told is a necessary element in our state system of education, the distinguished Father Fallon, O.M.S., pointed out the other day in an address at Buffalo, that the chief pedagogical authorities seem to be in league, not only to destroy religion, but to pervert the best known facts of history. Thus Seelye, in his "History of Education," and Painter in a work under the same title, are instances of unblushing

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mendacity. If they hate Catholicity there is no reason why they should misstate facts, even if such facts bear on it even remotely.

Possibly after some time we may get fair minded men at least to consider Catholic claims. Thus a chance utterance by the Bishop of Trenton the other day led the editor of the *True American* to maintain that it was only just that Catholic schools should be paid for what secular instruction they gave and that it was no one's concern what religion they taught. Will that subject ever be taken up here as it was in England? But even there signs of alarm are being manifested by the Bishops that their hopes are not after all going to be realized.

Meantime the Catholic schools are showing their efficiency. Taking the little town of Danbury, Conn., as an example, it appears that in the recent examinations for entrance to the High School, the first eighteen places were captured by the pupils of St. Peter's, and that out of the first twenty-five places they were awarded twenty-two. Similar triumphs are won elsewhere, but the usual fair-mindedness of our countrymen seems to be at fault.

Glancing over the catalogues of our colleges and convents the number of pupils does not seem to be growing. In some, in fact, there is but a handful. How could it be otherwise when there are so many Catholic students in places like Columbia and Harvard that Catholic clubs are organized and encouraged by the authorities, although the attacks on Catholic doctrine continue incessantly in the lecture rooms, as much from ignorance as malice? That faith must suffer in such places is more than evident.

Among the catalogues is that of the Josephinum. It is amazing that what began as a refuge for poor boys, only thirty years ago, should now, while adhering to its charitable work, be already crowned with a six years' classical college, a philosophical course of two and a theological course of four years, with nine professors in the seminary and twelve in the college; with buildings covering an entire square in the City of Columbus, and all without a cent of debt. After all, it is not money that is needed so much as Catholic faith.

As we announced in the July number, the Catholic University will begin its pedagogical course in Academic Hall of St. Francis Xavier's College, New York, at the opening of the next scholastic year. Judging from the enthusiasm with which the project was received, one cannot but augur success.

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CATHOLIC CHRONICLE.

HOME NEWS.

Catholic Growth in Boston.—Apropos of Archbishop Williams' recent jubilee, the Boston *Pilot* gives the following facts about the growth of the Archdiocese: "When Archbishop Williams was elevated to the Archbishopric in 1875, the Catholic population of the Archdiocese numbered about 275,000; to-day it numbers nearly 700,000. In 1866 there were only 112 churches; there are to-day 210 churches; and instead of 120 priests for the whole State of Massachusetts, there are now 525.

"From the 100 Catholics in Boston in 1780 the little grain of mustard seed has grown into a mighty tree. The face of the grim old Puritan Commonwealth is changed; its habits, its manners, its customs have all undergone a wonderful revolution."

With this vigorous development is contrasted the striking decay of positive belief in non-Catholic New England, while there is the ever-spreading conviction amongst the most thoughtful people that the hope of society is in the long-proscribed Catholic Church.

Bishop Quigley Organizes Against Socialism.—The *Catholic News* of July 5, quotes from the *Buffalo Evening News* the account of Bishop Quigley's letter to the pastors of the churches, calling upon them to combat the socialistic doctrines, which are aimed as well at organized society as at Christianity itself.

The *News* gives the following statement made by Bishop Quigley during an interview: "The spread of socialistic principles among the workingmen has convinced the clergy and thinking men among the laity that the time has come for an organization under the auspices of the Church for the insistence upon the settlement of social questions according to Christian principles. A portion of the clergy and laity of the diocese of Buffalo is already organized along these lines, and it has been suggested that it will be an easy matter to extend the existing organization."

The Bishop appointed a committee of priests, including representatives of all nationalities in Buffalo to draw up a plan of organization and a set of principles, to be submitted to another general meeting of the clergy of the diocese to be held during the last week of August. It is planned to organize circles in every parish in the diocese, to which both workingmen and employers shall belong.

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Catholic Benefactions.—Mrs. Walsh, of Brooklyn, has given $450,000 to enable young men to study for the priesthood. The beneficiaries are to be named by the bishops in the poorer dioceses. Including this last sum Mrs. Walsh has now given $800,000 for Catholic works of zeal and charity. With the nobility which accompanies true charity, she wished that her good deeds might remain secret.

— Mr. Charles Schwab has lately given large sums for Church purposes. So, also, has our ambassador to Spain, Mr. H. Bellamy Storer. He pays $500 a year as a salary for an assistant priest in his own parish in Cincinnati, and he has given fourteen acres of land near the city to the Good Shepherd nuns.

—Mother Catherine Drexel has, by her own money, secured control of the splendid hot springs at Cascade, S. D. Here will be erected a large school, solely for Indian and negro children. A sanitarium will be attached to the school. It is said that Mother Catherine devotes nearly a million dollars a year to further Catholic works of education and zeal. Her father was partner of Mr. J. P. Morgan & Co., bankers. Of the many schools for Indians and negroes founded by Mother Drexel, this at Cascade will be the largest. It will be under the direction of the Order which she has founded, the Sisters of the Blessed Sacrament.

The Merit of the Catholic Indian Schools.—We gave, last month, the manly testimony of Mr. Charles F. Lummis, editor of *Out West*, as to the results of Catholic training of Indian children. He is not a Catholic and does not plead for the schools because they are Catholic, but "because they are good schools." "The fact is," he reminds us, "that the Catholic schools were and are the vast bulk of the Indian schools," there being but "one or two Methodist schools and five or six Presbyterian, to fifty Catholic."

The nation is familiar with the many enthusiastic utterances of Senator Vest in favor of Catholic training for the Indians. He thus describes his own experience :

"I did not see in all my journey, which lasted several weeks, a single school that was doing any educational work worthy of the name of educational work, unless it was under the control of the Jesuits. They establish a different system, separating the boys and girls, teaching them how to work, for that is the problem, not how to read or spell, nor the laws of arithmetic, but how to work, and how to get rid of the insane prejudice taught by the Indians from the beginning that nobody but a squaw should work and that it degrades a man to do any sort of labor, or, in fact, to do anything except to hunt and to go to war. The Jesuits have elevated the Indian wherever they have been

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allowed to do so without interference of bigotry and fanaticism and the cowardice of the insectivorous politicians, who are afraid of the A. P. A. and the votes that can be cast against them in their districts and States. They have made him a Christian and a workman able to support himself and those dependent upon him. Go to the Flathead Reservation, in Montana, and look from the cars of the Northern Pacific, and you will see the results of what Father De Smet and his associates began and what was carried out successfully until the A. P. A., and the cowards who are afraid of it struck down the appropriation. A few years ago, on my way to the Pacific coast, I stopped over to see that school. They heard I was coming and met me at the depot with a brass band, the instruments in hands of Indian boys, and they played without discrimination 'Hail Columbia' and 'Dixie.' I went up to the Mission and found there these Indian boys making hats and caps and boots and shoes, and running a blacksmith shop and carrying on a mill, and herding horses and cattle. The girls and boys, when they graduated, inter-marrying, became heads of families as reputable and well behaved and devoted to Christianity as any we can find in our own States. They were Catholics. That is a crime with some people in this country."

Death of Archbishop Feehan.—The first head of the Archdiocese of Chicago passed away, after several months of illness, on Saturday, July 12. He had been Archbishop since 1880. Born in Ireland in the year of Catholic Emancipation, 1829, he was educated at Castle Knock and Maynooth, ordained priest in St. Louis by Archbishop Kenrick in 1852, and consecrated Bishop of Nashville in 1865. During the cholera epidemic in St. Louis and Nashville, his unflinching courage and zeal singularly endeared him to the people. Foremost of all the hierarchy he was the defender of the Catholic school system, and it is largely to his action we owe it that this system was sustained in 1893.

The funeral services were held in the Cathedral of the Holy Name amid a vast concourse of people. The bishops and priests present numbered about one thousand. An eloquent tribute to the dead prelate was paid by Archbishop Ryan.

Chicago has now grown to be the second diocese in importance in our country. Its Catholic population is estimated at 800,000. There are 538 priests, 247 churches, and about 150 mission stations, or chapels. In the Catholic educational establishments there are 67,000 pupils, 2,200 children are cared for in institutions. There are eleven hospitals and various other establishments of charity.

The Federation Convention.—The National Convention of Federated Catholic Societies will he held in Chicago on the 5th, 6th and 7th of

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August. The delegates, it is considered, will represent 1,000,000 members of the principal Catholic organizations in the United States. Distinguished men, lay and clerical, have already signified their intention of being present. The opening services will take place in the Cathedral of the Holy Name.

Federation is going ahead with giant steps. At the beginning of the movement, last December, only Ohio could boast of federated Catholic organizations. By August 5th, it is supposed that at least twelve States, including the largest and greatest of our Union, will have federated their associations. All Catholic societies, whether federated or not, are invited to send delegates to the convention.

Pilgrims to Rome.—A small band of pilgrims, under the guidance of Very Rev. E. H. Porcile, pastor of Our Lady of Lourdes, Brooklyn, sailed for Rome at the end of June. Arrangements have already been made for their audience with the Holy Father. From Rome, the pilgrim band will visit four or five of the chief cities of Italy, with Lyons, Gibraltar, Lourdes, Paris, London and Liverpool.

Catholic Educators Meet.—The fourth annual convention of representatives of Catholic colleges was held in Chicago on July 9 and 10. The conference opened with Pontifical High Mass in the cathedral, Bishop Muldoon officiating. A sermon on the Church's work in education was delivered by Rev. T. E. Judge of St. Finbarr's, Chicago. There was a large and distinguished gathering of educators from the Catholic colleges of the country. In return for their profession of homage, the Holy Father sent his blessing. Bishop Conaty of the Catholic University, chairman of the convention, opened the session, and spoke later on the training of teachers. He insisted upon their thorough formation, and said that this was one of the chief purposes of the Catholic University. Attention was drawn to the falsification of history in many shool text-books and to the confusion prevailing and false theories advanced in social and philosophical studies. A committee was appointed to report on the adjustment of the high school question, and another for the better organization of parochial schools. Mayor Harrison, unable to be present, expressed his sympathy, as a graduate of St. Ignatius' College, with the movement to increase college and school efficiency.

At the public exercises in Powers' Theatre in the evening, Judge Dunne spoke of the benefits conferred on the Republic by Catholic education in the immense financial saving to the State, the lessening of public crime, of divorce, and of infanticide; the high standard of intellectual attainment, of social and civic virtue, and the value to the nation of citizenship based upon supernatural principles of Christianity, upright character, integrity and self-sacrifice.

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There was a brilliant address by Bishop Spalding, who was received with great applause. Rev. E. A. Kelly, of Chicago, treated the question of education in the Philippines, and Dr. Carroll, of Dubuque, made an eloquent appeal for educational ideals, laying stress on the value of classical formation.

The report of the standing committee was read by Father Conway, Secretary, and the following resolutions proposed by it duly adopted as the sense of the conference:

Resolved: First. That it is with genuine pleasure the conference has heard, since the last annual meeting, of the elevation of its president, Right Rev. Thomas J. Conaty, D. D., to the episcopacy, and it takes this opportunity of congratulating him and of expressing the hope that this new honor may enable him to labor still more efficaciously for years to come in the cause of Catholic education.

Second. That the moral and intellectual education, in the Catholic system, is the only training that can with certainty produce true Catholic gentlemen; and that, therefore, we renew our recommendation for the generous co-operation of all interested in high Catholic education.

Third. That great precautions should be taken against admitting into our schools and libraries books insidiously misrepresenting Catholic doctrine and practice; here, too, we add our voice of protest against the unfairness of the Appleton Company in their Encyclopædia.

Fourth. That we desire to emphasize the necessity incumbent upon all who have charge over Catholic teachers to see to it that no opportunity be omitted in fitting said teachers for their important work.

Fifth. That the sincere thanks of this conference are hereby given to the gentlemen who read such able and exhaustive papers.

PORTO RICO.

Its Bishop's Testimony.—Bishop Blenk, of Porto Rico, came to the United States, a short time ago, to settle with the government, a question of church property, worth about $300,000. This property passed by treaty to the States; and as the matter is complicated, a decision has been deferred to December. Concerning this, as all other matters in which our government is concerned, Bishop Blenk has stated his conviction that the United States intend to be straightforward and fair. Speaking at Emmitsburg, he bore the following testimony to his people, who have been much misrepresented by non-Catholic missionaries: "Yes, I am from Porto Rico," said Bishop Blenk, "and perhaps I should say something of that little island. Who knows but that some of you have heard things discreditable to

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the Church in Porto Rico, and that your hearts have been filled with pity for that little island? I am supremely gratified to say that you need not blush for the Catholicity of Porto Rico. I make no claim of being a prophet, but I have the deepest conviction that in a few years Porto Rico will be one of the grandest and most fervent Catholic dioceses under the Stars and Stripes." Bishop Blenk further stated that in his dealings with United States officials he has met with straightforward treatment. He hopes for excellent results from the growing action of laymen in Porto Rico, in union with their priests and bishop.

THE PHILIPPINES.

Civil Rule and Amnesty.—Civil rule, instead of military, was introduced on July 4. At the same time a general amnesty was proclaimed for political offences. The Moro country, however, is still unsettled; hence these benefits cannot be extended to it. The commanding general in the islands, henceforward will have charge of only military affairs, much as at home.

The Question of Proselytism.—When the Federated Societies of Pittsburg sent to the President their protest against proselytism in the Philippine schools, the document was immediately forwarded to Secretary Root, and an investigation ordered. The substance of the charges against the American Protestant teachers was cabled to acting-governor Wright, and dismissal threatened against all who would be proved guilty. No investigation could have been made, for the answer came back immediately from the acting-governor, denying all proselytism. His answer stated that there are nineteen Catholics amongst the 1,000 American teachers, but that there are, in all, 10,000 teachers in the islands.

Admiral Dewey on Aguinaldo.—The professional patriots are droping, one by one, from their pedestals in the halls of fame. Buencamino we know; now comes Admiral Dewey's revelation about Aguinaldo. In his testimony before the Senate Committee, the Admiral frankly declared that the Filipino rebel took the field merely for plunder, loot, and gain—nothing else: independence for the natives was the last thing to enter his head.

The Admiral said that it was the general report throughout the East that in 1897 Aguinaldo betrayed his people to the Spaniards for money. Nor did he remember that this report had been denied by American officers in the Philippines. Among other officers quoted in this connection was General Greene.

"Aguinaldo was living at Malolos like a prince. He had nothing when he landed at Manila and he could have procured the means for

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this ostentation in no other way. He began immediately after arrival to take every dollar in sight. It may be ungrateful in me to state the fact, but it is true that he sent cattle to me—herds of them—for the ships. The stock was taken from the Philippine people."

Admiral Dewey said that Aguinaldo was forced upon him, and that he could have done better without him. At the surrender of Manila, he continued, "the Filipinos were our friends. They were very grateful to us for liberating them, and I think they would have accepted us."

By the amnesty proclaimed on the 4th of July, Aguinaldo, as all other political prisoners, was allowed to go free. The telegrams from Manila represent him as afraid to go out unprotected. His visits to the acting-governor are paid secretly in the silence of the night.

MEXICO.

Official Relations with the Vatican.—According to a despatch published by the New York *Times*, the Papal Delegate to Mexico confirms the published despatch from Rome, stating that he has been successful in his mission to reëstablish direct official relations between the Republic of Mexico and the Vatican.

It is reported that the laws of reform which were so obnoxious to the Catholic authorities in Mexico would be repealed, and that permission will be granted for the establishment of convents in this country.

"All relations between the Government of Mexico and the Church of Rome were broken off at the opening of the reform government under Juarez, and although they were renewed during the brief reign of Maximilian, they were again interrupted on the return of Juarez to power.

"Bitter feeling was caused by the action of the Mexican Government in confiscating church property and forbidding religious orders, but a better sentiment has since grown up between the civil and the religious authorities."

CANADA.

To Aid the Indians.—An association has been formed under the auspices of the Delegate Apostolic and Archbishop Duhamel for the purpose of elevating the condition of the Indian tribes. Some of the objects in view are, to provide employment, especially for the graduates of the Indian schools, to improve the Indian day-schools, to induce teachers to work in them, to better the sanitary condition of the villages and so hinder the now prevalent tuberculosis, to encourage ancient Indian industries—carving, basket-making, etc. Aid is promised by the National Council of Canada and by the Women's

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Art Association. Similar encouragement has been given in the United States by the Indian Industries League. Canada's success in dealing with Indians is explained by her fidelity to treaties and contracts with them, by keeping the reservations free from the whites, by the employment of more efficient officials, and by the administration of equal justice to Indians and whites.

Visitation of the New Vicariate.—Very soon after his consecration, Bishop Breynot started to visit his new vicariate of Mackenzie and Yukon, extending from 60° N. L. to the Arctic Ocean. The visitation will thus extend beyond the Arctic circle. The Catholic advance is rapid. The new Dawson City has a parish church with eight chapels in outlying mining stations. There is a Catholic school also, and a hospital.

AUSTRALIA.

Cardinal Moran's Work.—"During the many years of his sojourn in New South Wales," said the *Daily Telegraph*, "it may be doubted whether any individual member of the community has continuously wielded so great an influence over so large a section of the people." Of the twenty-one institutions of charity in his archdiocese, which minister to every form of bodily and mental need, all save one have doubled in size. His Eminence has spent $500,000 on St. Mary's Cathedral, and $400,000 on St. Patrick's Seminary. There are in Sydney, besides the seminary, five colleges for boys, twenty-one boarding-schools or colleges for girls, twenty superior day-schools, and 150 primary schools, with 24,000 pupils, all taught by Religious. In the prodigious development of those eighteen years, it is difficult to realize the trials and sacrifices of the Catholics in those new colonies.

During the eighteen years of Cardinal Moran's pontificate, the Catholic population of New South Wales has nearly doubled, being now 163,000.

ENGLAND.

The School Bill.—This measure of justice to the religious schools in which the majority of English children are educated, and which therefore are clearly desired by the nation, is progressing favorably and steadily. The new governing board has been agreed upon, as well as a new grant of 1,760,000 pounds sterling. This is twice the now abolished original double grant to voluntary, or religious schools, and necessitous board schools.

Death of the Duke of Norfolk's Son.—The Earl Marshal of England, as pious as noble, the head of the English peerage, the principal man after the King in the coronation ceremonies, whose wealth is bound-

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less and whose generosity corresponds with his wealth, has lost his only son at the age of twenty-three. On him he "lavished the tenderest solicitude," taking him year after year to Lourdes and other sanctuaries, to find if it were the will of God to deliver him from the defects with which he was born.

The Howards are traditional Catholics. Their castle of Arundel in Sussex is second only to Windsor in traditions, architecture and treasures. The Duke's younger brother, Lord Edmund Talbot, an equally staunch Catholic, will be his heir.

The Death of Lord Acton.—Lord Acton died in Bavaria toward the end of June, "fortified by the rites of the Church, to which he had always professed a saving attachment." "The most erudite man of his age" was a title commonly given to him, while the most famous universities lavished their honors on him. Born a Catholic, of a German mother, he received his early education at Oscott, but was later submitted to the influence of Döllinger and by him misguided in some things. His vast historical knowledge, which might have been so useful to the Church, was unworthily used against her; and his position with regard to Papal Infallibility was a reëchoing of Döllinger's own. He remained, however, within the fold; and, as the years advanced, he became more loyal, being a thoroughly practical Catholic. He sat in parliament for some years, edited *The Rambler* after Newman, and transformed it into *The Home and Foreign Review*, of which he stopped the issue because his views could meet with nothing but ecclesiastical opposition. The letters from the Vatican Council, published later under the name of "Quirinus," were chiefly due to him. He wrote against Ultramontanism in the *Times*, which newspaper admitted, however, that he had no doctrinal opposition to the Catholic Church. As a youth he was refused admission to Cambridge because he was a Catholic; but in later years he placed his talents at the service of that university as Regius Professor of history to so good effect that, as the Master of Peterhouse acknowledges, the extent and depth of his influence on his hearers could not have been foreseen. At the Requiem Mass sung for him in the Church of Our Lady and the English Martyrs, in Cambridge, many members of the university were present, although it was out of term. His great knowledge bore little fruit beyond the lecture hall, his literary productions being few in number.

IRELAND.

The Catholic Truth Society.—It is but two years old, and began in an unpretending way. Yet from June 10, 1900, to May 6, 1902, more than 1,400,400 publications have been circulated. Each publi-

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cation has passed through the hands of several readers. The pamphlets and books of the society are true Catholic literature and cheap. The object—to give the truths of faith and of history by the pens of scholars in plain language—is being very creditably achieved. Here, as in other fields, the written word is the potent auxiliary of the spoken. How much can be thus done amongst a simple and loyal-hearted people may be deduced from the words of Sir Stephen de Vere, the dead poet's brother. He says:

"What made a Catholic of me was my knowledge, my intimate knowledge, of the innocence of the morals of the young men of the peasant class. I went among them; I was at their hurlings, at their sports; I heard them, I listened to them, I knew them. I compared them with the young men of my own class. I said, 'What can make the difference? It cannot be education, for they have little or none. It cannot be society; they know nothing of the etiquette of society. It cannot be travel; it must be only one thing—their religion, and I will be of the religion that makes them so innocent and so pure.'"

Death of Archbishop Croke.—The Most Rev. Thomas W. Croke, Archbishop of Cashel and Emly, died on July 22, at the age of 79. He was born in Cork, was created Bishop of Auckland, New Zealand, in 1870, and transferred five years later to the see which he filled with such distinction ever since. Long the most prominent clerical figure in the recent political movements in Ireland, he was perhaps the most popular and beloved churchman of the country.

The Exhibition at Cork.—The contrast between this and the Exhibition of 1883, together with the development of the city's property, is thus described by Mr. George H. Basset in the New York *Times*:

"The Exhibition of 1883 was confined to a building covering four acres, and the amount expended upon it was within $70,000. There were 240 exhibits, of which 100 were Irish.

"In 1902 there are forty acres in the grounds. These contain ten acres of buildings, and there has been an expenditure of over $200,000. The exhibits number 550, of which 80 per cent. are Irish. Of these nearly half belong to merchants and manufacturers of Cork city and county. Exhibits from the city and county of Dublin number sixty, and from Belfast and Antrim fifty.

"The manufacturing and other enterprises in the city and county of Cork since 1883 have absorbed capital to the amount of nearly $5,000,000. Among the most important manufactures are woolens, linens, shoes, chemicals, soap, felt and straw hats, starch and bacon. Now there are well-equipped electric street cars that convey passengers within the city and to the extreme suburban points for a two-cent fare.

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The capital of the company is $1,000,000, and upon this the shareholders have been receiving a 5 per cent. dividend. Over 2,000 houses for private occupation have been built in Cork since 1883 at a cost of over $5,000,000.

"Amongst other marks of progress named, I find the Cork city government, during the same period, has erected 1,000 model cottages for laborers, which are rented at an average of 48 cents a week. Since 1883 the business houses of Cork have been much improved in appearance, inside and out, many having been remodeled and greatly enlarged. Most of the merchant companies have taken advantage of the law of limited liability in trading to secure increased capital. There are twice as many good hotels as in 1883, and the accommodations for freight and passengers at the terminals of the principal railway lines has been improved beyond recognition."

ITALY.

The New Franciscans.—The new Franciscans are an international body of prominent and scholarly people, associated together for the purpose of reviving the spirit of St. Francis of Assisi. Strangely enough, they are not united by any bond of a common faith. Prominent amongst them are the French Protestant Professor of Theology, M. Paul Sabatier, the Anglican Canon Rawnsley, and Signor Luigi Luzzati, orator and financier of the Italian Parliament.

Assisi was crowded on the first of June. There were peasants there, too, in large numbers, for the Octave of Corpus Christi was celebrated in the basilica of their beloved San Francesco. On that day the International Society for Franciscan Research was inaugurated in the theatre of the ancient town. Its purpose was, Signor Luzzati said, to aid the laborer and destroy anarchy and socialism—but all this in the spirit and the way of the Seraph of Assisi. An inaugural meeting was held in the new municipal library, under the presidency of Canon Zampa, where an address was delivered by Count Fiumi, of the family of St. Clare. Canon Rawnsley spoke on the life and spirit of St. Francis: it was a new reading, he said, of the life of Christ, and needed now for unity and love and the relief of toil. Finally, M. Paul Sabatier, who has written so carefully and beautifully of St. Francis, addressed those present. The object of the association was, he said, to collect all Franciscan documents; to study the art, archeology and history of Umbria, to pursue Franciscan studies. These were for all races and nations. "We are Franciscans," concluded Signor Luzzati, "practical workers in the field of love. No nation can succeed unless it be spiritual also, as well as materially progressive."

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The assembly went together to the hill of St. Francis and joined in the procession from the church. At night Assisi was brilliant with illuminations.

Death of Cardinal Ledochowski.—Though he was long ailing, the end came suddenly. He died of a paralytic stroke on the morning of July 22, though he had been out during the evening before. He was eighty years of age. A Polish Count; ordained a priest in 1845; made Primate of Poland to placate Prussia; kept two years in prison by Bismarck, whom he had angered; made Cardinal while in jail by Pius IX.; ordered back to prison again and again after he had been liberated, and had withdrawn to Rome, his refusal being followed by fines and confiscation of his property; establishing peace with Prussia at Bismarck's death; and for the last ten years holding the position of Prefect of the Propaganda; such is the record of a life that fills a large space in the history of our times.

FRANCE.

The Chamber of Deputies.—Announcing his programme, the Premier, M. Combes—who is not an ex-priest, although he is an ex-ecclesiastic—boldly declared, "We shall reject all authorization to compete with *State education*. . . . The Falloux Law—allowing liberty of teaching—will have to go in the name of liberty." As he proclaimed his intentions of immediately closing the free or religious schools—and it is said that some 2,500 are in question—a scene ensued which was uncommon even in the turbulent Chamber of Deputies. The desks were banged so loudly that the Premier could not be heard, while he was greeted with the cries, "Put him out!" "Down with the proscriber!" It is true this healthy hostility was provoked by similar treatment shown by the radicals towards M. Aynard.

The action of the Premier is illegal, since only establishments *founded* by the proscribed Religious are forbidden by the Associations law. The schools and other houses in question were not opened by Religious, although these may have been employed in them.

Farther Proscription.—Ten priests in the diocese of Toulouse and three in Valence were deprived of their stipends for alleged interference in the elections, a dozen others have been similarly deprived in French Flanders for teaching catechism in Flemish. The list of similar cases is constantly increasing. The functionaries of the State are being bound more firmly, hand and foot. According to the Premier's circular to the prefects, all functionaries must *share the ideas of the Government* and conform to its political directions, and "all favors are to be reserved for subordinates who have given unequivocal proofs of

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fidelity to Republican institutions." This means: functionaries dare not practice their religion or have their children educated in religious schools. Yet, with a strange simplicity or utter bad faith, some of our most prominent American journals defend such tyranny.

M. Combes is in earnest. "The Government," he assures us, "will not tolerate the slightest hesitation of weakness from its functionaries, whose first duty is absolute attachment to the Republic." Referring to his intention of abrogating the Falloux Law, he said he wished "to guard the youth of France *against a training which he deemed bad*"—that is, against a Catholic training.

The radical majority in the chamber are steadily annulling the recent elections of anti-ministerial candidates.

Healthy Opposition.—The law-courts of France have—in every case, it is said—acquitted the proscribed Religious now secularised. Hence the radical Meunier proposes a bill to take their cases out of the courts and place them absolutely in the hands of the Minister of Worship. A proposed tax is dreaded by the well-to-do. And the proposal to subject all indiscriminately and without exemption—professional men and priests—to serve two years in the army, will be opposed, as the English *Spectator* remarks, by the Church, by many in the army, and by many of the highest civil officials. "We want no peace," say the radicals in protest against M. Loubet's mild exhortation: and clearly there is to be none.

Eleven municipal councillors of Rocoules (Haute Loire) have resigned because the prefect forced a lay school on the commune. M. Rouvier, the Minister of Finance, has proclaimed the real gravity of the financial condition, and condemns the proposed socialist income-tax, amidst the applause of the Centre and Right. MM. Berenger and Fabre, both in favor of freedom of religious education, succeeded MM. Combes and Vallé, now ministers, on the Commission appointed to consider the revocation of the Falloux Law.

School Riots.—Speeches denouncing the government's action in closing the schools were pronounced at the distribution of prizes at a school in Paris on July 22. Great excitement ensued; fighting began, resulting in a collision between the people and the police. François Coppée was the chief speaker. He with several others, among them a nobleman, a priest and a deputy, were hauled off to jail.

The League of the Women of France.—The influence of this association of noble-hearted French ladies during the late electoral struggle was felt particularly in Paris and the neighboring department, where, as the ladies of the League express it, "the yoke of the Jacobins" was so completely shaken off. The League, in accordance with

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requests from all parts of France, is to continue its labors "for the Catholic faith, the traditions of their country, the ownership of the sacred soil where their fathers sleep, for liberty to educate their children according to conscience, for the right to associate for works of charity." The League of the Women of France remains independent of political parties; but from its members has been formed the Patriotic League, to coöperate with the movement which is aiming at uniting all the fair-minded and liberty-loving elements in French politics. The president of the Patriotic League is the Baroness de Brigode; the president of the League of the Women of France is Madame de Cuverville.

The Humbert-Crawford Swindle.—For twenty years this "greatest swindle of the age" has been carried on, duping the simple as well as the avaricious, and driving many to despair, and even to suicide. It is possible, perhaps probable, that full light will never be thrown on it, no more than on the Panama scandal. But there is no doubt that persons very prominent in political spheres, magistrates in high station, and ministerial officials, have been compromised in it. For five years Waldeck-Rousseau was acquainted with the swindle; yet during the three years of his ministry, no one was brought to justice. The swindlers were allowed to burn their papers and escape. Monis, another minister, was not ignorant of the dark affair. The gravest charges have been made against Humbert, ex-procurator of the Court of Cassation, Senator, guardian of the seals, and high dignitary of the Masonic lodges. His son, a radical senator, and the Daurignacs, all affiliated to the lodges, have, by their flight, avowed their complicity. M. Jacquin, long prominent in the Ministry of Justice, ex-secretary of the Legion of Honor, Councillor of State, president of the League of Lay (and Masonic) Instruction, has resigned his position and retired into obscurity, in face of the charges advanced against him. Jacquin has been one of the prime movers in all the recent anti-social and anti-religious measures in France. A bitter sectary, he had a strong hand in removing conscientious magistrates to favor his friends, and caused to be omitted from the programme of primary education the chapter on "Duties toward God." Lasnier, government liquidator of the property of the suppressed Assumptionist Fathers, has been more clearly proved guilty. Those are the gentlemen who would teach the world a "morality without God."

SPAIN.

Death of Spain's Poet-Priest.—"In a country-house in Vallvidrera, embracing the Figure of the Crucified, while repeating His dying words, departed from earth the greatest poet of our day, the only epic poet

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whom Spain may boast—Mosen Jacinto Verdaguer." Thus *El Siglo Futuro* of Madrid announces the death of the poet-priest, who was "modest, humble and most exemplary." He was a Catalonian, and wrote in his native dialect, and his native Catalonia worshipped him. His funeral in Barcelona was as a triumphal procession; flowers were strewn in the path, and the people renewed the acclaim which, over thirty years ago, they so warmly yielded him, when, by his first epic poem, "La Atlantida," he won the proud prize of the famous "floral games." "Verdaguer is ours," they fondly say: "He was Christ's always and Spain's." Patriotic was he, as he was mystical. With Spanish splendor, he sang of Calvary as of his native land; and there was no more natural, as there was no more fitting end than his, in the shadow of the Cross.

Inciting to Revolution.—Canalejas, since his resignation as Minister of Agriculture, has undertaken an anti-clerical campaign through Spain. Violence has followed his course. When he came to Barcelona, the aspect of the place grew threatening, and he returned to Madrid. Canalejas appeals to "force and revolution," if what he calls "constitutional measures" fail. There is serious unrest in Spain, particularly amongst the agricultural laborers, and thus a door is opened to the agitator.

The Number and the Legal Standing of the Religious Orders.—According to the statistics published by the Minister of the Interior, there are in Spain 3,115 Religious Communities, with 50,933 members; 40,188 are women. The greater number have complied with the government's conditions for authorization. Some communities have presented reasons for which they consider that they are exempted from the provisions of the law.

CHINA.

Imperial favor for Bishop Anger.—The Emperor has conferred upon Bishop Anger of South Shantung the button of the first rank in acknowledgment of services rendered to maintain good relations between the Christians and the heathens.

Kiangsu setting example to the Empire.—A dispatch from Soochow in the Kiangsu Province states that unlike the people of the North who are constantly fighting against the government for attempting to levy additional taxes on them to pay the war and missionary indemnities, the inhabitants of this province have so far generally made no trouble when called upon to pay. On this account the mandarins in charge of the work are jubilant and have succeeded in handing to the

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Provincial Treasurer not only the full taxes but have been able also to put a little into their own pockets very comfortably.—*The North-China Daily News.*

A new Roman Catholic Church in Peking.—One of the chief building of interest going on at present in Peking is the Catholic Church in the Legation quarter. This is being erected for the benefit of the large Catholic population, mostly official and military, resident there since the late crisis. The Church lies south of the new club in what used to be formerly called "Customs Street" but has nowadays received a German name.

A Progressive Governor appointed to the Shantung Province.—The Provincial Treasurer of Chihli, Chou Tu, has been promoted to the Governorship of Shantung, while Chang Jên Chun, the actual incumbent, has been transferred to Honan. This is decidedly a German success.

Imperial order sent to Viceroy Yuan Shih-K'ai at Paoting.—"The rebellion in Southern Chihli threatens to be a serious hindrance to the construction of railways, opening of mines and amicable international relations. We therefore hereby command you to make every effort at speedily crushing and annihilating the rebels. Do not let this rebellion approach so near Peking as to disturb the equanimity of the court and the peace of the Imperial Capital. If you should find it difficult to root out the rebellion at once, you must so guard the approaches to the East and North, in the direction of the capital, that the rebels will not be able to break through and threaten the region in the vicinity of Peking. It would be far better that the rebels be driven southwards—Shantung and Honan-wards—and so save the Northern Provinces from disturbances, for the reason that no excuse may be given to foreign powers to interfere or make complaints. Respect this.—(*Telegram from Peking, May* 11.)

AURIESVILLE.

On Sunday, August 24, there will be a remarkable ceremony at Auriesville, New York. There, on the hilltop overlooking one of the beautiful scenes of the Mohawk Valley, in a fane gleaming white under the sun, a statue representing in marble the figure of Christ departed resting on the knee of His mother, will be unveiled and blessed, and near by a massive crown of thorns in gold and precious gems will be placed as the votive offering of hearts to which this Pietá, as the group is called, is the most perfect expression of motherly piety.

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The place is famous for historical and sacred associations, which the ceremony in veneration of the Mother of Sorrows will fittingly commemorate. It was, in 1642, the scene of the torture, captivity and labors of the first missionary to the Mohawk Indians, Isaac Jogues, the death and burial place of his companion, Rene Goupil, and the birthplace of the Indian maiden, Kateri Tegakwitha, who lived so innocently among this savage people as to deserve the name "lily of the Mohawks." It was the scene of the torture of at least one other missionary, in 1644; of the death of Father Jogues, in 1646, and, a year later, of several Indian Christian neophytes. The first of a series of fourteen missions established among the Indians along the Mohawk Valley, it was opened on the Feast of the Holy Trinity in June, 1646, under that august title by the one whose own sufferings and death on the spot deserved for it even then the title by which it is still most commonly known: the "Mission of the Martyrs." (1)

Auriesville is a station on the West Shore Railroad about forty miles west of Albany, and fifty east of Utica. Fonda, the Montgomery county seat, is the nearest town of importance. About four miles up the Mohawk River is a New York Central Railroad station, at which most of the express trains stop. The village had different Indian as well as Christian names. Ossernenon (Osserion, Oneongioure) it was called when Jogues was brought there first, August 14, the eve of the Assumption, 1642. Auries, too, is an Indian name taken from the last of the race known to have lived where the village now stands. Its chief point of interest is the site which was once a mission, but which is now a shrine; for where Jogues and Goupil and many Christian Indians suffered torture and death for the faith a shrine now stands erected to their memory, but dedicated to the Queen of Martyrs, until such time as we may be permitted to venerate them as saints and dedicate a temple in their honor. The statue is after the design of Achterman in the Cathedral at Münster. It represents Our Lady bending over the body of Son reposing in death; one knee on the ground, with the other she is supporting her precious burden. The group is perfect, the central figure of our Lord attracting the gaze of the spectator only to direct it to the form of the mother, in whose sad features one reads unerringly the meaning of the statue. Placed over an altar erected on the brow of the hill within an octagonal colonnade, it overlooks a scene of surpassing beauty.

(1) Isaac Jogues, Life, pages 186, 189.

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The Crown of Thorns in gold and precious stones which will be offered on that occasion as a votive offering is made of the pieces of jewelry and gems given by the many clients of Our Lady for this purpose.

Now to help our readers form some image of the crown of thorns destined for the Pietà at Auriesville, we repeat here the following extract from the *Messenger of The Sacred Heart* for March, 1897, from an article on the "Instruments of the Passion," based on the researches of the eminent archæologist Rohault de Fleury:

"There is something very striking in the bald simplicity with which St. John relates the horrible insult and fearful torment inflicted on our Lord in His mock coronation. 'The soldiers, platting a crown of thorns, put it on his head.'

"Not a word of comment does the Evangelist add. Perhaps he had not the heart to describe the awful agony this crowning caused—agony not only to the sacred head but above all to the Sacred Heart, indescribably wounded by such an insult.

"We are accustomed to think of the crown of thorns as a mere circlet resting on the temples, whereas it was, in all probability, a sort of cap, covering the whole top of the head, and inflicting intense pain at every point of the skull. Judging from the relics extant, it was composed of two sorts of plants. There was a large wreath of reeds, bound together by filaments of reed, which served as a frame. So large was it that of itself it would have slipped down from the head to the shoulders. The reason of its size was that the thorns were interwoven and inserted into the wreath of reeds, thus diminishing its inner diameter. So horrible was the torment which this cruel cap of thorns inflicted that the early Christians could not bear to represent it in its awful reality, and so only expressed it by emblems. Thus, in a bas-relief in the Lateran Museum, a soldier is seen respectfully placing a crown of roses and laurel on the head of our Lord. Perhaps, too, this is the reason why, in Christian art, the crown of thorns is rather suggested than depicted as it really was—an instrument of fiendish torture.

"This explanation of the forming of the crown removes what was formerly considered a great difficulty—how to account for the reedy circlet preserved at Notre Dame in Paris and the numerous thorns treasured in various places. The combination solves the difficulty satisfactorily.

The *Pilgrim of Our Lady of Martyrs* for August, 27-29 West 16th Street, New York, gives full particulars of this ceremony.

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THE READER.

The Kentons. By W. D. Howells. Harpers, New York.
Margaret Vincent. By Marie Van Vorst, Harpers, New York.
Philip Longstreth. By Mrs. W. K. Clifford, Harpers, New York.
William Black, Novelist. By Wemyss Reid. Harpers, New York.

The psychic novel still appeals to the reading public, but in point of fact the psychological status of the author is oftener a more attractive subject of inquiry than that of the feeble creations of most of the stories. How, for instance, so much time, energy and paper can be expended on the trifling themes which the modern novelists dilate upon is a matter of wonder. Thus *The Kentons* has no more enthralling subject of study than Miss Ellen's "blues"; a common condition enough for a maiden who fancies she is in love. This damsel not only disturbs her whole family about it and forces them into a long and unpleasant sea voyage, but actually continues the investigation of the causes of her mental distress long after she has married the second victim of her charms; unkindly compelling him to diagnose the case with her; and all because of a ridiculous scruple in which there was no moral fault at all. Meantime she had recklessly flung herself at the head of a total stranger, an alleged minister with no creed, an associate of questionable people, and a frequenter of vaudevilles for sociological purposes, and carries on the courtship with its successes and rebuffs in true sportsman-like fashion to a triumphant finish, her zealous parents strenuously coöperating, until the man is captured before the end of the voyage. Incidentally we are treated to a picture of a typical American family from Tuskegum, Ohio, which, if some future historian accepts as a faithful portrayal of our social condition will not redound to our credit. The delicacy, the refinement, the courtesy, the affection which ought to reign in all respectable households are notably absent; the hoydenish Lottie is vulgar, audacious and fond of danger; the men are ill-bred, boisterous and cowardly; the religion negative; the minister especially accentuating that fact.

Margaret Vincent is a sketch of life on the other side of the water. While putting us in contact with several morally unwholesome people it seems to be a plea for the elimination of all supernaturalism in religion. It introduces us to an English parson in love with a bishop's daughter. He lapses into infidelity, loses his living and, of course,

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the prospective bride. Subsequently he marries a farmer's widow, but the advantage of abstaining from all religious services is emphasized by the superior virtue of himself and daughter, and by the constant contrast with the disagreeable religiousness of Hannah, the half sister. The bishop's daughter, now in widow's weeds, comes on the scene as a woman of loose morals, who strives to wreck the virtue of the unreligious hero; and with her is her beautiful snake-like daughter, a creature of the same type, who imitates her mother in her methods. Religion evidently is a moral as well as an intellectual failure.

The same motive runs obscurely through *Philip Longstreth*. The hero is a conceited but well meaning American, educated abroad, who sets out to better the social conditions of the factory town of Randall. The Jews fleece him unmercifully, and we are not sure how far his philanthropic schemes have succeeded when we reach the last page. The Irish episode will be offensive to many, and it may be useful information to the author that even the lowest type of Irish do not parade their moral degradation by a marriage like the one described. They acknowledge the turpitude of sin and feel its shame. The style of the writer is an instance of literary decay.

It is much healthier psychologism to study a clean, decent and healthy biography like that of *William Black, Novelist*. There is nothing startling in the story, but it is the life of a real man and not an impossible fiction. Imagination at present usurps the place of the intellect, and even the philosophers refuse to draw a conclusion unless it is "picturable"—a return to childishness, by the way, which conflicts somewhat, as so many other things do, with the theory of evolution. Good biographies are very much needed, and may help to check the extravagances into which ungoverned fancy leads us. It is a return to a higher intelligence.

Whither Goest Thou? By B. F. De Costa. Christian Press Association, New York.

In this little book Dr. De Costa tears to tatters the Anglican pretensions with regard to Orders. The Reformers had not only no desire to retain them, but denounced all sacerdotalism in terms that admitted no doubt of their views, in language that is even coarse. Even Archbishop Land, on whom such reliance is placed to prove the contrary, turns out to be an "ecclesiastical degenerate." The condition of American Anglicans is still more deplorable. There is not the shadow of truth in their claim to be priests. Having disposed of this point more effectively for the average man than the ponderous tomes on that subject have succeeded in doing, the question arises why should the revolution of the sixteenth century be called a Reforma-

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tion? What was reformed? Morals? Assuredly not. Doctrine? The countless divisions of the sects answer this query. Ecclesiastical authority? The Popes are surely better than the kings of England. The *united Church* theory is then disposed of, and the *Anglican position* is shown to be somewhat like that of Laocoon writhing in the coils of the sea-serpents.

The pamphlet ought to be circulated largely, especially at non-Catholic missions. Although the first part applies especially to Episcopalians, the chapter on the Reformation would bring much light to all the Protestant sects.

A Blighted Rose. By Joseph F. Wynne. The Angelus Publishing Co., Detroit, Mich.

This novel is put forward as "the initial venture" of a new publishing company. In their minds it was apparently a case of "nothing venture nothing win." They have won. The author says it is his first attempt also in this new line of literature. We trust he will continue to follow the line. It will lead far. It is not a novel, as he rightly says. It is better; it is a picture of actual life. *Mrs. Hannah Courtney* is a sad reality among us, and the disasters which she and her kind stupidly bring about are only too common. The sons are fine examples of young manhood, and the afflicted *Rosamond* is very winning as her misfortunes multiply; but old *John* seems to be just a little too much engrossed in business, at least as he is presented in the first quarrel between him and his mate. The mad scene that follows the announcement of *Rosamond's* first great trial is very dramatic, and the power which the writer has of evoking new and more startling developments just when all is tranquil and the family troubles apparently over keeps up the interest to the last page of the book. The story has a lesson and a sorely needed one, for a certain class of our people, though the writer disclaims any intention to preach. He lets "Cæsar's dumb wounds speak for him," and they speak eloquently, while the wit that enters here and there gives a relief to the tragic features of the story. The book is a new departure and in a new style.

English Exercises. By F. P. Donnelly, S.J. Allyn & Bacon, Boston, 60 cents.

It would be hard to find a more serviceable book for class purposes than this small manual of *English Exercises.* It is based on a principle of the *Ratio Studiorum*, namely, teaching by imitation. It begins with the imitation of a single sentence, going on then to the period, the paragraph, connected paragraphs, and concluding with description and narration. Models of each are given with their analysis, fol-

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lowed by examples of imitation ; the precepts being deduced from the analysis so as to show the pupil the way in which the subject is developed. It is quite remarkable how the author finds all his material for this work in a single volume of Irving, *The Sketch Book.* Equally noteworthy is the great number of opposite subjects which are suggested at every step for elaborating imitations similar to the one he presents us with. The teacher will never want a theme, nor will the scholar lose interest, taken as most of the subjects are from immediate surroundings. The method has long since been proved to be fruitful in great results.

The Way of Perfection. By St. Theresa. The Macmillan Co., New York, $1.00.

A great London weekly a short time ago strove to impress on its readers that the name Protestant did not exclude Catholic, but only Roman Catholic. If that be so why should Protestant-Catholics be induced to read the works of the very Roman Spanish Catholic, St. Theresa? This *Way of Perfection* is published for what is called "The Cloister Library," presumably a Protestant-Catholic Cloister of Anglican nuns. It is in great measure a continued meditation on the *Our Father* after the method of what is called St. Ignatius' Second Manner of Prayer. Doubtless it is correct as far as it goes. In fact the true Catholic would not suspect that it had passed through any but Catholic hands were it not for the heading of one of the divisions, "*Forgive us our debts,*" which is not the usual Roman Catholic form. The book is, besides, more elegantly printed than the average Roman Catholic publisher has either desire or money to attempt.

Templum Spirituale Sacerdotis. By Father Adolphus Petit, S.J.

In his preface Father Petit tells us that for forty years he gave retreats to both the secular and regular clergy. This, no doubt, was to a great extent the reason of the great favor with which his preceding books of meditation were received. The design of the *Templum Spirituale* is symbolical : we have the foundations, the corner-stones, the walls, the roof, etc. The foundation consists of the daily examination of conscience and frequent confession. The meditations on the walls are all drawn from the 118th Psalm, which we recite at the Little Hours. The meditations are made practical, the concluding point being, generally, the application of the spiritual theory preceding. Although the art of meditation cannot be learned from books, they are, nevertheless, very useful and often indispensable.

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The Diary of a Goose Girl. By Kate Douglas Wiggin. Houghton, Mifflin & Co., N. Y.

Does Miss Wiggin ever write a dull page? Hardly. It would be hard for her to do so. This clever woman is constantly bubbling over with wit and wisdom. Her Penelope stories were most delightful chronicles of her experiences, especially in Ireland, and now *The Diary of a Goose Girl*, while not dealing with the larger themes of national and racial peculiarities gives us in what is substantially an allegory, a string of bright thoughts on many of the subjects which the world is busy with. The education of geese on the principles of Comenius, Pestalozzi, and Herbert Spencer is a flash of satire on present day educational methods; the feathered womenfolks mounting the ladder with the comments of the cocks below, is a delicious *petite comédie humaine; Cannibal Ann*, the hen that eats her own eggs, is a picture of what happens unhappily too often among humans; and the motherly old sitter, whom she wittily describes as an Orphan Asylum, because she takes under her wide wings every dilapidated waif, even to the products of the "incubytor," is the reverse of the last picture; while the dejected old grey gander, once the leader of the flock, but now regarded with disdain by his spouse, who affects society with other geese, is photographic of family conditions that often obtain. The arrival of the Man of the North to take the Girl off to other work than that of looking after geese is full of fun and winds up the interesting study.

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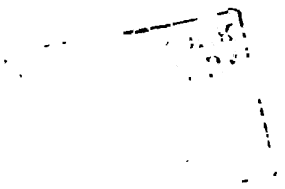

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RELIQUARY OF THE PRECIOUS BLOOD, AT BRUGES.

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THE MESSENGER

VOL. XXXVIII. SEPTEMBER, 1902. No. 3.

MARQUETTE AND DE SOTO.[1]

WAS MARQUETTE A DISCOVERER?

As we enter the capitol at Washington, there within the large rotunda we see the famous picture of the American painter, Powell. We behold upon the canvas a band of Spanish warriors and adventurers—some arrayed in gay attire, bedecked with gaudy plumage and mounted upon richly caparisoned horses; some clad in rusty armor and carrying the old flint-lock muskets of the fifteenth century. A cross is being erected near a large river; cannons are booming. Groups of dusky savages watch the strangers from their boats or cluster around them on the shore. We approach closer to the picture and read the title: "The Discovery of the Mississippi by De Soto in 1539." Then passing from the rotunda to Statuary Hall we see carved in the whitest of marble the figure of a priest; it is a figure truly inspiring—the most artistic statue in the whole collection. Again we approach and read the title:. "James Marquette, who with Louis Joliet, Discovered the Mississippi in 1673."

Here we meet conflicting claimants. The Mississippi was discovered in 1539 and 1673; it was discovered by De Soto and by Marquette. To whom does the honor belong? Does the discovery of the one detract from that of the other? What right has Marquette to the honors of discoverer since De Soto stood upon the banks of the great

(1) This article came to the MESSENGER office before the publication of Mr. Thwaite's life of Marquette, which we review on another page. We are pleased to see that the biographer agrees with the conclusions arrived at in this paper, giving to the Jesuit the honors of a discoverer. He writes: "Joliet and Marquette, regardless of De Soto or any other possible predecessor, sought the Mississippi in the true spirit of scientific exploration; they were about to open the door to the greatest of continental water-ways, a door which was never again to be closed. To them therefore as to Columbus we accord the chief honor of a well-planned discovery, which was of world-wide significance." Page 139.

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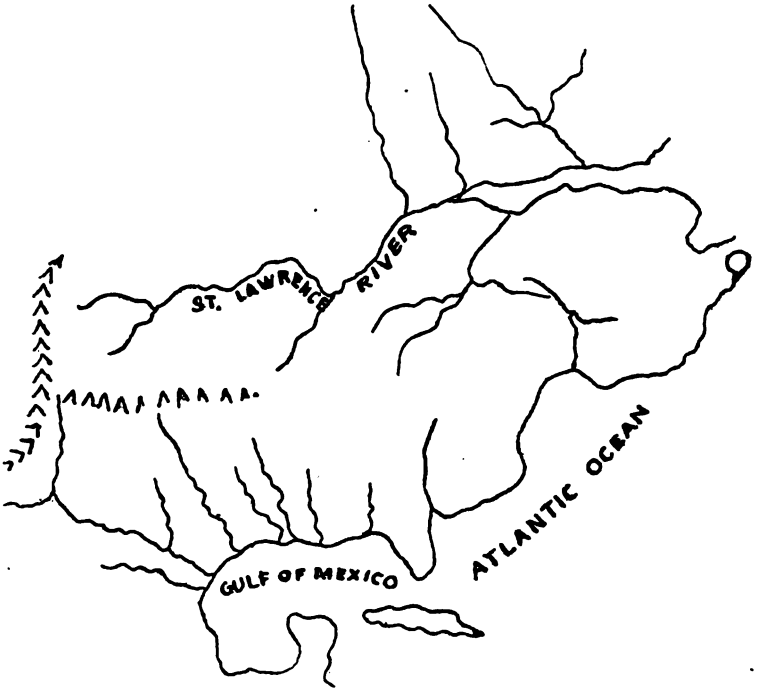
river of the New World a hundred years before Marquette was born? Is the title "discoverer" a misnomer when applied to the Jesuit missionary? Should not the sculptor have carved the word "explorer" on the pedestal of the statue in the capitol?

In an oration delivered at Mackinac, August 1, 1900, General J. C. Black spoke of Father Marquette as follows:

"Pere Marquette was not in the strict sense a discoverer; nearly a quarter of a century before he saw the Mississippi, De Soto, the



THE MERCATOR MAP, 1569.

In this map the Mississippi, if marked at all, is smaller than the tributaries of the St. Lawrence and smaller than several streams which flow into the Gulf of Mexico.

dauntless Spaniard, was buried in its vast tide; later on Moscoso had crossed and recrossed it, and the courts of Europe were familiar with the story of the great river; many men had told Marquette of its upper channel, and from their accounts he had prepared the map which bears his name before he stood upon its banks. But he was a dauntless explorer, a thoughtful observer and a faithful chronicler; *primus inter pares*, he is in the front rank with Polo and Livingston and Stanley; he was in the race of civilization; leader in the ways

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STATUE OF OUR LADY OF MARTYRS, AURIESVILLE, NEW YORK.
After the design of Achterman's Pietá in Münster Cathedral.

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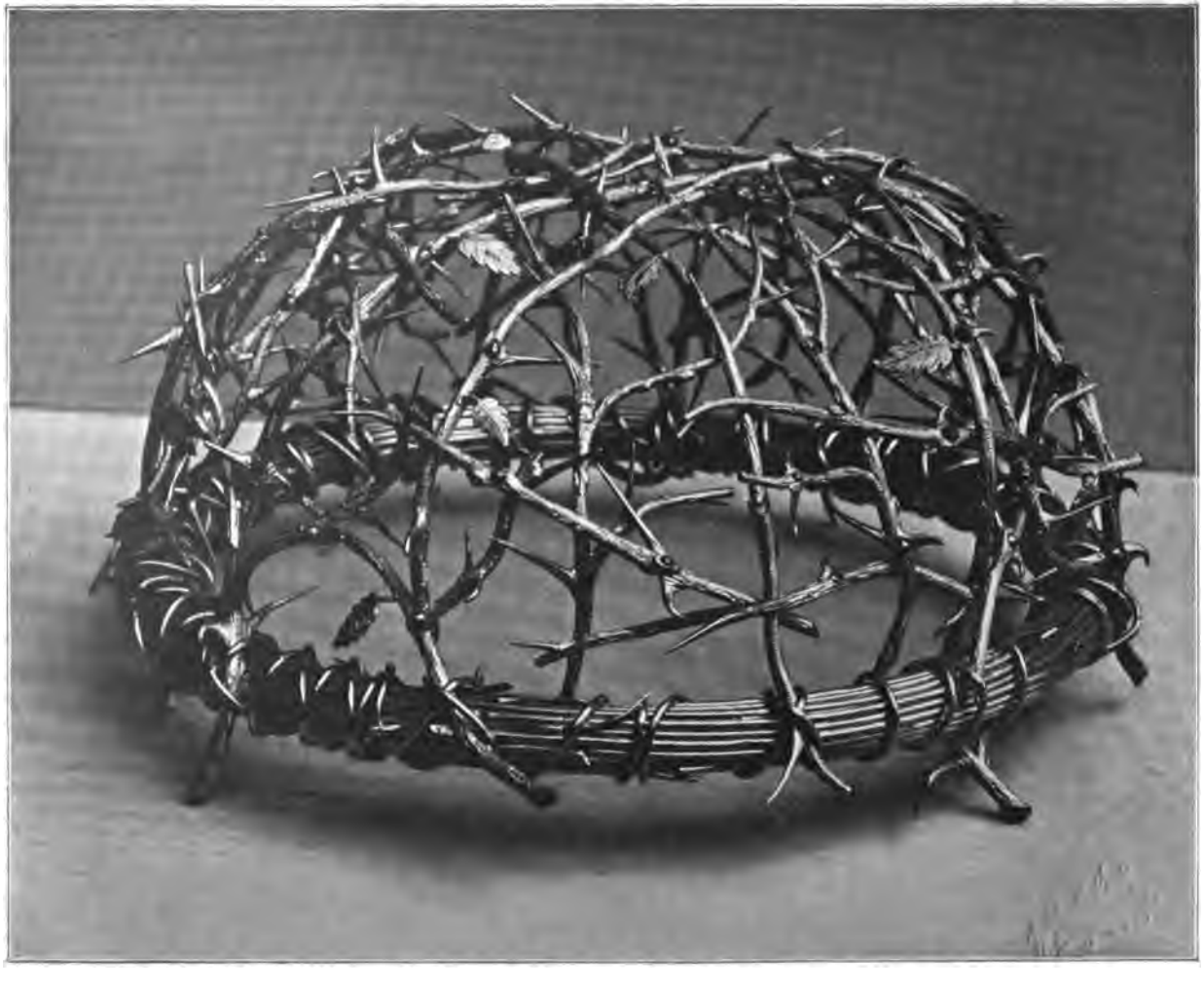

CROWN OF THORNS IN GOLD.
Votive offering for the Shrine of Our Lady of Martyrs, Auriesville, New York.
(About one-half size of the crown.)

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where multitudes have followed ; where he walked brushing the dews from the wild grasses with his sandaled feet and hearing only the sound of solitude, railways and canals bear busy myriads in their rushing ways. Nor in his great journey was he ever chief, for Joliet was his superior, and he his assistant and follower."

True, De Soto and Moscoso stood upon the bank of the great river of the New World a century before Marquette launched his boat upon its waters ; but this does not prove that the latter was not a discoverer. Lief and Thorfinn and Thorvald visited the North American continent, cut timber, built huts and attempted colonization ; yet we do not call them the discoverers of America. A discoverer is not the one who simply visits a strange land, who touches an unknown coast, who crosses a stream which no human eye has seen before ; he is one whose work results in something permanent, who adds something to the knowledge of the people calling him a discoverer, whether this knowledge be historical, geographical or ethical.

" There is not a race of Asia, eastern—Siberian, Tartar, Chinese, Japanese, Malay with the Polynesians—which has not been claimed as discoverers, intending or accidental, of American shores, or as progenitors, more or less perfect or remote, of American peoples ; and there is no good reason why anyone of them may not have done all that is claimed " (" Winsor's Nar. and Crit. His." Vol. I, page 59). Yet we do not call any one of the nations the discoverers of America, nor would we do so even if the claims advanced were of indisputable authority.

John Fiske, in his " Discovery of America," vol. I, page 253, has the following in regard to the pre-Columbian voyages : " Nothing can be clearer, however, from a survey of the whole subject than that these pre-Columbian voyages were quite barren of results of historic importance. In point of colonization they produced the two ill-fated settlements on the Greenland coast, and nothing more. Otherwise they made no real addition to the stock of geographical knowledge, they wrought no effect whatever upon the European mind outside of Scandinavia, and even in Ireland itself the mention of coasts beyond Greenland awakened no definite ideas, and, except for a brief season, excited no interest. Vineland voyages had practically lapsed from memory before the end of the fourteenth century. Nothing had been accomplished by these voyages which could properly be called a contribution to geographical knowledge. To speak of them as constituting, in any legitimate sense of the phrase, a *Discovery* of America, is simply absurd. Ex-

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cept for Greenland, which was supposed to be a part of the European world, America remained as much undiscovered after the eleventh century as before. In the midsummer of 1492 it needed to be discovered as much as if Lief Ericsson, or the whole race of the Northmen had never existed.

"As these pre-Columbian voyages produced no effect in the eastern hemisphere, except to leave in Icelandic literature a scanty, but

THE HAKLUYT MAP, 1587.

Here the Mississippi is smaller than the James River in Virginia, and smaller than the Parana in South America and the tributaries of the Amazon.

interesting record, so in the western hemisphere, they seem to have produced no effect beyond cutting down a few trees and killing a few Indians. In the outlying world of Greenland it is not improbable that the blood of the Eskimos may have received some slight Scandinavian infusion. But upon the aboriginal world of the red men, from

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Davis Strait to Cape Horn, it is not likely that any impression of any sort was made. It is in the highest degree probable that Lief Ericsson and his friends made a few voyages to what we now know to have been the coast of North America ; but it is an *abuse* of language to say that they '*discovered*' America. In no sense was any real contact established between the eastern and the western halves of our planet until the great voyage of Columbus in 1492."

According to Fiske, then, two things are necessary to merit the title and honors of a discoverer : first to find the land or country in question, and secondly to establish permanent intercourse between the country discovered and the country which bestows the title of discoverer. The last of these conditions was not verified in regard to the Northmen, and, therefore, neither Lief, nor Thorfinn, nor Thorvald can be called the discoverer of America. The above quoted historian, howsoever erratic he may be on philosophical subjects, is an authority on American history whom few will venture to contradict ; but apart from his authority the definiton which he gives of a discoverer is, we believe, the one commonly accepted. With this definition therefore as our guide let us examine the respective claims of De Soto and Marquette to see who was the discoverer of the Mississippi in the *strict* sense of the word.

In the beginning of the last century, grave historians wrote books to prove that De Soto really existed, that he was not a fictitious personage but a man of flesh and blood, that he penetrated far into the southern part of the American continent, that he discovered the Mississippi, that he was buried in its current. All this is familiar to us now, but it was not so evident a hundred years ago, before the research of patient seekers after truth brought to light the dusty and forgotten documents hidden away in European archives. We mention this fact here to show how completely the work of the dauntless Spanish explorer had been obliterated from the memory of man. So many were the strange and contradictory reports about the New World ; the fountain of perpetual youth which bestowed the boon of immortality on those who drank of its waters ; the El Dorado, richer in gold than the temple of Solomon ; the passage to the Indies, not by way of the frozen straits of the north, but through a land blessed with all the fruits of the tropics ; the "Sea of Verrazano" which washed the shores of Cathay ; the "wondrous isles that gemmed the sunny sea,"—when all these proved to be but the work of the imagination, fact was confounded with fiction, and people refused to accept the

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accounts of those expeditions which had cost the lives of scores of Spanish adventurers. Nor are we surprised at their incredulity. It was the story of the shepherd lad who cried "wolf, wolf!" to deceive the neighbors, and when the wolf did come no one believed him. How exaggerated, for instance, were the tales of golden cities. Caligula was considered extravagant because he shod his horse with golden shoes; what was to be thought of these people who lived in golden houses and the streets of whose cities were paved with golden blocks? When the El Dorado vanished like the golden clouds of a

THE WYTFLIET MAP, 1597.

Here the Mississippi is smaller than the Parana River, about 1-5 the size of the Amazon, or the St. Lawrence, and not half the size of the Colorado.

summer morning, with it disappeared many of the facts of history; for the nations of Europe refused to believe them. Such was the fate of the great river of the New World; it was navigated for many leagues and described accurately by the chroniclers of the expeditions. Then gradually it disappeared from the minds of men and was forgotten; its history became a fable, as unreal as the wonderful house and the wonderful giant in the story of "Jack and the Bean Stalk." Like the American continent in the time of Columbus it needed to be discovered.

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"Such clear accounts of a great river, which the party of De Soto had found navigable for at least a thousand miles, would naturally have drawn attention to it; but we find no notice of any Spanish vessels entering the river to trade in furs or slaves, or simply to explore. The Mississippi was now forgotten, and although explored for a thousand miles, known to have at least two branches equal in size to the finest rivers in Spain, to be nearly a league wide and perfectly navigable, it is laid down on maps as an insignificant stream, often not distinguished by its name of Espiritu Santo, and then we are left to conjecture what petty line was intended for the great river of the west." (Shea's "Discovery and Exploration of the Mississippi," page xix).

"In the long interval which intervened since 1542, the work of De Soto and Coronado had almost lapsed into oblivion. Of the few who remembered their names there were fewer who could have told you where they went or what they did; and so the work of the French explorers from Canada had all the characteristics of novelty. In 1639 Jean Nicollet reached the Wisconsin river, and heard of a great water beyond, which he supposed must be the Pacific ocean, but which was really the Mississippi river. In 1669 La Salle made his first western journey, hoping somewhere or somehow to find a key to the solution of the problem of a northwest passage. In the course of this expedition he discovered the Ohio river and perhaps the Illinois. By this time the French had heard much about the Mississippi; but far from recognizing its identity with the Rio de Espiritu Santo of the Spaniards, they were inclined to regard it as flowing into the Pacific, or into the 'Vermillion Sea,' as they called the narrow gulf between Mexico and Old California" (Fiske, "The Discovery of America," Vol. II, page 532).

Before beginning his voyage of discovery, Marquette collected all the information he could in regard to the great river which he hoped to find; he did not undertake the task blindly, as La Salle had done in seeking for a northern passage; and it was just this careful preparation that crowned his work with success. But it will be noticed that the missionary derived none of his knowledge from the former discoveries of De Soto; that knowledge, whatever had been its extent, had long since vanished from the minds of men, as the above quotations from Shea and Fiske clearly prove. It was only after years of patient investigation that the Jesuit was assured that the great body of water was not an ocean, as Nicollet had thought, but an immense river; where it rose he did not live to know, where it flowed he knew

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only after navigating it for a thousand miles. The cartographical knowledge which he was enabled to accumulate before his own explorations, far from detracting from his rights to the honors of a dicoverer, only increases our admiration for the intrepid missionary. Nor was this information as accurate as some writers would have us believe; and the map which we have from the hand of Father Marquette could not possibly have been drawn before the voyage down the Mississippi. Examine the photographic facsimile of the map in the 59th volume of the "Relations," and you will see at a glance that the original could not have been prepared by any one who had not gone over the whole ground.

A careful study of the maps drawn by different cartographers during the century which elapsed from the death of De Soto to the birth of Marquette, shows more conclusively than the testimony of historians that the Mississippi was either forgotten or was considered as a small stream of no importance; (see note last page) we are surprised to see with what accuracy the entire South American continent was depicted, the Amazon was traced with such precision that in order to find a fault we must compare the work with the pages of a modern text-book; from Point Gallinas to the Straits of Magellan the coast had been explored, and in many places the bold adventurer had penetrated far into the interior. The maps of Florida and especially of the inland country are by no means as accurate.

Those published a score of years after the death of De Soto, mark the river of the Spiritu Santo as a large stream, but it is evident that the topographers had but the vaguest idea of the river and the land through which it flowed. We turn the pages of history and examine the maps drawn half a century after the death of De Soto. What do we find? Have explorations added to the knowledge already accumulated? We look in vain for any addition to the researches already made. In fact the Mississippi by a strange evolution grows smaller and smaller; finally it is not worthy of a name, and is marked as a river of less consequence than the tributaries of the St. Lawrence. Did then De Soto's work produce any lasting results? Were not his adventures as effectively erased from the memory of man as the visits of the northmen to the continent? In fact if we examine De Soto's titles carefully, we find that he can claim neither of the requirements laid down in the beginning of this paper. He was not first upon the scene, De Vaca and Pineda preceding him by twenty years, and the latter spending several weeks navigating the river far into the conti-

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nent; nor did his work produce lasting results, as we have shown from the testimony of historians and the maps of cartographers. It seems ungrateful to deny to the bold Spanish adventurer the honors which his explorations and discoveries would at first sight seem to claim for him. He had all the qualities of a great captain; he was shrewd, daring, prudent, of an amiable and winning disposition, yet stern and inflexible when duty demanded; could human foresight provide for the difficulties of his task he would have succeeded. But alas! he knew not the obstacles before him, the impervious forest, the lurking foe, the miasmic swamp, the fatal fever; one by one he saw his proud and gallant army dwindle away, until at last he died on the banks of the great river of the New World. Had De Soto survived his expedition his indomitable energy would no doubt have made known to the people of Spain the importance of his discovery; that his work produced no lasting results was not his fault; that these lasting results were not produced, and that the Mississippi was forgotten no one can deny.

The man who discovered it was Père Marquette; or to speak more accurately, it was Marquette and Joliet. To the missions along the inland seas, to Quebec, to France, the news was heralded; La Salle followed in the wake of the discoverers and planted the Fleur de Lis on the shore of the Gulf of Mexico; Hennepin ascended the river to the Falls of Saint Anthony: Allouez hastened to carry the good tidings of the Gospel to the tribes who lived along its banks; the trader and the trapper penetrated farther and farther into the continent; from this on there is an unbroken line of progress. Marquette not only discovered the great river, but he gave to Europe ethical, historical, and geographical knowledge hitherto unknown; he pointed out the large tributaries which poured their volume of water into the Mississippi basin, thus connecting the interior with the Gulf of Mexico; he solved the problem of reaching the Pacific by the Missouri, and the route which he indicated was followed when the tide of emigration set in. His work and not De Soto's meets the requirements of the one who merits to be called in the *strict* sense of the word the discoverer of the Mississippi.

H. L. SPALDING, S.J.

NOTE.—The three maps which are here reproduced from Winsor's "History of America" represent the most exact cartographical work of the sixteenth century. For a complete history of the maps and the publishers the reader is referred to vol. IV, page 369. Many other maps and charts could have been given from the same author, see vols. II, III, IV; they were published at different times, by different authors, in different languages. But they all go to show that the Mississippi was considered a very small stream; if it was marked, it was not deemed worthy of a name.

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FREEMASONRY IN FRANCE.

I.—JUDGMENT OF THE ELEVENTH COMMISSION OF THE CHAMBER.

IT is startling that, during the rule of the Waldeck-Rousseau Ministry, and in a parliament the majority of which faithfully carried out the anti-clerical program traced for it by the Masonic lodges, there should have been formed a commission which declares Freemasonry to be "a menace to the sovereignty of the State," and to have for purpose "to impose on all the citizens its doctrines both philosophical and political," and this by "dissembling with the greatest care the immediate object it is pursuing." Such are some of the statements made or approved by the eleventh commission appointed to report concerning petitions presented to the Chamber of Deputies. There is very little secret about French Freemasonry, or rather, there is absolutely nothing secret as to its ultimate objects and line of action; these are known, avowed, attested.

In its hostility to the Religious Orders, French Freemasonry persistently attributed to them what it was doing or aiming at itself—secret action, hidden power, tyranny over consciences, public control, and so on. A great many distinguished writers, however,—and amongst them are notable MM. Jules Lemaitre and Goyau—making use of masonic publications, accounts of conventions, public avowals, etc., have made manifest to every one the doctrines and projects of French Freemasonry and its affiliations.

The petitions against this secret association were inspired by the action of M. Jules Lemaitre, and bore about 80,000 signatures. They were presented to M. Prache, the Parisian deputy, who submitted his report to the commission, by which it was approved. It will be interesting to know whether the three ministers of the government to whom the report has been forwarded will act upon the suggestions of the commission. M. Prache's report, with the decision of the commission, is published in the *Questions Actuelles* of March 15, 1902, and commented upon by the *Univers* of April 18.

On the 6th of March this very interesting and important document of M. Prache was distributed amongst the legislators of the Palais Bourbon. The report is issued in the name of the Eleventh Parliamentary Commission, in consequence, as it states, of petitions from *various departments* of France, bearing "a very great number of signatures," and demanding that the laws against secret societies be put

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in force against Freemasonry, and that it be subjected to the same conditions as all other associations. "The complaints of a very large number of persons were too grave to be neglected;" and so a careful investigation was made, in order to see "if the principle of the equality of all citizens before the law were not violated to the profit of Freemasonry." The decision of the commission, resting on the proofs adduced by M. Prache, is that "the Masonic associations and their affiliations constitute secret societies, dissembling with the greatest care the immediate object which they are pursuing at the present moment, and their means of action. Their immediate object is to seize the powers of the state, in order that, by such secure control, they may impose on all the citizens their doctrines, both philosophical and political. Their purpose, as revealed in 1890 by a speaker officially appointed to formulate their aspirations, is to contrive that 'no one can stir in France without them.' Contrary to all right, and by a series of reprehensible means, these associations exercise an incontestible power in the state, which is shown by acts subversive of the liberties and rights of citizens, by encroachments on constituted authority, and by an ever-increasing intrusion into the public service. They compel their adepts to assume, 'on their honor and conscience,' engagements which enslave forever their liberty of conscience, at least in family and social life, and their individual and political independence. By means unjustified by any right of propagation, or by the influence to which a political group or association may legitimately aspire, they endeavor to exert a pressure on the government such that to them may be conceded favors and offices of a nature to assure their own predominance. Without the consent, or even suspicion of the electors, they seek to impose upon their adepts, who are representatives of the country, obligations and orders which constitute a veritable attack on the sovereignty of the nation, and on the principle of the independence of the deputies of the people.

"At variance with the equal eligibility of all citizens, their purpose is that only their own creatures should fulfil the functions of the state. They attract to their lodges and enroll therein, or in the numerous societies more or less secretly affiliated to these lodges, a considerable number of the officials of all branches of the public administration. To those they lend their support against superiors, and procure for them rapid and scandalous advancement, to the prejudice of their fellow-officials and of the public good. In return, by violation of the principles and rules of our public laws, and in consequence of engage-

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ments solemnly sworn to at the moment of initiation, under threat of Masonic vengeance, they obtain from those adepts favors and services of every kind, and especially such as appertain to elections. Either by themselves, or by the societies which they have created, of which they have secretly assumed the moral direction, they have intruded themselves into the service of national education, and employ teachers whom they have made their adepts, or their willing auxiliaries for the propagation of their philosophic doctrines.

"In virtue of their relations with foreign Freemasonry and their ramifications in the colonies, they exercise, or endeavor to exercise an inadmissible influence on the foreign policy of France. By intermediaries they solicit contributions from their members, and form mortmain inheritances under the guise of civil societies. They unlawfully abstain from paying the tax of five per cent. on their revenues, and the *abonnement* tax, to which they are legally liable. In spite of the formal prescriptions of Articles 3 and 10 of the Law of July 20, 1881, concerning the press, they do not deposit in the official bureau their books or periodicals, nor, especially, the minutes of their meetings.

"Hence, all such associations, accomplishing, or seeking to accomplish, acts which violate rights that are guaranteed by law, or instigating to acts which violate those rights, are, according to Art. 3 of the Law of July 1, 1901, null and void, as having an unlawful object and reason. As *proposing for object to obtain power to govern minds and direct consciences* in family and social life, if not in each individual life; *to form new generations; to occupy and distribute functions; to place their servants in the great bodies of the state; to unite* Masonic *faith with interest, to acquire employments; to set everywhere there is power or influence, one who has their own convictions* (see address of M. Waldeck-Rousseau in the Chamber, January 21), the Masonic associations are contrary to public order, and, as such, null and void in common law (Civil Code, Art. 1131 and 1133: Law of July 1, 1901, Art. 3). They violate the fiscal laws concerning associations, and the Law of July 29, 1881, on the press.

"In consequence, the commission sends the petition, first, to the Minister of the Interior, requesting him to insist that the publications of the Grand Orient be deposited at the official bureau of the state, and so complete our national collections; secondly, to the Minister of Finance, requesting him to recover from the Masonic Lodges and federations the unpaid income and *abonnement* taxes, with the fines incurred, such as are exacted from all civil and religious associations.

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which distribute no dividend to their members and which admit new members. Finally, the petition is sent to the Guardian of the Seals, that his officials may demand from the civil tribunals a declaration of the nullity of Masonic associations according to law; and that, until such nullity be pronounced, the Press law be respected by such associations."

II.—TESTIMONY FROM WITHOUT.

In an article entitled "A Few More French Facts," published in the *Fortnightly Review* of December, 1901, Mr. Richard Davey arrives at the same conclusions as the Eleventh Commission, and adds others. "It is no exaggeration," writes Mr. Davey, "to state that the Grand Orient has the government almost entirely in its hands, and thereby has created a state within the state, aggressively opposed to the religion of the vast majority of the French people. Herein lies the much boasted power of M. Waldeck-Rousseau and his cabinet." "It (Freemasonry) is represented in the House of Deputies by about 400 members, and in the Senate by an equally remarkable proportion of Senators, and, moreover, nearly the whole of the present ministry belongs to the Craft." "If we turn to a few back numbers of the *Bulletin Maçonnique*, *Annuaire Maçonnique* and the *Bulletin Mensuel de la Maçonnerie Mixte*, copies of which are rather difficult to obtain, we shall find that every single law directed against the Church, or rather Christianity, in France, has sprung from and been endorsed by the Grand Orient." Then the writer proceeds to show in detail how true his assertion is: "Thus was the entire scheme of the Associations Bill foreshadowed in a meeting held in the Grand Lodge, Rue Cadet, on September 12, 1891, wherein it is declared that it is the duty of every good Mason to use all his influence to bring about the suppression of all ecclesiastical associations, conventual, educational and charitable, authorized or otherwise, and to see that their property be confiscated by the state." Similarly the Craft was to labor to exclude all pupils of religious colleges and schools from *every official position*, "be it ever so humble."

Four years ago the Masons determined to have the religious services on Sundays and holidays and on Good Friday suppressed in the Navy, and the faithful Brother Lanessan, Minister of Marine, saw that the thing was done. A circular was sent to every Masonic Lodge in France, demanding "the name of every official from prefect to postman" who dared to send his children to a Catholic school, or who attended any Catholic religious service.

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Mr. Davey gives the circular sent by the Italian Grand Master to the Lodges of Spain and Portugal, urging them to destroy the Religious Orders. The sending of this document, by which the Grand Master "stimulates a revolutionary and anti-dynastic movement in a neighboring state friendly to his own," was followed by the "many disorderly scenes, in which nuns have been insulted, churches and convents burnt, and a literature of a most blasphemous and inflammatory character distributed wholesale throughout the peninsula." "So-called anti-clericalism," pursues Mr. Davey," in Latin Europe really means the supplanting of Christianity by a form of nebulous atheism—I might almost say Satanism." Then follows an extract from Carducci's hymn to the devil.

In the April issue of the *Nineteenth Century and After*, Mr. G. A. Raper sums up the history and present position of French Freemasonry. "The gradual development, especially during the last twenty years, of Freemasonry as a political force is one of the most noteworthy features in the contemporary history of our neighbors (the French). . . . To-day, no government official would dare to lift a finger against it." "Freemasonry can hardly be called a secret society at all, as far as France is concerned. . . . Moreover, its doings are perfectly well known." It "is above all things concerned with home politics," and "ruthless secularization," aiming, that is to say, at controlling the Republic and making it atheistic; for "the Grand Orient avoids all reference to the existence of a Supreme Being." And "the Grand Orient is rich and powerful; it owns a house in the heart of Paris, and has a campaign fund amounting to several hundred thousand francs, if not to millions, fed by annual contributions from all its lodges." "They have introduced a form of Masonic Marriage;" and "the most startling variations consists of the 'mixed lodges,' to which both sexes are admitted . . . forming part of an order called the *Droit Humain*" (Human Right.)

Curiously enough, Mr. Raper, who seems to be so well acquainted with the true character of French Freemasonry, condemns the Catholics for declaring it anti-religious, and finds the proof that it is not in the fact that many Protestants are in its ranks "and the present head of the Grand Orient is a retired pastor of the Reformed Church." This writer thinks, too, that French Freemasonry "is a factor in the maintenance of peace;" and while he admits that "important legislative measures are thrashed out in the lodges before being submitted to Parliament," yet he condemns the French Catholics for describing

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international questions of masonry, constitutes the first of all the engagements entered into."

Relationship and unity of action between French and foreign Masonry are kept up, first, by mutual guarantees of friendship. The *Annuaire du Grand Orient*, publishes the list of these. The Scotish Rite, still more actively international, has far wider ramifications and closer bonds with foreign Masonry, than has the Grand Orient. Secondly, there are special relations between particular lodges of France and others without. Thus, the lodge *Amenity*, of Havre, re-established its alliance with the German lodges in 1876. Thirdly, the Grand Orient has even a committee on foreign relations. The work of the committee is occult. In the *Bulletin of the Grand Orient* for 1894 (Monday, September 10), the "external relations" of Masonry were reported by Brother Dequaire, and it was decided that there should be no publication of them. The *Bulletin* (p. 117), affirms the international co-operation of the Grand Orient with foreign supreme councils, notably those of Charleston (U. S. A.), Lausanne (Switzerland), the Grand Lodge of England, the Grand Orients of Italy and Spain. Fourthly, international Masonic congresses were held in Paris in 1889, in Anvers in 1894, at the Hague in 1896, in Paris 1900.

Does Freemasonry endeavor to shape France's foreign policy? The Grand Orient lately boasted of its influence in favor of friendly commercial relations between France and Switzerland. At an international banquet given by the lodge *Fraternity* of Geneva, January 8, 1899, political accord and community of views between the Swiss and French lodges were proclaimed by Brother Paillard. (1) The French protectorate of Catholic foreign missions is bitterly denounced (*Convention of the Grand Orient, 1900*, p. 89). At the Congress of the lodges of North Africa, April 16, 1900, Brother Dupuy declared that they had summoned their adepts from foreign countries, including Germany, to the great festival of labor at Paris (Seventh Masonic Congress, at Bône, April 15 and 16, 1900, p. 50). A pamphlet printed at Aix in 1895, *The Masonic Situation in Constantinople, Greece and Italy*, describes an international mission, and emphasizes the common anti-clerical policy of the two Masonic families of France and Italy. Many similar proofs of international action may be cited. In particular the Dreyfus affair is declared to have been peculiarly profitable

(1) *Report of the Labors of the Grand Orient from January 6 to February 28, 1899*, p. 14.

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masonic secret; never to say or write anything of what he may have heard or understood in masonic assemblies, or on any question of interest to the Order, unless he has received express permission, and only in the manner pointed out to him." (1) "He consents, should he ever fail in his engagements, to undergo the punishments merited by his unworthiness." The apprentice of the Scottish Rite takes an oath that is yet more grim—"to have his heart torn out and his body burned" if he should ever be unfaithful (2). Secrecy covers all masonic publications, which can be obtained only through the lodges. Since 1893, because of more perfect discipline, adopted for action, silence is deeper. Said the Orator in a loudly-applauded address before the convention of 1893, "Freemasonry is an organization for battle, and it must subject its members to the discipline needed for battle. . . . They must renounce a large part of their individual initiative." (3) Since then, special precautions have been taken to keep secret the names of Freemasons' reports of their meetings, the formalities of initiation, etc. There is even greater rigor since 1896, and the regular *Bulletin* has been replaced by a *Report* which is not periodical. At the congress of the lodges of the northwest of France in May, 1900, Brother Leduc said, "We must remain discreet, prudent, always working under cover; to act in the open would be a great imprudence." (4)

It is commonly and constantly affirmed that Freemasonry in England and America has nothing to do with that of France. It would be strange indeed if so ambitious an association, essentially the same everywhere as to organization and ritual, should have no international relations. At the international masonic congress of Anvers in 1894, Brother Dequaire announced that "our masonry believes in the necessity of exercising its influence on national opinion, and by this opinion on the conduct of our government, such influence increases through political action to the profit of the program of universal masonry." (5) The *Constitution and General Rule of the Federation of the Grand Orient* (Paris, 1900), p. 110, art. 278 bis, declares that "the promise of fidelity to the Grand Orient of France in all that concerns

(1) *Cahier des Grades Symboliques du Grand Orient de France*, p. 40.

(2) *Rituel des trois premiers degrés symboliques de la maçonnerie écossaise*, pp. 32 and 95.

(3) *Bulletin du Grand Orient*, 1893, p. 510.

(4) *Congress of the Lodges of the Northwest, May, 1900*, p. 7.

(5) *Report*, p. 35.

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the classics written by Freemasons be forwarded to all the lodges and put in the hands of directors of education ; and that text-books of reading, morality, civic science, books for prizes and school libraries "be written *in the spirit which animates Freemasonry.*" (1)

"We are the State," said the Masons in their convention of 1898. Nine members of the Bourgeois cabinet were Masons. And since then, whatever cabinet has ruled France, it seems safe to say, from Masonic sources, that it has done the will of Freemasonry. In 1900, the Council of the Order communicated to the government the order of the day voted by the convention of 1899, and what was "necessary" was done that the government should act against "the clerical and military conspiracy." In the convention of 1900, Lanessan, Minister of Marine, was made a member of the Council of the Masonic Order, and was commissioned to present to the government the wishes of the convention concerning *the respect due to liberty of conscience in the army.* (2)

Since 1885 French Masonry has been transformed into a great electoral machine. Whether as a *Committee of Action for Republican Reforms*, or an *Executive Committee of the Republican and Radical and Radical-Socialist Party*, or by whatever other name it was known, we find it actively at work. At Paris and in its neighborhood the Freemasons are grouped by districts for electoral work, under the name of *Fraternal Unions ;* in the provinces, generally as *Radical Committees.* (3) There are groups specially formed for public political manifestations. Thus the *League of Republican Action* was founded in the Masonic Temple itself, in the rue Cadet, after the municipal elections of 1900. (4) Associations, apparently not political, are utilized for the purposes of Freemasonry. Thus, in the congress of the lodges of the Northwest, May, 1900, a report from the congress of the lodges of the South stated that already free thought had established six hundred groups, the formation of which was chiefly due to Freemasonry. *The League of Education* is declared by its General Secretary, Adrien Duvaud, to be a Masonic association, with the true spirit always present. (5)

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(1) *Report of the Convention*, p. 54.

(2) *Report of the Convention of 1900.*

(3) *Compte rendu des travaux du Congrès des LL. de la Région parisienne* de 1901, and *Bulletin du Gr. Orient, 1891.*

(4) *Weekly Bulletin of the Works of Masonry*, May 12, June 1, and June 15.

(5) *Report of the Convention of 1898.*

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Although it was considered best not to issue a public official organ of Masonry, it was declared in the convention of 1897 that the Masonic relations with the press were "very intimate, and penetrated by local journals to the remotest country districts;" while it was recommended, in the congress of the Deux Charentes in 1899 "to slip Masonic copy into all the republican journals." (1) Pamphlets, conferences, etc., supplement the work of the press.

VI.—A DOCTRINAL BASIS SOUGHT.

Even to consolidate its political action, Freemasonry feels the need of a doctrinal basis. "The necessity of giving to the Republic a real doctrinal basis" is a question treated in the lodges. Brother Mabilleau, now director of the Musée Social, discussed the matter in 1886 in the Congress of the Southern lodges. In 1895, after the Congress of the lodges of the East, a pamphlet was published at Saint-Etienne, with the title, "Necessity of re-making, after the image of Masonic unity, the unity of the Republican party; and of borrowing, from Masonic doctrine, directive ideas which will serve to group, for common action, the elements of the Republican party." Brother Merchier, member of the Council, asserted, in the same year, that Freemasons must proceed to the complete demolition of Catholicism; (2) and the delegate of the Grand Orient declared in 1899, that, "On the ruins of the crumbling Catholic religion it was necessary to raise positive philosophy." (3)

Before his initiation into the degree of apprentice, the neophyte is questioned as to his religious opinions, as to his views concerning free-thought, the death penalty, duelling, etc. He binds himself most solemnly "to labor with zeal, constancy, and regularity, in the work of Freemasonry"; to keep all secrets, and to be faithful to the Grand Orient. The convention of 1899 considered it "an act of degradation for a Freemason to send his children to a Catholic religious school." (4) In the convention of 1895, Brother Bourceret said it was now customary to make the initiated sign a declaration binding them to live *according to Masonic doctrines.* Several conventions have approved of the practice by which members of

(1) *Report of the Convention of 1897* and *Congress of the Deux Charentes of 1899.*

(2) *Bulletin*, '95.

(3) *Congrès des Deux Charentes*, Nov. 26, '99.

(4) *Report*, p. 107.

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the council of the order bind themselves "to never have recourse to the offices or practices of any religion, for themselves or their children, in any circumstances of their lives." In 1896, this was declared "to be in conformity with the principles of free-thought and of the Republic." According to Art. 15 of the Constitution, voted in 1885, "the workshops have the right of discipline over all their members."

French Freemasonry aims at the formation of consciences according to its own ideal, claiming for the State a monopoly of education, with the clear purpose of imposing upon the State Masonry's own doctrines of free thought and morality, with the teachers who will propagate these. Combes, now President of the Republic, said, when Minister of Public Instruction in the Bourgeois Cabinet, that Masonic morality must replace the worn-out morality of religious systems. Freemasonry has declared war against religion, against metaphysical beliefs, against God, whom Brother Lanessan, member of the Council of the Masonic Order and ex-Minister of Marine, called "l'infâme" —the infamous one! According to Brother Fernand Faure, in the convention of 1885, Freemasonry has become "the professional association of freethinkers;" or as Brother Hubbard expresses it in his closing oration at the convention of 1901, "the great community of practising freethinkers, who aspire to become France itself, with a national education free of all belief (*non confessionnelle*) and better than all others."

There are Masonic marriages within the shades of the temples; Masonic baptisms and funeral services. There are "festivals of adolescence" for First Communions, and an altogether different line of preaching from the traditional one of the Gospel. Freemasonry, according to the "Orator" of the convention of 1883, hopes "to preach its doctrines soon in those edifices erected everywhere, for ages handed over to religious superstitions and priestly supremacy."

It has its doctrines of social regeneration, too; for it must not only "make war against religious dogmas," but, "if we hope one day to crush the Infamous One, it will be by means of the Social Contract," said Brother Dutilloy, of the Council of the Grand Orient, at the congress of the lodges of the Northwest, held at Amiens, in April of 1901. "The ideal of Freemasonry," said the delegate of the council of the order at the Congress of the Deux Charentes in 1899, "is to create, by positive philosophy, a bond between the socialists, and even the anarchists, with the *bourgeoisie*." "Its duty is," proclaims Art. 2 of the Constitution of the Grand Orient, "to extend to all

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humanity the links of brotherhood which bind the Freemasons over the whole surface of the globe." "It endeavors to prepare the United States, not only of Europe, but of the whole earth." (1) The first experiments are, apparently, to be made in France, by the destruction of the institutions which are the life of the nation.

And such are the engagements into which Freemasons enter "on their honor and conscience." Such are the projects for the achievement of which French Freemasonry is working with inconceivable energy, or rather frenzy, secrecy, deception and skill, with the conviction, expressed by Brother Fernand Maurice, in the convention of 1890, that "in ten years hence no one will dare move in France without our permission." In fact, Brother Lafferre said, in 1900, that "at the present moment Freemasonry is the tutelary goddess of the Republic." (2)

Each Freemason binds himself "to labor always, during his whole life," for the objects of the organization, promising "a life-long secrecy, silence and fidelity." Such is the Masonic liberty he must forever enjoy. Yet those secret and irresponsible schemers had the insolence to say, in drawing up their Associations Bill, that "the laws of France proscribe every abdication of individual rights, every renunciation of the exercise of one's natural faculties, everything that approaches to personal servitude."

D. LYNCH, S.J.

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(1) *Convention of 1895.*

(2) *Report of the Labors of the Gr. Orient, January and February, 1900.*

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SAINT NATHY'S LAND. (1)

BY P. J. COLEMAN.

SAINT Nathy's Land is far across the sea,
An old gray land of murmuring lakes and streams ;
No more, no more Saint Nathy's Land for me,
I close mine eyes and come to it in dreams.

That sainted land I loved in days of old,
Its windy woods, its meadows sweet and green,
The gorse that lit the fields with fairy gold,
The heath that robed the hills in purple sheen.

How often there in childhood's rosy hours,
Blithe as the bird that sings the live-long day,
With hopes that sprang within me like the flowers,
I plucked the primrose of a morn in May !

How oft I listened to the rapturous thrush
In careless joy untroubled by a tear,
When gentle fairies haunted every bush
And to the boy's heart heaven seemed very near !

Kind folk were there, the simple and the true,
Large-hearted welcome, hospitable mirth—
Ah, many a heart sleeps under Irish dew
Since I for exile left my father's hearth.

The sunset fades along Saint Patrick's towers,
December's dusk empurples square and street ;
Afar, afar in exile from its bowers,
I find my land in fancy's musing sweet.

But oh, when March winds bring the marigold
To pluck the flower of joy by Nathy's streams !
And oh, to be the blithe-heart boy of old
Who ranged his meadows dreaming glorious dreams !

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(1) Saint Nathy, consecrated by St. Finnian of Clonard, was the first Bishop of Achonry, a diocese including portions of Mayo and Sligo in Connaught.

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Die Reliquie des Kostbaren Blutes zu Brügge seit 1150
Le Precieux Sang de Notre Seigneur repose à Bruges depuis 1150
Het H. Bloed berust te Brugge sedert 1150
The Relic of the Precious Blood has been preserved in Bruges (Belgium) since 1150

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THE PRECIOUS BLOOD OF BRUGES.

It was in the year of our Lord 1148, (1) that Thierry of Alsace, Count of Flanders, received, from the hands of the Patriarch of Jerusalem, "a vial of dark, ruby-colored fluid, which tradition said was some of the water in which Joseph of Arimathea had once washed the blood-stained Body of Christ. The early history of this precious memorial of our Lord's Passion is veiled in mystery, but from the day when Dierick (2) of Alsace brought the famous relic to Bruges the thread of its story is unbroken." (3)

The story of its bestowal and how it was brought to Bruges, Canon Vanhaecke, the Senior Chaplain of the Precious Blood, gives the following graphic account: (4)

"At the time of the first Crusade there had been some talk of offering Thierry a relic of the Precious Blood," . . . but it was only in the Christmas season of 1148 that this intention was carried out. "Everyone in the Holy City," the narrator continues, "approved of this project, and never was richer gift more fittingly received. On the day set for the official presentation Baldwin (5) and Thierry, surrounded by their knights and barons, marched to the Church of the Holy Sepulchre. The Patriarch, assisted by a number of clergy, admitted the brilliant train into the sacred precincts. Having taken the precious relic from its shrine, he showed it to the two assembled courts and to the much-moved people; then divided the sacred fluid into two portions, and, with one of them, filled, to about two-thirds, an octagonal vial nearly eight inches long. (6) This vial, the orifice of which was carefully stopped and surrounded by a golden thread, was placed in a crystal tube, the two ends of which were closed, and covered with rosettes of gold. These in their turn were fitted with

(1) "The Precious Blood of Bruges" [p. 95], by Canon Louis Vanhaecke, Senior Chaplain of the Precious Blood. Fourth edition, revised and enlarged, Bruges, 1900.

(2) The Flemish form of the name Thierry.

(3) "The Story of Bruges" [p. 92], by Ernest Gilliat Smith. London, J. M. Dent & Co., 1901.

(4) "Precious Blood," pp. 94, *seqq.*

(5) King of Jerusalem. He and Thierry had married sisters ("Bruges," *l.c.*).

(6) The Relic is still preserved in this identical vial. "Bruges," p. 95.

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rings . . . and a silver chain," for the safe transport of so precious a treasure. Kneeling at the steps of the altar, Thierry received the Relic from the hands of King Baldwin III.

Thierry of Alsace, as devout as he was brave, felt that his warrior hands, stained with the blood of many an infidel foe, were not fit to bear so holy a thing. He, therefore, "hung it round the neck of his chaplain, Leo of St. Omer, who never parted with it, night or day, until on the evening of April 7, 1150, he returned with the count to Bruges." (1) That journey, from Palestine to Flanders, may well be called, as Canon Vanhaecke names it, "The First Procession of the Precious Blood," the first, and the most wonderful. "An advance guard of young soldiers," he tells us, (2) "bearing the joyous tidings, preceded it towards their native shores. Nor did they fail to tell, as they journeyed, of the approach of the Flemish soldiers, crowned with victory and enriched with the most precious treasure that an army of brave and Christian men could dream of. All Europe," he tells us, "knelt as the Relic passed, to do fitting reverence to the Blood of Christ."

"Arrived at the gates of Bruges," he continues, "it was the wish of Leo the chaplain that the count himself should bear the Holy Relic into the city. Thierry did so, mounted on a white horse, which two barefooted religious led by the bridle." "Then, with much solemn pomp," says another historian, (3) "the Relic was consigned to the court chaplains, who placed it in the old chapel which Baldwin of the Iron Hand had built adjoining his palace in the Bourg."

"Like the Sainte Chapelle at Paris," the same writer continues, "and the old city Church of St. Ethelreda (Holborn)," (4) the sanctuary of the Precious Blood of Bruges consists in reality of two distinct churches one set over the other. The lower story dedicated to St. Basil was founded by Baldwin of the Iron Hand, and is, in all probability, the most ancient building in the city. There can be little doubt that this chapel was originally the private oratory of the Counts of Flanders. The four great columns which support the vault, the western and southern walls, are the oldest portions of this most interesting structure. Such as Dierick (Thierry) left St. Basil's in 1150, so it is to-day."

(1) *Ibid.*, "Precious Blood," *May 3rd*, p. 7.
(2) "Precious Blood," p. 97.
(3) Gilliat Smith, "Bruges," p. 95.
(4) London.

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This, which is probably the place where Thierry enshrined his priceless relic, "was almost entirely rebuilt" towards the end of the fifteenth century, (1) about 1480, according to another authority. (2) The double turret which crowns the chapel dates from 1482. (3) The coloring (4) of the chapel was carried out from 1856 to 1868, under the direction of Thomas Harper King and of William Brangwyn. The windows representing the Counts and Countesses of Flanders are designed after the original windows of 1542. The high altar and reredos are in the style of the fifteenth century. The arches between the two naves are part of the original construction, but the "throne" on which the relic is exposed for veneration only dates from 1866. The pulpit, in the form of a terrestrial globe was made of a single block of wood in 1728. (5)

The chapel possesses two reliquaries, one, in silver, given by the Archduke Albert, and his wife, Isabella, in 1578, among many other gifts presented at a time when the state to which the chapel had been reduced, during the troubles of the sixteenth century, moved the hearts of these truly noble visitors to pay fitting honor to the shrine of so precious a relic. (6) This smaller reliquary, octagonal in shape, is still used, at the weekly adoration, every Friday of the year, as also during the fortnight succeeding the Feast of the Precious Blood. (7)

In 1614, however, the Noble Confraternity of the Precious Blood (8) resolved to have a large and costly reliquary made. Jean Crabbe, a jeweler of Bruges, wrought at it for two years, and it was used for the first time in the solemn procession of May 1617. It is twenty-nine centimetres high and sixty-one round, and weighs, in gold and silver, 769 ounces. (9) Short of a long, and detailed description, we can only say that it is a worthy expression of the city's devotion to the treasure it prizes above all others. (10) In the year 1400, the notables of Bruges, descendants, for the most part, of the

(1) "Bruges," p. 99.

(2) Promenades dans "Bruges" (p. 64) by Chs. de Flou; Aug. Bernard, Liège.

(3) *Ibid*, p. 63.

(4) "Polychromie" is the word used in French, "Promenades," p. 64.

(5) "Promenades," p. 68.

(6) "Precious Blood," p. 58.

(7) *SS. Cruoris, D. N. J. C.* In Prop. Diœc: Brug: The whole office—with the exception of the Pss. at Vesp. Lauds—is "proper," and most beautiful.

(8) To be referred to, later on.

(9) For the full particulars, vid. "Precious Blood" pp. 58, 59, 60.

(10) *Op. Cit.* p. 7.

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Knights who returned from Palestine in 1150, instituted the Noble Confraternity of the Precious Blood. It consists of a Provost and thirty members, (1) in memory of Count Thierry of Alsace and the thirty Flemish gentlemen who first brought the Holy Relic to Bruges in 1150. There are also a certain number of honorary members, mostly Princes of the Church, among whom Leo XIII, at that time Nuncio at the Court of Brussels, inscribed his name in the Golden Book of the Brethren on May 5, 1844. Besides all these there are thousands of affiliated members, throughout the world ; and all, members, honorary members and associates, share in all the Masses, prayers and devotions offered at the shrine of this most Holy Relic. More, they have, above all, their part in that unceasing intercession offered by our Dear Lord to His Father : the voice of that Precious Blood "which speaketh better things than that of Abel." (2)

Mr. Gilliat Smith, in his "Story of Bruges," (3) states that "this procession was first instituted in 1303, in memory of the delivery of the town from the French by Breidel and De Coninck," (4) and the Bull of Clement V, dated June 1, 1310, which speaks of this procession as instituted *seven years previously* (5), seems to confirm this statement. Canon Vanhaecke, however, quoting from the medieval historian De Damhouder, (6) calls attention to an ancient document dated 1291, which speaks of "the day of the Holy Blood" as of a well-known date. It would appear probable, therefore, that the "original" procession of 1303 was rather a more solemn and carefully regulated one, which had all the importance of an innovation. It is certainly difficult to believe that no public veneration was paid to so precious a Relic between 1150 and 1310.

"During the troubles with Ghent, (7) in the days of Van Artevelde," writes Mr. Gilliat Smith (8), "the Relic was one May morning being carried in solemn procession round the ramparts." He then tells how the monks and friars encountered a band of soldiers ; how the cry was raised that "the Ghenters are upon us!" how a

(1) Known as "*Titulaires.*"

(2) Heb. xii, 24.

(3) p. 96.

(4) Known as "The Day of the Golden Spurs," from the vigorous use made of those incentives to speed by the French chivalry.

(5) "Precious Blood," pp. 159, 160.

(6) Born at Bruges 1507, died at Antwerp 1581.

(7) In 1382.

(8) p. 95.

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COURT HOUSE, CITY HALL, AND CHAPEL OF THE PRECIOUS BLOOD, BRUGES.

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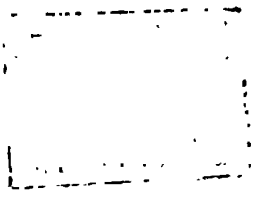

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panic ensued, in which the Relic disappeared. "Three days later," he continues, "some nuns of the Beguinage saw something shining at the bottom of the stream that runs through their cloister. It was the Reliquary of the Holy Blood." Now, Mr. Smith refers his readers (1) to Canon Vanhaecke's "interesting work, Le Précieux Sang à Bruges;" but Canon Vanhaecke, in his "Appendix," (2) treats the occurrence referred to as "a legendary episode, with no serious foundation." Following Mr. Smith's example, I may refer readers of this paper to Canon Vanhaecke's book, only giving his conclusion here. It is only fair to Mr. Gilliat Smith, however, to add that his is the best, most scholarly and most reliable *English* book on Bruges.

"(3) As the history of the Precious Blood is rich enough in well-proved wonders, it needs no help from legendary lore;" he merely cites, therefore, what is written, the moment that the indisputable authority of the chronicle fails us.

(4) It was on the 20th of March, 1578, that a horde of "reformers" from Ghent, aided by accomplices within the city, entered Bruges by the Porte Ste. Croix early in the morning, and proceeded to give evidences of their zeal for "a purer faith," after the fashion of their kind, by plundering, burning, destroying all that "Papists" held most sacred. The members of the Noble Confraternity justly alarmed at the danger which threatened the holy Relic, committed the care of it to Juan de Malvenda, the chief warden, (5) who had been a member of the Confraternity for forty-five years. On the very day that the fanatics were pillaging the cathedral, (6) Juan de Malvenda "happened" to be on the Place du Bourg, (7) between the cathedral and the chapel. Knocking at the door of the senior chaplain, who lived in an adjoining building, he briefly told his errand. Mounting together to the sanctuary, the precious Relic was entrusted to his care. On reaching his home he wrapped the Reliquary, first in cloth, then in paper, carefully sealed with his coat of arms. That same day he called on a plumber and instructed him to make a leaden box of certain specified dimensions, which he would call for at a fixed hour on the morrow. Finding, when he came, as arranged, that the

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(1) p. 104.
(2) pp. 189 and *seqq.*
(3) p. 195.
(4) pp. 19, 144, *seqq.*
(5) "Premier marguillier," in French.
(6) The *old* cathedral, destroyed at the time of the French Revolution.
(7) Of which the cathedral occupied one side, the Chapel of the Precious Blood another (at right angles, with the Place, of course, between).

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case was such as he required, he took from his pocket a small parcel sewed up in canvas, which he placed in the leaden box. At his request and under his supervision the workman closed and soldered the cover of the box, wholly unsuspicious of the nature or destination of that which it contained. Juan de Malvenda, guarding his secret even from his wife and children, took the Relic with him when he moved from his old house to a new one, waiting only till peace should be restored to the city, to bring it, once more, to the light of day.

Nor was the time of his doing so long deferred. Many citizens, who had been carried away by the new opinions, were returning to their senses, and to the Faith of their fathers. The enemies of Holy Church were reduced to silence and to inaction, the sanctuaries once more opened, and public worship restored by the end of the year.(1) It was in 1584, on November 29, that the chaplains of the Precious Blood, together with the witnesses whom it was necessary to hear, met in the chapter house of St. Donatian's (2) for the formal examination and official verification of the precious Relic.

(3) The French Revolution, which broke out in 1789, extended to Belgium, which then formed part of France, and, on November 2, 1792, the "sans-culottes" made their entry into Bruges, much to the consternation of the peaceable inhabitants. That which grieved them most, however, was the disloyalty of certain citizens, unworthy such a name, who basely repudiated their Flemish Faith and nationality to worship the rising Sun. In consequence of the vexatious measures and savage excesses of these unwelcome guests, one of the chaplains of the Precious Blood transported the holy Relic to the bishop's palace on February 5, 1793. As such a refuge, however, was far from being as safe as could be wished, it was thought more prudent to hide the Relic in the house of a devout and honest citizen, Richard Godefroit. Each Friday it was carried by the chaplain to the chapel for the veneration of the faithful, and then returned to its carefully prepared hiding place in the thick wall of the good citizen's house.

This coming and going lasted till the following 5th of April. Then, the political horizon having cleared for the moment, the Precious Blood was restored to its proper resting place, and it was even decided that in 1794, the procession should take place, at the usual time, and

(1) 1584, apparently, from what follows.
(2) The old Cathedral.
(3) "Precious Blood," pp. 179, *seqq*.

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EXTERIOR OF THE CHAPEL OF THE PRECIOUS BLOOD.

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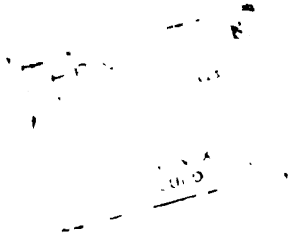

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with the customary solemnity. The storm, however, was gathering anew. On Friday, July 4, 1794, and on the Fridays of February, 1795, it was deemed safer not to expose the holy Relic; but the procession of the 3rd of May (1795) was held, in which the smaller Reliquary, presented by the Archduke Albert, and his Archduchess Isabella, was used, the larger Reliquary having been secretly sent to Amsterdam for safe keeping.

In 1797, public worship was abolished. That very day, the chaplain who had first taken the Relic to the bishop's palace, and then to the house of Richard Godefroit, took it to his own house, on the Quai Spinola, where it remained hidden until the month of October of that same year. Having consulted with certain of his colleagues, the following resolution was arrived at, namely, that they must act in such a fashion that even the chaplains themselves should remain in ignorance of the hiding place determined on. It was decided, therefore, that Charles de Gheldere, the chaplain actually in charge of the precious Relic, should take the box containing it home with him, that he should place it under a table in his ante-chamber, leaving the door of his house ajar. That the same day, about seven in the evening, a trustworthy person, whose *incognito* was to be preserved, should arrive at his house; and should pronounce, in a loud voice, the word, PAX: that, on hearing this pass-word, the Abbé de Gheldere should withdraw into the adjoining room, so as to allow his visitor to enter the ante-chamber alone, and carry off the precious trust, without being recognized.

The chaplain having left the place of meeting, the other priests instructed the Abbé Louis Donche to go and take possession of the Relic at the hour agreed upon. This he accordingly did, and the Relic, having been duly identified by those concerned, was solemnly entrusted to his keeping. The Abbé, that same evening, in company with two lay witnesses, took the precious Relic to his house, known as the *Latin School*. (1) Having placed it in a wooden box, and this, again, in a leaden case, he built the treasure into the wall of his oratory, taking care to plaster over the place of concealment.

In 1812, the news that the *Latin School* was about to be sold aroused the pious fears of the Abbé Donche, and made it necessary that he should seek a fresh hiding place for the precious treasure entrusted to

(1) Now occupied by the Camelite Nuns of St. Theresa. A marble tablet, on the outside wall of the chapel, commemorates the circumstance referred to in the text.

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him. This was ultimately found in the house of the Baroness de Pellchy, (1) where, in a cavity between two windows, carefully plastered up—the whole room being subsequently papered to hide everything from the most searching eye—the Relic remained until April 20, 1819. (2) The jubilee of its reappearance was solemnly kept in 1869.

We have seen that, at the time when the priceless relic was given to Thierry of Alsace, in 1150, as a reward of his services against the infidels, the Precious Blood was in a liquid state, inasmuch as the Patriarch of Jerusalem *poured* some of it into the vial which the brave and pious Count brought back with him to Flanders. When did it cease to be liquid? To such a query there is no definite or satisfactory reply forthcoming, but nothing, as Canon Vanhaecke justly remarks, hinders us from believing that time was allowed to do its natural work. Such a process, however, while it might not actually destroy, or even weaken, the faith of the Brugeois, was not of a character to nourish, still less, to increase its fervor. Is it not only too true that we grow accustomed to all things, in the physical, and in the moral order?

"Thenceforth," our learned author continues, "why should we not acknowledge the work of Providence in the fact of the coagulation of the Precious Blood, followed by a periodical liquefaction, occurring under circumstances incapable of (natural) explanation?"

The archives of Bruges, though they specify neither the date at which the Precious Blood lost its fluidity, nor that on which it returned to its original condition, at least contain evidence (3) which may serve to establish that which is most essential, namely, the existence and the confirmation of the prodigy.

The Magistrates of the city of Bruges had begged the Pope to bestow spiritual favors on the many faithful, who, from all parts, came to join with the people of Bruges in venerating the Holy Relic. Clement V acceded, graciously, to their request, and, under date of June 1, 1310, despatched a Bull which has remained famous. In the course of it, he refers—as to a well-known fact, and one among miracles wrought by God in connection with the Relic of Bruges—to the weekly liquefaction of the Precious Blood. His actual words are:

"Seeing that this same Holy Blood becomes liquid every Friday

(1) Now the College of St. Louis.
(2) *Op. cit.* p. 185.
(3) Bruges Archives: Chart No. 239.

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THE UPPER CHAPEL.

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from six in the morning till three in the afternoon, in such a manner that it may be seen distilling, drop by drop, and flowing in the vial, whereas on other days of the week it is only coagulated, and, as it were, petrified matter. . . ." This Bull, Canon Vanhaecke bids us note, was addressed to a city, to a country containing countless witnesses to the truth—or sacrilegious falsehood—of such a categorical statement. In 1310, therefore, the Precious Blood, according to the best of evidence, became liquid every Friday.

Various reasons have been assigned—historical or otherwise—to account for the cessation of this weekly miracle and various dates named. It seems probable, however, that the cessation occurred about the year 1325, not quite two centuries after the coming of the Relic to Bruges; though there appears to have been an exceptional—and final—occurrence of the miracle in 1388. This is attested by a charter of William of Ancona, Treasurer of His Holiness, and administrator of the vacant diocese of Tournai.

If, further, we seek to assign an adequate cause—if such a phrase be permissible—for the cessation of a miracle which could not fail to confirm the faith and kindle the devotion of those who, week after week, were privileged to witness it—unless, inded, they grew accustomed to it as we to the greater and daily miracle of Transubstantiation—St. Gregory the Great, in his Homily on the sixteenth chapter of St. Mark's Gospel (1) furnishes us with that which we desire. Miracles, he tells us—therein echoing St. Paul—are intended rather for unbelievers than for believers. Nay, did not the Master Himself say, "Blessed are they who have not seen and yet have believed?" (2)

Flanders, therefore, having witnessed, for so long a period, the weekly liquefaction of the Precious Blood, whereby the authenticity of the Holy Relic had become established beyond doubt or question, the necessity of the miracle ceased, and it was no longer wrought, the exceptional liquefaction in the year 1388 being but a final proof, the crowning reward of the age-long devotion of the Flemish people.

The holy Relic of the Precious Blood is exposed to the veneration of the faithful every Friday from before the first Mass—at seven, or six, according to the season—until after the last Mass at eleven. A priest, relieved at stated intervals, vested in cassock, surplice and crimson stole, sits on the throne or "reposoir," as it is called in French,

(1) Hom. xxix in Evang.

(2) Cf. Rhythm of St. Thomas: Plagas, sicut Thomas, non intueor, Deum tamen meum te confiteor."

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with the crystal vial lying on a cushion in front of him, and the chain round his neck. A policeman, representing the city's share in the ownership of the Relic, sits beside him. The faithful, men, women and children, pass up the steps on one side, kneel and kiss the Relic, then pass down on the other. The priest lifts the Relic to the lips of the tiny children who begin their veneration of the Blood of Christ from their earliest years. After the eleven o'clock Mass, two members of the Noble Confraternity, carrying lights, walk in procession, with priest, thurifer and acolytes, from the sacristy to the throne. The thurifer censes the Relic, the bell rings, and the priest blesses the faithful with the sacred object of their intense devotion. At three o'clock on Friday afternoon another blessing is given.

On Good Friday the Relic is exposed for veneration from 6 A.M. till 12 on the "throne," and from noon till 3 P.M. on the high altar, and crowds pass through the lovely sanctuary all through those hours. By 2:30 there is hardly standing room ; then follow devotions, such as the chanting of some of the sections of the First Nocturn of the Matins of the day. As the clock strikes three, the venerable senior chaplain, wearing a crimson velvet humeral veil, solemnly blesses, with this precious Memorial of our redemption, not only those present, but the many thousands who, at that supreme moment, turn, in spirit, to this shrine of the Precious Blood. The Relic is also venerated daily from May 3, the Feast of the Precious Blood, till the nineteenth of the month.

It was my privilege to be present, this year, not only at the Good Friday devotions, but also at the Annual Procession on May 5. (1) It is a sight to be seen, not described : let those who read what is here written make a pilgrimage to Bruges and witness it for themselves. Briefly, it consists of "groups" furnished by the different parishes of the city ; headed—since Belgium is a Catholic country—by the band of the Lancer regiment, and a detachment of the same force. Patron saints, reliquaries, banners, confraternities in dresses that take you back to the Ages of Faith : Old Testament types of our Lord, patriarchs, prophets, John the Forerunner, all pass before your eyes. Then, angels singing the "Adeste Fideles," a car drawn by oxen, showing the Stable at Bethlehem ; shepherds, women, the Magi with their gifts. Truly, these Bruges "Papists" have no excuse for ignorance of their religion. The Boy Christ follows, among

(1) The date fixed is the first Monday after the 2d of May.

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GATE OF THE HOLY CROSS, BY WHICH THE GHENTERS ENTERED BRUGES IN 1578.

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the Doctors of the Law, His little hand upraised in benediction : Joseph and our Lady, seeking Him. Then women, purple clad, carrying the statue of Our Lady of Sorrows ; others, the various instruments of the Passion ; the Crown of Thorns, four nails, dice, hammer, pincers and scourge. A living picture, in very deed : not to be looked on as a passing show but to be watched, in tearful reverence, and its lesson laid to heart. See ! Here comes a centurion on horseback, and with him, soldiers leading Christ bound by the wrists with cords. Then—look at it well ! The Christ—a rich stranger, they say, his name unknown, his privilege how greatly to be envied ! bearing His Cross through the streets, amid the crowds that line the way ; helped by Simon of Cyrene. Is it, indeed, Bruges, in this year of grace 1902, or Jerusalem in that great year of grace, 33 ? Lastly, the Great Reliquary containing the Blood that Joseph of Arimathea wiped from the Precious Wounds of the Crucified Christ—at Calvary, with Mary holding Her Dead Son in her arms has but now passed—the reliquary borne on the shoulders of two canons of the Cathedral, followed by the Bishop of Bruges and the Bishop of Liège. More soldiers close the procession, for Belgium—in spite of the socialists—is still a Catholic State. In the Place du Bourg, in front of the Hotel de Ville is an altar, under a graceful gothic canopy. Here the procession halts ; the bishop takes the Precious Relic ; he blesses the kneeling crowds ; it is all over—except the memory which, please God, will last our lives.

" Te ergo, quaesumus, famulis Tuis subveni
Quos Pretioso Sanguine redemisti."

FRANCIS W. GREY.

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IS IT TOO LATE?

TOO LATE! is the exclamation of one of the best French journalists on reviewing the multitudinous protests, meetings and resolutions in the matter of Combes' brutal war against the nuns. They are all very enthusiastic, some of them eloquent, some have select poetry worked into the denunciations, but it is too late.

What would you have us do then? Fight? No you would not, if you could, and no sensible man advises it. Well, let us refuse to help all charitable works. Nonsense. Close the Churches to which the budget refuses aid. Absurd. Urge the bishops to be aggressive. They are the best judges of what they should do. Separate Church and State. The Government will not permit it. For the arrangement allows the State to interfere with the Church as much as the State wishes, and prevents the Church from retaliating. Down with the Republic then, and hurrah for a dictator! There is none in sight, and you might be fined a few francs for your pains. One excited patriot advocates a personal attack on Combes. All this is childish. "It is," says the *Univers*, "like jumping overboard to keep dry."

What then is to be done? Even the leaders are dazed. Like Cronje they are in a trap and the enemies are on the hills all around. It looks like annihilation or surrender. All they can suggest is agitation everywhere, at all times and in all manners. Assemble at the evictions (which by the way are taking on a very Irish air, with policemen battering down walls and women weeping by the roadside); escort the nuns to the train, and shout *Vive la liberté* (this at a distance seems odd; they ought to be escorted in the other direction); make demonstrations everywhere; use every legal means of opposition which circumstances may permit, but, above all, sink all party prejudices in face of the common danger, which, it appears, in spite of the manifest necessity of such self denial, was not done before the last election: a conclusion sufficiently evident in the 168 majority claimed by Combes, and in the 100 which all concede he possesses.

In a word it is O'Connell's plan of agitation. It remains to be seen if it will succeed. O'Connell had to do with adversaries who had at least a deep religious sense; and in spite of race prejudice, a sense of justice, even if they did not at all times follow its promptings. Religion and sense seem dead in the wild men who are leading poor

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France such a wild dance at present. With such people to deal with, all this may be too late.

In attempting the organization of his forces, De Mun, with apparent reluctance and with the profoundest respect, exhorts the bishops of the country who are, as he says: "The born defenders of liberty," "to unite in a common letter denouncing the outrages that are committed, and to come into the midst of the people to inspire and bless their protestations."

For reasons which they judge best, they have not thought fit to accede to this proposal. They have made no united protest, nor have they so far appeared in any public gathering. They have made use of various means, however, to make known their views on the subject and to express their disapproval of the law.

The first to speak was the venerable Archbishop of Paris, Cardinal Richard, who addressed a long letter to President Loubet, of which we give the substance: "The decree," he says, "which has suppressed 125 schools and the circular which has suppressed 2,500 more, have produced throughout France feelings as profound as they are painful, and I deemed it my duty therefore to communicate to the head of the State my religious and patriotic concern in the matter."

"What has prompted this act? There is no scandal, no disorder. The teachers have State diplomas. The only reason is that Catholic doctrine is taught and that the teachers belong to religious congregations."

He then goes on to say that "the Masonic sects, which make no secret of their determination to exclude every Christian idea from education are at the bottom of the whole movement, and against this violence done to conscience he declares he has a right and a duty in the name of Christian families to protest. The action is absolutely illegal and the measure most regretable, because the country needs peace and peace is made impossible when civil and religious liberties are violated. He bids the President be advised by the lessons of the past, and reminds him that not privileges but the rights of French citizens are demanded.

Later on other bishops addressed similar letters to the President, the tone apparently growing stronger as time went on. But perhaps the most vehement of all is that of the venerable Cardinal Langenieux, the Archbishop of Rheims. He tells the President bluntly that the act of the Government is violent, arbitrary and fraught with evil. "These humble women," he says, "are brutally persecuted at the

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very time when you, Mr. President, are praising them for their many virtues and for the services they have rendered to the State. The people do not ask for these expulsions which will entail the destruction of works of charity and education, and will bring about an enormous increase of taxation, just when the country is in a financial crisis. The act is prompted by religious hatred and is the work of Freemasonry. At all events it helps us to see clearly, and the people will understand how they are deceived, how these struggles burden the nation, stop the social reforms that were promised, disturb and deride the army, embarass us in our foreign relations and rob us of our influence abroad. It is a question, Mr. President, of liberty, justice and patriotism. It concerns not only the conscience of Catholics, but the peace, the social order and the future of our country. In the present condition of the world, France has too much need of all its resources to keep up this aggressive and anti-liberal policy which divides and exhausts it."

Very many other bishops have given utterance to their sentiments, but not all in the same way. Some have issued allocutions to their clergy; others have expressed their mind at the closing exercises of the schools; others, again, have intimated to Cardinal Richard their concurrence in his views, and some have refused to participate in all State ceremonies.

Of course, a foreigner has no means of judging fairly a course of action adopted in a country not his own; but one is tempted to ask, while preserving the profoundest respect for the illustrious signatories of these protests, is there not a waste of magnificent energy in not welding all these indignant fulminations into one mighty instrument of power? The men who are waging this war necessarily know best, but, reading day after day, the long, pathetic and eloquent letters which crowd the columns of the *Univers*, *La Vérité Française* and *La Vie Catholique*, coming from every part of the country and from all who are distinguished in France for their devotion to truth and justice, it would seem that if all these utterances had been united in one solemn document expressive of the sentiments of every bishop and every priest of France, and if the laymen had given utterance to a similar protest, the accumulated result in appealing not only to France but to the world would have been stupendous.

Taking the ecclesiastical side of it alone, if the eighty-six or more signatures of the bishops who compose the hierarchy of France had been affixed to the magnificent protest of Cardinal Langenieux instead

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of leaving it to be the individual utterance of one infirm old man, illustrious though he be, it can hardly be doubted that it would have thundered through the nation, and perhaps halted the execution of the government's programme. We know what the power of such a united expression of sentiment is in England; and we know what might have been done in issues long past, where the Church met with disaster because of the lack of such consolidation of power.

But, as we have said, it is hard to focus things correctly in another country. The heads of the Church there know what is best. As a matter of fact, this action of the French bishops is in itself a most unusual and perhaps portentous event. In a letter to President Loubet, the Bishop of Versailles declares it to be "the breaking of a silence of twenty-five years"; the reason of this protracted silence being: "respect for the State, fear of being counted as hostile to the government, and the desire not to have clericalism denounced as an attempt to dominate the civil authority; and we have done so, in spite of incessant encroachments on our rights and our liberty. But now," he nobly and notably adds: "in breaking this silence I have liberated my soul." The Bishop of St. Die says: "I have not even the right to protest against what is done lest I do harm to what is left untouched." For those who are not French, these reasons are a subject of surprise as well as an explanation. It is a cruel situation in which the bishops find themselves.

Another instance of this unfaltering and almost unconquerable respect for the civil authority, even in the face of such intolerable outrages, is furnished by the Bishop of Angers, who confined his protest to an expression of his views at a *Distribution des Prix*. "Tomorrow," he said, "two hundred schools in my diocese will be closed. My heart is broken at the prospect. I give expression to my sorrow (he does not say his indignation or disgust) at this violation of our most sacred liberties. This act shuts up schools which were in operation ten, twenty, thirty, and even fifty years. But we shall ask for authorization of these suppressed schools, and we trust we shall obtain it before the time for opening. We shall shape our conduct according to the reply we receive. If refused, *then* it will be the duty of every Catholic, of every father and mother, to make the most energetic protest against the invasion of their imprescriptible rights, and to proclaim that if others have established lay schools in the name of liberty of conscience, they who are the immense majority of Frenchmen, in the name of that same liberty of conscience will demand respect for their religious convictions."

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Could patience go farther? He charitably supposes those lay schools to be demanded for conscience sake, and that the government will listen to his appeal, which will not be even a straightforward demand for schools, but "respect for their religious convictions," and meantime he will say nothing. Alas! his utterance was scarcely in print when it was made sufficiently clear that no authorization could be obtained, Combes very quietly and cynically informing the public that it would be impossible to consider any such applications in time.

More than that, protest or no protest, all these schools must perish, because the government intends to cut them off at the very root. In a letter to the sixty-three Religious Superiors whose houses were destroyed in the diocese of Moulins the bishop says: "My desolation is indescribable. In sending your nuns to the Mother House, which has no room to receive them, the government is striking a blow at the very life of the community."

In this he was perfectly correct. De Mun and Denys Cochin were at that very time calling attention to a semi-official note that was going the rounds of the press, which declared that those Mother Houses were to be suppressed whose dependent establishments had resisted the law. That is like hanging a man for the supposed misdeeds of his son. And as there was no law to resist, but only a circular, which itself was unlawful, it was clear that the government would not fail to find a reason. It would be hard to invent a more comprehensive legislation, and the wonder is that the government stops to invent reasons for what it is determined to bring about at any cost. Those who in the very beginning refused to ask for authorization were after all the keenest in divining the government's intentions.

In passing we would call attention to the claim made by several of the bishops that the persecution is due to Freemasonry. Of course it is not American or English Freemasonry, some will say. But if not, why are they known by the same name? Why do they use the same symbols? Does not the American-English affiliation, slender as it may be supposed to be, give the foreign brethren prestige and power? Are not the underlying principles the same everywhere, even if in some places outrages such as now are committed in France would not occur? Is it not the same family with the family tendencies, and under one supreme head?

There were strong protests of course from many distinguished laymen, such as De Mun, Coppée, Vogüe, Brunetière and others. The women, also led by the Countess de Mun and the Baroness Reille

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called upon Mme. Loubet who refused to receive them, whereupon some of the papers reminded her she lost the chance of acting like Pilate's wife. Mme. Lebaudy wrote to a Social Congress, then in session, that it was going to increase the white slave trade by throwing thousands of unprotected girls on the street; but the most extraordinary action was that of 4,000 people of Roubaix who petitioned the Holy Father to come to their assistance. "We, your children, cast ourselves at your feet and implore your help. Do not abandon us." Alas! he had endeavored to help them before. Was his advice heeded? Combes declares he will pay no attention to any letter from His Holiness, as it is a matter outside of the Concordat. In other words it is none of the Pope's concern, not to use a ruder word.

Meantime, what is the government doing? Going right on with its work. People go to Loubet, and Loubet weeps over them and declares he is the unhappiest of men. They go to Combes and he sneers at them. Imagine Cardinal Richard standing before the ex-abbé and begging him for mercy. "I know you have the power, M. Combes, with your one hundred majority." "One hundred and sixty-eight, Monseigneur," snapped out the apostate. Some very vile remarks are also credited to the minister in this connection. Besides persecutor, renegade, Judas, criminal, etc., the papers call him *cuistre*, and *goujat*, lobster and blackguard, but he does not mind. With sublime hypocrisy he expresses himself as "amazed at the moral hebetudinousness of people who say they are above the law," and he regrets their education. He assures the public that its enforcement has produced resistance only in a few cases. Comparatively speaking he is right. What resistance was made was easily quelled. "It was a matter of necessity," he said, "because of the political influence of these schools." As the schools involved are mostly girls' schools, and in some instances crèches and kindergartens, the French female politician must be a terror if she trains so early.

It has come out that the Circular was not a Cabinet Order, but was issued on Combes' own responsibility, without officially consulting the Minister of Instruction, who is the Grandmaster of the Masons, however, and he probably assented. He will have to organize classes for 175,000 new scholars before September, but he is willing. Nor was the Minister of Finance consulted, although he is just now in the throes of a public-debt conversion and will lose all the taxes which these communities paid him, and they were assessed more heavily than anyone else. He will have to provide the cash for

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new school sites and salaries for teachers, which means 10,000,000 more francs to the budget. Sin comes high, but France seems willing to pay for its indulgence.

If report be true, there is a hidden "boss," a power behind the throne, a man behind the gun, who holds no elective office, but who boasts of being "able to lead all the great statesmen of France by the nose." They use that elegant expression in Paris. His name is Dumay, and, by a displacement of the proprieties, he is an employé in the Department of Worship. It is asserted that he is pushing Combes forward, though Combes does not appear to need it much, and assuring him that "the Catholics would yield all along the line." He is not far wrong.

What has the opposition amounted to so far? We might ask what could it amount to? The Catholics are simply under the heel of their enemies. There have been speeches and letters innumerable from the most distinguished men of France; there have been enthusiastic meetings, though some of the speakers seem ill-fitted in the matter of judgment and self control to be safe guides of the people, but much must be conceded to the influence of excitement; while others are too refined and academic to be tribunes; and finally there have been a few struggles in places like Brittany against the departure of the sisters, but an extra force of gendarmes, however, soon put an end to the resistance, and that is all. Even with all the desire in the world to give the demonstration in the Champs Elysées its proper proportions, it really looks after a careful and sympathetic study of the accounts from the French Catholic papers, not to have achieved the success that was hoped for. Such is the impression forced on the most sincere and anxious lovers of persecuted France. A small group of well-dressed women, protected by their husbands and brothers, every now and then shouting *liberté* while they were jostled by a crowd of low street blackguards, who uttered the most indecent cries against the women; every now and then a rush of the police to separate the combatants who struck at each other with canes; a policeman injured by his horse falling on him; access to the government offices refused, in spite of the Comte de Mun's demand, and then all ending in the arrest of the lady who was most prominent in the demonstration, the lady in blue, while as one of the Catholic papers indignantly complained, "spectators sat dangling their legs over the railings and looked on as unconcernedly as if they were witnessing a Spanish bull fight." Surely this does not seem likely to

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make an impression even upon those who feel outraged by the government's action. Apparently it had little effect upon the indifferent populace and we share the indignation of our persecuted brethren at this apathy and unconcern. It is notable that in these demonstrations the Catholics sing the *Marsellaise*. Misery, indeed, makes strange bed-fellows.

One thing, however, has just occurred which perhaps may appeal to the heroic and chivalric nature of Catholic France. It is the refusal of Colonel de St. Rémy to lead his soldiers in an expulsion of the nuns from the schools. In the famous words of Corneille's *Polyeucte*, which always thrill the French Catholic heart, he answered: "*Non; je suis chretien;* I am a Christian and will not participate in an act which is contrary to my faith and my religious sentiments." Bravo St. Rémy! It reminds one of the old Theban Legion when they flung away their belt rather than help the persecutor. He was immediately degraded, the war office notified of his disobedience, and he hustled off to prison in the Fortress of Belle Isle.

Perhaps that will be the summons to arouse France. One paper had already advised such demissions wholesale which is scarcely feasible, but the relinquishment of office, civil or religious, rather than be party to the enforcement of this infamous legislation, may be the means of regeneration. Is it an omen that the first to act is a St. Rémy? It was St. Rémy who baptized Clovis and made France Catholic. Will the protest of this modern St. Rémy which he was willing to support by the sacrifice of his rank, his liberty, and perhaps his life, be the means of pointing out the way to renovate France. It was from the prison and exile that German Catholics arose to power. From the sepulchre Christ rose to establish the Church. Protests are idle if they involve no sacrifice.

Meantime this apostate Minister proposes to go "*jusqu'au bout.*" What does that mean? It means probably that for the present he will stop just where he is, viz.: with the capture of the schools. But how will he provide room for the 175,000 new scholars? "Confiscate the old establishments," says *La Lanterne*, the fiercest of the Radical papers. "We shall rent houses," says Combes, and as for teachers, there are twelve thousand applications in already; if that is not enough we shall hire substitutes by the month, even if they have no certificates. There will be an increase of taxes, of course, but on the other hand a large number will benefit by government salaries from which they have hitherto been debarred by the gratuitous teaching of the nuns.

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Will he shut the Churches? Of what use would that be? Let me write the people's songs, some one has said, "and I care not who frames the laws." "Let us have the schools," say these crafty politicians, "and you can do what you like with the Churches." "Though if you make them anti-government clubs," says Combes, "I shall shut them up." But in any case they will soon be emptier than they are now; as empty as our Protestant churches in America which have no schools annexed; a connection or rather a want of it which ought to make it clear to Catholics that they would be left unmolested by the politicians if they did not insist on schools. Now that Combes has everything from the baby classes to the universities, he has control of a vast influence, disposes of all the salaries and can mould the rising generation as he wishes. He can make many more apostates like himself.

Will he abolish all the works of charity which the Sisters control? Probably not immediately, though some of the more violent papers demand that everything shall be laïcized forthwith.

He will not need to close the seminaries, because once there are no Catholic schools, there will be no priestly vocations. Of course the ruin of all the foreign missions is involved. But the country that can accept the Fashoda discomfiture calmly, that can feel no shame for losing the Protectorate of the Holy Places which it had held since 1649, for which the King of Naples, a Frenchman, had paid 16,000,000 ducats, and in defence of which 4,000 Franciscans had been martyred, while countless others gave up their lives for them in other ways, the Government that is so callous will not lament the destruction of the French missions all over the world, even if for centuries they have reflected so much glory on France. Last year France alone gave the Society for the Propagation of the Faith more than $800,000, and that was only one of the channels through which it poured its wealth for the conversion of the heathen. All the missions that depended on this aid must perish. So too the 16,895 French missionaries of whom about 9,000 are nuns, working among savage peoples, will either starve or give up their work. But probably Combes thinks so much the better. He was a Christian once; he is a heathen now. *J'ai cru; je ne crois plus; voilà tout* is the explanation he vouchsafes of his ecclesiastical somersault. What matters it to him that millions of pagans are lost? It makes a great man of him, a peculiar kind of greatness, indeed, but to his taste.

Whatever the future has in store, it must be admitted by the most

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sanguine that the present is most gloomy. The once glorious Church of France, the Church of such a splendid past, with its multitudes of saints and martyrs, and of such a heroic present, doing more than any other section of the Church for the spread of the Gospel, is almost a wreck. Its foreign missions on the verge of ruin; its schools and colleges, though the best in the land, closed; its institutions of charity handed over to the hireling; the Sisters of Charity to be driven even from the bed of the dying; its priests mocked and buffeted in the streets; the voice of its hierarchy lifted in vain against the wrongs that are perpetrated; the best and the noblest of the laity for now more than a month endeavoring without apparent success to arouse the nation to a sense of shame for what has been done. Its power is gone and the Church that was once the grandest in Christendom is down in the dust. It may rise again, but then it is largely in ruins. It will be a wholesome subject of reflection for Catholics all the world over to consider how it all came about. Heroic efforts are made, it is true, by a few noble and self-sacrificing men which, if made twenty, or even ten, years ago, would have some effect, but are now disregarded and perhaps laughed at by the enemy. The only way to avert such calamities anywhere is to be true to Catholic instincts, uncompromising in religious teaching and principles, profoundly convinced of the necessity and power of organization, and fixed in our resolve not to withhold the statement of our position through any foolish reserve until it is too late.

T. J. CAMPBELL.

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FORGIVEN.

COMING down the steep and slippery road which leads out of the village of La Horca, young Ramon, a bit of a lad, stopped to sing in front of the inn known as the *posada del Arco*. A little girl stood outside weeping bitterly. At Ramon's approach, however, her sobbing ceased, for in spite of the darkness of the night she had recognized him and springing eagerly forward said mysteriously under her breath :

"For God's sake ; go away."

"Why ?" he asked.

"Because," said Mercedes persistently, meantime seizing him by the arm. He strove to prevent her, but little and weak though she was, she turned him completely about and forced him away from the inn.

"Don't be bad," she whispered.

"They have shut me out and I am afraid. Don't let them see you ; go."

"But I am looking for my father," said Ramon. "Did you see him ?"

"Hush," said Mercedes, more frightened still. "I assure you I did not."

"You are very strange to-night. If you fear, let me stay."

"No ! I would fear still more ; fear they might kill you."

"You must be crazy, Dita," said Ramon, shrugging his shoulders; but with a vague dread in his soul he took her advice and retraced his steps homeward.

The public square of *La Constitucion* seemed very wide and very dark, as he hurried across it. The night watchman was approaching from the other side, and Ramon, true to his shepherd instinct—for such he had been—gathered up a pebble and hid himself in a doorway. The old watchman passed by with his lance and lantern, and after the fashion of the muezzins of other days, announced the time of night as the clock struck ten from the neighboring steeple. The words of course were different, but it was a long drawn out plaint as he drawled : *Ave Maria purissima. The night is overcast.*

When the guardian of the peace had passed, and uttered his moaning cry further on, Ramon issued from his hiding place, and climbed the twelve steps at the end of the street. Because of their number they were called *The Steps of the Apostles*.

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The wind was bitterly cold, as it swept the narrow plateau which separated the convent of Santiago from the ruins of the old fortress. Chilled to the bone, Ramon pulled over his ears the top of his goat skin, and stopping at the end of the plateau gave a shrill whistle to call his father. The baying of a hound was the only reply. The boy repeated the call several times, and then quite worried, entered the vast stables which were then in ruins. It was there that he and his father usually slept. He closed the door with an iron bar, and without going to the stone shelf which formed his bed, threw himself down on the ground, near where the mules were stalled, and in spite of his anxiety was soon sound asleep.

Early in the morning, blows against the stable door awoke him. He thought it was his father; but it was only an old beggar woman who lived somewhere in the ruins.

"Ramon," she said, "I think your father is waiting for you, on *the Steps of the Apostles.*"

Surprised at the message, Ramon sprang from the stable without closing it behind him, and hurried down to the street.

The night wind had scattered the clouds, but although it was quite bright the street was deserted. "Father," cried Ramon; but no answer came. The boy hurried on. On the second step from the bottom was a sombre heap which he could not distinguish. Coming closer to look at it, he shrunk back in horror and was about to flee. Then taking courage he cautiously approached, almost like a cat in his movements. A well-known cloak of brown wool covered a human body; and stretching out his hand he looked around in terror for help; but no one came, and kneeling down he seized the cloak, lifted it, and with a shriek fell sobbing on his father's corpse.

Old Bernardo had no enemies. He had lost his wife a few years before, and was still mourning the death of his oldest son. Keeper of the abandoned convent, he had stopped some thefts at times, but not being a big enough man to harbor a grudge, had escaped being hated.

The morning before, he had heard the Mass of Holy Thursday, and after the evening office had attended to the mules as usual, but quite against his custom, went out rather late, saying he would soon return. After waiting two hours, Ramon, growing anxious, set out to seek him.

Faustino, the innkeeper, and Torribio, the courier, were going to pay him some money they owed him. Somewhat mysteriously, Tor-

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ribio persuaded him to go down to the *posada*, where they were to meet Faustino. They found there also Pepe, Torribio's son.

The tragedy was brief. Standing with their backs against the wall Torribio and Pepe smoked silently. Filling a glass of *aguardrente* Faustino drank first and passed it to the others. Taking down his guitar meantime, he began to sing a *jota*, thrumming vigorously the while. Old Bernado was the last to drink, and as he laid down the cup, Torribio seized him by the head, as if in sport, and bent it forcibly downwards. A knife glittered in the hands of young Pepe, and was buried in Bernardo's neck. He died without a sigh. They washed away the blood and Faustino continued to sing and play late on in the night.

The next morning, before daylight, they carried the corpse back of the houses, along a neglected pathway which was heaped high with ruins, and laid it on *The Steps of the Apostles*. Later on, some muleteers going to the fields, caught sight of it and turned aside. Before Ramon arrived, a dozen or more had seen it, but poor people do not like to be mixed up in affairs, and it is especially dreadful for them to be witnesses of a crime. Every one hurried away. At last the old woman bethought her of having Ramon discover the corpse. He at least would not be suspected of the murder.

More worried than his neighbors, the judge of the locality when told of what had happened, had the body of Bernardo carried to the old convent stable; he took care to find no trace, and no witness of the crime turned up. In the evening they carried the corpse to the graveyard and buried it under a little mound close to the ramparts. To comply with the requirements of the law an autopsy was first made near the grave. It was a mere formality. The body lay on the ground; a small crowd looked on, among them some children. A perfunctory examination satisfied the doctor. The law was carried out. The cause was unknown; probably an accident. Too close an investigation might be dangerous.

During the whole day Ramon remained in a dumb stupor, seated by the side of the dead or crouching near the ruined convent gate. He could hardly explain to the judge how his father had gone out the evening before and had not returned. He did not speak of the old woman who had called him, nor did he mention the terror of Mercedes. Fear had paralyzed him. But at the cemetery he stood unobserved behind the doctor, and when they uncovered the body he saw a long narrow purple gash in the neck, from which the blood had been washed away.

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Ramon went back to his old work. Before his elder brother died he had been a shepherd. Bernardo had recalled him to La Horca, so as not to be alone. But now the village frightened the lad. Some friends of his father were good to him, however. Faustino, the innkeeper, gave him a little money. He would even have employed him in the *posada*, but he heartily approved of Ramon's plan to leave La Horca, and without delay he had him accepted by Don Isidro, the richest cattle breeder of the country.

Ramon had no education. He knew a few prayers and could read a little. Mentally he was slow but deep. His heart had as yet known no mistrust of others, and he was ingenuous and candid with all. He was scarcely twelve; a pale lad with large thoughtful eyes. Evil had crossed his soul now for the first time and was to trouble him till the end.

He was unable to explain to any one what had passed within him on that lugubrious Good Friday. From that out he never smiled ; a dread of unknown enemies pursued him. At La Horca, it was agreed to speak of old Uncle Bernardo's death as an .accident. Ramon thought so too, because every one seemed to be of that opinion. Only at night, when he could not sleep, or in the day time when he began to think, the pale face of his father appeared to him with the open wound.

On the plains of New Castile the vine and the sprouting wheat were already changing the russet and brown of the fields to green ; the olives were lending a blush tint to the slopes ; and on the stony peaks above the shepherds were leading their flocks to browse not on the rich turf but on the lavender and wild thyme which sprouted there. At night dry walls of stone formed the enclosure for the sheep, and a *chozo* or hut without windows sheltered the shepherd. With him usually was a diminutive *burro* on which the man's clothes and gun and water and oil were packed. A few scraps of bread fried in oil furnished the ordinary food of the Spanish shepherd, who was as sober in his diet as were his brothers, the old nomads of Egypt.

A leathern jacket slung over his shoulder, a yellow tunic held by a broad cincture of black wool, a red silk kerchief bound about the head which was topped by a round broad-brimmed felt hat, breeches of coarse brown stuff and gaiters, usually of the same color and slashed at either side, such was the dress of the shepherd in the days when Ramon was following his flocks on the hill-sides. He rarely went down to La Horca. Even on Sunday he was far away from the

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village. The bells bore appeals to him which he no longer heeded, for he no longer rose above his work. With the master shepherd and the shepherd's son, he remained in solitude. Together they traveled over the barren mountains ; telling the hours by the progress of the stars, or the shadows of the sun on the rocks ; ignorant of the world ; speaking seldom even with each other, and only at times sending out to the echoes the slow monotonous chant which seemed but to put their own thoughts to sleep.

On the feasts of St. James, or Our Lady of Sorrows, at the procession of Holy Week, or Corpus Christi, Ramon came to La Horca. Along with the crowd he escorted the *Cristo de la Humildad*, or the Santisimo. Careless of what others were thinking, he looked with his large wondering eyes at the splendid processional cars draped in their rich laces and gorgeous silks ; he shouted *viva* when the others did ; and when the swallows startled by the clangor of the bells and the booming of the cannon whirled in hundreds around the towers of the old dismantled convent, their troubles seemed like his. But disturbed as he was, and incapable of analyzing his thoughts he felt the purifying influence of these festivities. In the evening, he sat upon the hill that was so familiar to him, and from a distance looked on at the fireworks which were set off in the public square.

He had grown very robust. On feast days he took part in the national game of ball in front of the gate of La Horca, and he threw the weight higher and further than anyone else. Among his rivals there was only one who could match him. It was Pelago, the second son of Torribio.

One evening—he was then seventeen years of age—Ramon had been playing for three hours before a curious crowd of onlookers. He had beaten everyone, even Pelago, and he was going away timidly, even in spite of his triumph, and inhaling the perfume of a red rose which he had taken from Mercedes. Two loungers were warming themselves against a wall in the last rays of the setting sun. "Look," said one, "there goes Bernardo's son. What a strapping fellow ! How I pity his enemies." "What !" said the other ; "he's too much of a coward to avenge his own father."

Ramon entered his hut, reeling like a drunken man. Only once in his life had he been shaken by a similar emotion. It was in the midst of a wild storm, when a thunderbolt fell at his feet.

Night came. Stretched out in his hut, without thought and without strength, he was pursued by the pitiless phrase which he had

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beard the man utter. Then suddenly before him, on the earth, he thought he saw the corpse, wrapped in its brown covering and the gash in the neck was bleeding. He cried out with horror, and the startled sheep around him replied with terrified bleatings.

He was stifling in the hut. He went out and flung himself on a rock. The moonless heaven was twinkling with stars. The air was balmy with the perfume of the young wheat, and the burgeoning daffodils and lavender. He was alone and miserable, when all around him was bathed in infinite peace. He could not restrain his sobs, but in his heart, relieved though it was by a flood of tears, he was aware of a new feeling that had been aroused, whose strength terrified him.

All the past was now clear. In what dreams had he been living all these years? That wound! Evidently his father had been murdered and the men against whom Mercedes had long ago warned him had done the deed. Why was it that he had failed to connect all these facts, and how did others possess the secret while it escaped him?

There was no complexity in the movements of his direct and straightforward nature. He was not a boaster and he was ignorant of fear. He was unconcerned about consequences, and although he was slow he did not stop nor would he admit concealment or deceit. Imperfectly instructed, his conscience followed very simple principles, and once adopted his resolution was immutable.

The stars began to wane in the skies and the bleating of the sheep gave the signal of the dawn. Ramon lifted the latch of the corral and let out the flock. Before he followed he turned towards La Horca, and with his staff extended toward the village he cried: "I am no coward, and I will avenge my father."

In all the wide world no one cared for Ramon but Mercedes. She had pity for him during all those dark years. Her delicate affection strove to supply what the poor orphan boy lacked. Her father, Faustino, was a man of too much importance to permit her to think of having Ramon as her *novio* or fiancè. Did not Faustino possess a vineyard and a pair of mules, and what was Ramon but a poor shepherd of the hills! She was destined for Pelago, Torribio's second son. But her heart went out to Ramon. Often on Saturday, when the shepherd's wife brought provisions to her husband, Mercedes went with her and Ramon received her as the earth greets the springtime, and everything in his being sung a strain of hope for the coming of these fleeting apparitions.

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He had sent her a bunch of poppies, a sign of hopeless appeal. And so on the Saturday following she was faithful to the tryst. They seated themselves beside a ruined wall, and anticipating any question from Dita, Ramon abruptly asked: "Who killed my father? You know"—

"No," answered Mercedes, trembling with fear. "I do not. But why do you ask?"

He told her then of what had happened on the previous Sunday, and of his resolution not to be a coward. Dita's eyes glistened with terror, but at the same time with pride.

"I understand you" she said; "but I know nothing of it. I suspect nothing. That evening, you remember, they had penned up in the yard of the *posada* of bulls that were going to the races of Almenara. There were many drovers there, and they went away in the early morning. At night two men came who concealed their faces—one of them looked like your father. I was outside and hid myself. When they entered they locked the door behind them and left me outside in the dark alone and terrified. Then you came. Only after they left could I enter. It was perhaps on returning home that morning that your father was killed."

"But who was with him when you saw him?"

"Oh I am not sure. I think it was Torribio."

Torribio, her father's friend! At that name the whole horizon of confused remembrances became clear before Ramon's eyes. He saw again the air of restraint at the cemetery, he understood certain insults that had been flung at Torribio in public, and nicknames that had been fixed on him. He felt like a criminal. Then other images and other words came up in his mind. He remembered the friendship of Torribio for Bernardo, and the kindness which he had himself experienced when left an orphan. Ramon could not then understand how a man could play double, and he stopped short, his mind all confused.

What a vise seemed to be clasped upon his brain. Weak and open to impressions, he saw himself driven to a terrible duty, while, at the same time, he cursed the power that led him on.

Mercedes knew much more than she had told, for often in her presence the village folk had accused Torribio and blamed the apathy of Ramon. In her heart she condemned Torribio, and by a sort of pride, a flighty, but cruel caprice of a child, she was not sorry to have opened the eyes of Ramon.

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In the narrow theatre of hidden lives there are at times terrible dramas enacted. Dita arose to go. Ramon still sitting, gazed at the departing day. The sun like a furnace touched with fire the purple horizon. From the flaming glory of the illumined clouds, bright rays leaped out and set the heavens ablaze. The plain, silent and dim, looked on at the dying day.

The bars of fire disappeared ; the conflagration was extinguished. The space began to be shrouded in gloom. In the wheat the crickets began to chirp. Ramon arose sadly. "Something has gone out in my soul," he said, and glancing a farewell at Dita, he went away, alone into his desolate solitude.

Ramon had now begun to hate. Of a sudden a fierce passion had taken possession of his soul. To the peace which had been the happiness of his youth there had succeed that inward tumult which one must conquer often in order to enjoy the triumphal tranquillity which is the joy and the glory of souls that have passed through trials.

One passion awakens another, and to that explosion of hate other feelings no less violent responded, which appalled him. A commoner nature would not have suffered their overpowering impulse, but would have given way forthwith to their brutal tyrany. Ramon had that ideal candor of the Castilian, which needs faith as a guide, and which a sort of enthusiasm must direct through its transports. Although knowing little of human affairs, yet at the end of the road on which he was entering he saw the scaffold. But in his eyes vengeance became a sort of duty to which he was obliged to sacrifice his life. To souls like his, if rightly guided, sublime purposes are reserved. Even when led astray, they accept great martyrdoms and achieve great successes.

Mercedes, less deep than he, did not see the abyss into which she had dragged her lover ; otherwise she would have paused. In arming Ramon against Torribio, she was looking rather to her own deliverance from the yoke which she hated. She was not able to dissimulate, and from that out, practiced all the coquetry of which she was capable to displease Pelago.

Pelago loved her. For a long time there had been in his heart an unconscious jealousy of the shepherd. He now began to understand the reason, in his baser fashion and without any ideal for his hatred, and resolved to put an end to Ramon.

On the following Sunday, the flock had been corralled in the village. Ramon, unoccupied, was strolling about. Other lads were with him ; the usual sports began. Instead of a ball they began throw-

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ing an iron bar. More spectators gathered. Pelago passed by and they called him. Ramon shuddered when he saw him approach, but resolved to quit the game in a moment. He played listlessly. Pelago made the best throws. Proud of his luck, he began to twit Ramon, and the others joined him.

"What are you thinking of, Ramon?" they cried.

"Pshaw!" said Pelago, "he's love-sick."

"Son of an assassin, cease," shouted Ramon, his fists clenched in anger. A deadly pallor came over Pelago; he lifted the iron bar which he held in his hands and flung it at his rival.

Ramon shifted his position to avoid the weapon and with a leap he was on Pelago, as he flung him to the earth, falling upon him at the same time. With his left hand, Ramon clutched his adversary's throat, and their hands sought their knives. Without words, and without thought, they writhed in each other's grip, frightful, horrible, both of them; no longer men, but savage and furious brutes.

With a supreme effort, Pelago freed his hand and seizing Ramon's head, held off death for an instant. With a panting voice, he was just able to say: "Do you wish to know the murderers of your father? My father, my brother and Faustino, the father of Mercedes."

Ramon's hand descended and killed the viper. When he arose the crowd had fled. His brain swam; he sat down upon a stone beside him. His mind came back to him slowly, as if after a wild debauch, and as his soul gradually calmed, an overwhelming sadness took possession of him,—the bitter fruit of satisfied passion.

On the morrow Torribio followed the remains of his son to the cemetery. He had not been there since the day he had stood above the corpse of Bernardo. That inexorable justice which dominates the world had struck him. With bent head and broken heart he heard the earth fall on the coffin now lowered in the grave. The glances of those around were cold and seemed to mock him. In his inmost soul he said: "It is merited."

In his grief he wished to pursue the assassin in the courts. Faustino dissuaded him. It was a simple accident, a quarrel of young men. Pelago had been the aggressor. A trial, besides, might lead to unpleasant revelations. Better remove Ramon from La Horca; if needs be, Pepe, Pelago's brother, would settle the affair later.

Ramon went back to his sheep. How gladly would he have given himself up to justice! How willingly he would have died! Was this life—this base struggle of appetites, this conflict of brute force? A

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pitiless logic ruled his rude soul. It seemed to him that duty accomplished should have brought him peace, and yet he lived in mortal agony. But perhaps the sacrifice of his peace was the expiatory offering which his father demanded. And he made the offering.

Overwhelmed by the murder he had committed, he had paid no attention at first to the last words Pelago had uttered. Suddenly the bitter words cut into his soul. Pelago! Ah! Mercedes and himself had wished to find out the guilty ones. What a punishment for their curiosity, and what a future was theirs if the wretch whom he had slain told the truth!

He would find it all out. One night he went down to La Horca; he passed the *posada del Arco*, and then crossing a wall, entered by a secret door the house of the old apothecary, Don Eusebio. Don Eusebio knew all the stories of La Horca. At first he did not recognize this ghost that so suddenly appeared before him. When Ramon spoke the old man quivered with fear.

"Come," said Ramon, calmly; "tell me how they killed my father."

The good man in his alarm strove to equivocate. But yielding to a will stronger than his own, he began, and without useless details related the story of Bernardo's death.

Hobbes, the philosopher, calumniates the wolf when he likens man to it. The animal appetite is limited by its needs, but human passions would overleap all barriers if it were not for man's self-love. Because of scepticism, or cowardice, or egoism men avoid extremes. Egoism is more efficient than the police in making the world habitable. But when unbridled passion finds a temperament strong enough to follow it, or too feeble to control it, it is not easy to predict when it is going to stop. Ramon was strong enough to go whithersoever his hate might lead, but his heart, however, was not of the kind that despised and detested others.

He thought himself obliged to punish these three murderers; and when passion is guided by prejudice there is nothing so relentless. Their superior power did not daunt him. He would lose his life perhaps, but what matter? It was worth little. Only one sacrifice cost him something; it was that of the affection of Mercedes, which was sweet and tenacious of its place in his soul; it had been the hope and the rest of his shattered heart. But he had made that sacrifice also, hard as it was, and had abandoned the hope of ever being loved by her. And, nevertheless, although this renunciation made him suffer, even forcing her to cry out in agony, he felt in the depths of

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his soul a mysterious satisfaction on account of it, and in his trouble he asked himself why sorrow and misfortune follow upon satisfied passion, and why sacrifice, although it caused pain, brings a heavenly joy.

One day his master called him and gave him his dismissal. Ramon was too much compromised by his affair with Pelago. One murder would provoke another, and in the end the shepherd, who was the weakest, would be the sufferer. He must go away from the danger. However, his master did not abandon him, but sent him to Cuenca on the mountains to a cousin who would employ him.

Ramon was dumbfounded by this decision. Without looking at the few duros which his master gave him, he took them and set out for the hills.

For simple people whose whole world is a hamlet, home is inexpressibly dear. Patriotism is more intense the less extended is the territory for which it is concerned. In fact, for poor people exile causes homesickness that is sometimes almost fatal.

Ramon leaving the street, took a little by-road that went by the yards back of the houses. Near a low, ruined wall he stopped, and after hesitating a moment took up first one pebble, then two, then three, and threw them against a closed shutter. Soon the window opened, and the pale face of Mercedes appeared. There was a smile of joy on her countenance as she hurried across the small courtyard and came to the wall where Ramon was calling her.

How she had suffered and wept since the death of Pelago! and how she had prayed! She knew her religion, and since she began to suffer she had begun to understand it. Does one ever understand it before that? The prayer so dear to Spaniards, which she had so often recited, she comprehended now, and felt its melancholy eloquence, and it was with inexpressible sincerity she said to the Virgin: "To thee do we cry, poor banished children of Eve; to thee do we cry, mourning and weeping in this valley of tears."

She placed her hands on the wall which separated her from Ramon, and looked him in the eyes.

"Is there anything new?" she asked. Ramon signified that there was.

"Is it glad or sad?" she inquired.

Ramon shook his shoulders. "Is there ever anything glad for me?" he asked. His teeth were set and tears filled his eyes as he plucked feverishly at the grass which was sprouting on the wall.

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"Are you pursued?"

"Worse; I am driven out. The master does not want me here any longer; he sends me into the mountains far from the pueblo, far from my friends and from you, and it is to bid you good-bye that I come." Mercedes bent her forehead in her hands.

"Dita," said Ramon, "what have we done that life should be so hard?" And when Dita did not answer he added, "it is enough to make one rebel."

"Rebel against whom?" she asked.

"Against God," he replied.

"No, God has not done it. We carry each others burdens. God leaves us free. The sins of the parents are visited upon their children. Such is life."

"Oh, the miserable life that it is!" he answered, hurling a stone from him, which shattered itself upon a rock.

"It is not miserable, except for the wicked. It is profitable for the good," she rejoined.

"And who are the good?" he inquired.

"Those who suffer and those who pardon."

They remained a moment without speaking. Both were weeping. Ramon lifted his eyes, and pointing to the house, said: "It is there they have killed my father, and I must go away and we must forget each other."

"Forget each other?" she asked.

"Yes, for your father——"

"Stop," she said. She had understood, and taking his hands in hers she made answer: "We shall be their victims. That is our work."

Ramon gathered a flower that was blooming on the wall beside them and handed it to her; then staggering like a drunken man he went away.

* * *

The highway that leads to Paredes runs for some time along the ledge of a precipice. Stretched out on the slope above the road, just where it turned, thus giving him command of it for some distance, Ramon, the day after his departure, was letting himself be carried away by a torrent of gloomy thoughts. His sheep were scattered over the plain. Armed with his gun he was keeping his lonely watch.

A tinkle of bells aroused him from his reverie. A *carro* drawn

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by two mules was coming down the narrow pass. Ramon saw it with unconcern, when suddenly his countenance lighted up. Torribio was driving, and seated behind him he saw under the hood of the *carro*, Pepe and Faustino. Oh! the chance for the full measure of his hatred and vengeance!

His blood rushed to his head, and rising on the bank he aimed at Faustino. Dismayed the driver pulled in the mules. One of them had been struck by the ball and was reeling, the other plunging wildly. In a moment the *carro* was turning over, and Ramon saw them hanging over the abyss. He shouted with glee. The three would die together.

Suddenly a great thought flashed upon his mind like lightning. He leaps between the car and the edge, and with the force of despair hurls it back upon the road. But the effort made him lose his balance, and while the three guilty men were looking they saw him, to their horror, beating the air wildly with his hands. As he fell he uttered the words "I forgive," and was dashed on the rocks below.

Études, July 20, 1902. PIERRE SUAU, S.J.

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PILGRIM-WALKS IN ROME.

VI.—From the Quirinal to Porta Pia, and S. Agnese Outside the Walls.

(*Continued.*)

I.—PIAZZA DEL QUIRINALE.

The Piazza del Quirinale, or large square at the west end of the Quirinal Palace, is an attractive spot, because of its elevated position, its palatial buildings, its gardens and its ancient obelisk. There is a delightful fountain too, whose waters leaping high into the air and dancing perpetually to their own music have a refreshing sound as the countless rills descend in cadence from the brimming basin to the pool below. The place is quiet enough now; there is little to remind one of the stormy scenes that here disgraced Rome in the struggle of the Revolution against the Papacy, except the Italian soldiers who stand guard at the palace entrance, and the flag of united Italy that floats from the belfry. The Pope has long since been driven away, and for the time being the Revolution with the king of Italy as its figure-head, holds possession of the property of the Apostolic See. Above the entrance of the palace is a beautiful statue of Our Lady and the Divine Child, and, lower down, reclining over the arched doorway, are the figures of SS. Peter and Paul, seemingly waiting patiently till the Pope returns to claim his own. To the right of the palace, as we face it from the square, is the *Via del Quirinale*, which runs into the well-known *Via Venti Settembre*, and at its entrance is a public garden, to make which two churches and two convents were sacrilegiously destroyed in 1888. The large building on our right is the Palazzo della Consulta, also robbed from the Pope in 1871.

The associations of the place are sad: we can only recall one or two.

The opening of the nineteenth century saw Napoleon I prosecuting his remarkable career of victories, dismembering empires, creating principalities and kingdoms, and making peace or war at his pleasure. In his pride he put forth his hand against the Holy See, which he had persecuted with savage malignity under Pope Pius VI. By a decree of April 2, 1808, he incorporated the Pontifical States with the French Empire, and declared them to be irrevocably united to the Kingdom of Italy, the vassal of France. An armed force entered the

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Quirinal palace to take possession in the Emperor's name: the Papal guards were disarmed, and the Holy Father found himself a prisoner in his own house. Against this outrageous unprovoked attack on the rights and property of the Church, he protested strongly; and, after considerable delay, published a Bull excommunicating all concerned in this measure, without naming any one in particular.

On the night of July 4, 1809, the French General Radet entered the Papal apartments with a peremptory demand, in the Emperor's name, that the Pope should renounce at once all temporal sovereignty of Rome and of the Ecclesiastical States: in the event of a refusal he had orders to seize his person and drag him into exile. The Pope fearless at this fresh display of Napoleon's violence, answered with firmness and dignity: "We cannot, we ought not, we will not yield or renounce that which is not ours. The temporal power belongs to the Church; we are only its administrator. The Emperor may cut us to pieces, but he will never obtain this renunciation from us."

The word of command was given, the Pope was seized and carried off to France, with apparently no other prospect than that he should die in exile like his predecessor. The pathetic story may be read in Cardinal Pacca's Memoirs. Napoleon triumphed for a while, the Holy See lay crushed beneath his power; but God was already preparing the restoration of the Pope, and the downfall of his oppressor.

> ———"Napoleon;
> A stone by Satan hurled with thunder-shock,
> Crumbling the mightiest fabrics of the past;
> Heaping the earth with ruin; but at last
> Broken itself by falling on the Rock."—(BARRAUD.)

During the Revolution of 1848, when Mazzini, Garibaldi, and a host of desperadoes of the same stamp, were warring against the Papacy, a rabble-rout of Carbonari and of the vilest ruffians of Rome was led by Sterbini Canino (*i. e.* Prince Charles Bonaparte), Galletti and others to the Quirinal to wrest from Pope Pius IX the abdication of the Temporal Power into the hands of the people. The palace was besieged by the insurgents, fire was set to the great doors, and shots were aimed at the windows of the Papal apartments. Charles Bonaparte, who acted like a fury on this occasion, had the largest gun in Rome dragged up from the Piazza della Pillotta and planted in the centre of the piazza, ordering the men to be ready to blow down the palace gates, which the Swiss guards had bolted and were defending.

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VIA DELLA CONSULTA, ROME, WITH THE CHURCH OF S. ANDREA IN QUIRINALE, AND THE GARDEN OF ST. STANISLAUS.

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PIAZZA DEL QUIRINALE AND APOSTOLICAL PALACE OF THE QUIRINAL.

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Monsignor Palma, the Pope's Latin secretary, standing near an open window was shot dead. Pope Pius IX made his escape from the palace in disguise, and, by a sort of miracle, succeeded in reaching Gaeta. (See Balan, *Storia della Chiesa*, vol. I, pp. 507, 513, *seq.*) The enemies of the Church once more had Rome in their power, but their triumph was short-lived.

Lastly the Quirinal palace was broken open, seized and appropriated as a royal residence by the troops of Victor Emmanuel in October 1871. Over thirty years have sped since that fatal day, yet the oppressors of the Church still hold possession of the Quirinal and of Rome; but they are beginning to find out to their cost that the sacrilegious usurpation bodes ruin to them and to Italy. "The King and his old liberal servants are confronted by the menace, vague but increasing, of an anti-monarchical movement, Republican and Socialist, which may succeed in breaking the Kingdom to pieces." (*Catholic Times*, Sept. 1895.)

Louis Veuillot thus speaks of Rome's usurpers: "*Qu' ils tiennent Rome en leur puissance, qu' ils la salissent, qu' ils l'embellissent à leur manière, cela est possible. Ils le feront si le monde a merité ce châtiment. Mais Dieu est Père. Il rendra le Pape au monde, et Rome au Pape.* (1)

The London *Tablet* of March 15, 1902, thus describes the situation: "The Italian Monarchy, enthroned in the Apostolic Palace of the Quirinal, is but the crowned and sceptred figure-head of the revolution. Reared on that seething crater, in which the nether forces of the secret societies wrought the upheaval of the old order of things, it is doomed to perish in the fiery travail of the chaos that has temporarily upraised it."

II.—THE QUIRINAL PALACE.

This is one of the three Apostolic Palaces in Rome, the other two being the Vatican and the Lateran. Till 1846 it was used for Papal conclaves, and was a favorite summer residence of the Popes. The king of Italy, its present occupant, seems tacitly to acknowledge that his tenure is only temporary, for the Papal arms are still allowed to remain in the large halls. There is a splendid Papal chapel (*Cappella Paolina*), which served for conclaves aud many a grand function in the days when the Popes had their own. It has been under an interdict since 1871; no religious service is permitted within its walls, so long

(1) *Parfum de Rome*, I, p. 13.

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as the Quirinal Palace remains in the hands of its unlawful possessors. Even the baptism of the royal infant Iolanda in 1901 could not take place there. "This is one of the many skeletons in the royal residence that must make life under its roof uneasy for the monarch who has a conscience." (*Tablet*, June 15, 1901.)

Victor Emmanuel, the excommunicated usurper of Rome, came to reside here in October, 1871, and with shameless effrontery selected as his own the very apartments that had been used by the Popes. He seems, however, to have been haunted by some mysterious dread of the fate that waits on sacrilege, for he never had the courage to sleep in the palace, nor even within the walls of Rome. Every night he drove out to the Villa Mirafiore on the Via Nomentana, not far from S. Agnese. During a state ball at the Quirinal on the night (1) of January 9, 1878, the king, oppressed by the close atmosphere, drew near an open window and lit a cigar. Suddenly he fell to the ground and was carried away unconscious. It is believed that he died that same night. The parish priest of the church of SS. Vincent and Anastasius came at once to administer the last sacraments, but was told the king could not be disturbed. Pope Pius IX, though so cruelly treated by Victor Emmanuel, sent his own confessor, Monsignor Marinelli, to carry a message of forgiveness to the unhappy monarch, but neither was he admitted, for the good reason that he would probably have only found a corpse. On the assurance of the court chaplain, Mgr. Anzino, that the king died in Christian sentiments (an impression possibly gathered from some sign or gesture of the dying monarch), the Pope allowed the body to be buried with Catholic service in the Pantheon. What really happened at the last moments of the king is unknown, and perhaps never will be known. (See Balan, *Storia della Chiesa*, vol. iii, pp. 902–907.) On the death of Mgr. Anzino, the court chaplain, in 1896, the door of his private room was at once sealed, and all his papers were carried off by the government, as though it feared the disclosure of some secret.

Victor Emmanuel, while actually setting out for Rome in his campaign against the Church, wrote a hypocritical letter to Pius IX on September 8, 1870, professing himself a most obedient, dutiful and devoted son of the Church, at the same time inviting His Holiness to allow himself to be robbed of his temporal power, retaining only his spiritual sovereignty, "glorious and free from all human control."

(1) His first and last night in Rome.

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(Balan, *Ibid.* ii, p. 1008.) The Pope's reply was brief and decisive. "His majesty's letter," he said, "was unworthy of a son of the Church and a Catholic." He repudiated with indignation the king's proposal, at the same time blessing God, who thus permitted the closing years of his life to be filled with so much sorrow and bitterness. (Balan, *Ibid.* ii, p. 1010.) The Pope could never bring himself to believe that Rome would fall into the hands of the revolution, and up to the last moment he counted on some Divine intervention to save the city. The daily prayer of all good Catholics is that God would protect the Holy Father, and deliver him not up the will of his enemies. The deliverance from the present intolerable state of things, which has lasted over thirty years, will certainly come, but in the time and way that God knows best.

III.—THE DESTROYED CHURCHES AND CONVENTS OF ST. MARY MAGDALEN AND ST. CLARE.

Under the windows of the Quirinal palace and at the entrance of the Via del Quirinale is a public garden with an equestrian statue of Carlo Alberto, father of Victor Emmanuel. This garden occupies the site of two ancient churches and convents, which were sacrificed by the Italian government in 1886, the poor nuns being turned into the street, to live as best they might.

The first of these churches, *S. Maria Maddalena*, was at the angle formed by the streets Quirinale and Consulta, and belonged to the *Sacramentine*, or Nuns of the Perpetual Adoration. The church, small but devotional, was much frequented by the pious Romans, who found here the Blessed Sacrament perpetually exposed, with the sisters watching before it. The low chant of the nuns' voices, as they sang Office, could be heard in the street, and served as an invitation to passers-by to enter, if only for a few moments, and join in the loving homage there offered to our Eucharistic God.

That little church is now no more. The poor evicted nuns lived for some fourteen years in great privation in a house at the head of the steps leading down to the Forum of Trojan. They are now at S. Lucia in Selce, Via Cavour.

The convent of *St. Clare* (*Sa. Chiara*) was founded for Capuchin nuns by the Duchess of Tagliacozzo, who bequeathed to them her own house and garden in 1574, but the church was much older. Church and convent were levelled to the ground in 1886, the poor

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nuns being allowed by the Canonesses of the Lateran to share their home at Sa. Pudenziana.

In front of the church was an atrium, or cloistered court, with an interesting fountain in the centre, having an ancient marble sarcophagus for its basin. Inside the church were some ancient frescoes of St. Benedict and St. Scholastica. Not a vestige now remains of the religious home, where the spouses of Christ lived and sanctified themselves for centuries.

IV.—S. ANDREA IN QUIRINALE, THE JESUIT NOVICESHIP TILL 1872.—ROOM OF ST. STANISLAUS KOSTKA.

The Noviceship of S. Andrea was founded by St. Francis Borgia, third General of the Society of Jesus (1565-1572), and was the religious home of St. Stanislaus Kostka, St. Aloysius, Blessed Rodolf Acquaviva, Blessed Antony Baldinucci, Blessed Thomas Cottam, Venerable Cardinal Bellarmine, Venerable Henry Garnet, Father Claud Acquaviva, the two Fathers Seguneri and a host of other saintly and distinguished members of the Society of Jesus. It was seized by the Italian government in 1872, and converted into a residence for the officials of the Royal Household. The Jesuit novices, driven from their home, wandered to various places, to Brixen in Tyrol, to Tramin in Tyrol, to Les Alleux in France, to Naples and finally to Castel Gandolfo.

The house was considerably altered to adapt it for its present secular purpose, and during the alterations (in 1888), one of the most venerable and exquisite sanctuaries in Rome, the *room* where the angelic *St. Stanislaus Kostka* breathed forth his pure soul to God, was recklessly destroyed. The materials, however, were preserved and put together again in a part of the building near the church, every pains being taken to reproduce an exact copy of the original room. It may be visited on application to the sacristan.

In the centre of the room is a recumbent figure of the dying Saint, a masterpiece by Le Gros, the face, hands and feet of white marble, the habit of black, the couch of yellow Siennese marble. It was formerly studded with jewels and surrounded by a balustrade of solid silver; but these were carried off by the French at the close of the eighteenth century.

The fountain, where the Saint used to cool his inflamed breast after Holy Communion, was at the back of the garden, and now stands at the end of a street in a ruined state.

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1. QUIRINAL PALACE. 2. CHURCH OF S. ANDREA (WITH SHRINE OF ST. STANISLAUS); BEYOND IT ARE THE NOVICESHIP BUILDINGS. 3. PRESENT ROOM OF ST. STANISLAUS AT THE BACK OF THE CHURCH. 4. PART OF THE BUILDING OCCUPIED BY THE LATE CARDINAL FRANZELIN AND THE LATE VERY REV. FR. BECKX. 5. THE FOUNTAIN OF ST. STANISLAUS (NOT SHOWN IN THE PHOTOGRAPH) IS IN THE LEFT HAND CORNER OF THE GARDEN.

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PORTA PIA. THE NOMENTAN ROAD IN THE DISTANCE.

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The beautiful church of the Novices, *S. Andrea in Quirinale*, was built by Prince Camillo Pamfili, nephew of Pope Innocent X, from the designs of Bernini, between the years 1650 and 1670. It is said that Bernini considered it one of his best works. It has a Corinthian façade and a projecting semi-circular portico with Ionic columns. The interior is oval in form and exceedingly rich, being almost entirely lined with red marble streaked with white Sicilian jasper, and divided by white marble pillars supporting a gilt cupola. It is an ideal church for novices, small but perfect in form, "with a gem-like beauty and an innocent look, as though it were the abode of angelic spirits, a flight of whom in pure white marble is wreathed round the oval dome." (Nath. Hawthorne).

The chapel on the left of the high altar contains the Shrine of St. Stanislaus, rich in marbles, bronzes, lapis lazuli, and paintings from the hand of Carlo Marratta.

The present Rector is a secular priest.

V.—ANCIENT MANSIONS ON THE ALTA SEMITA, NEAR S. ANDREA.

The large garden near the Church of S. Andrea, with a railing separating it from the street, belonged to the Jesuit novitiate, but was appropriated by the Italian government in 1872. In it St. Stanislaus and St. Aloysius must have often walked. Here stood the house of *Pomponius Atticus*, the friend of Cicero, discovered in 1558 in such perfect condition that the family documents and deeds, inscribed on bronze, were still hanging on the walls of the Tablinum (Lanciani, "Christian and Pagan Rome," p. 191).

The garden has on its east side the Belgian College, near which is the little church of S. Carlo, alle Quattro Fontane, belonging to the Spanish Trinitarians. From a window of this college (then a convent), the revolutionists of 1848 fired shots into the Pope's apartments in the Quirinal, one of which killed Monsignor Palma, as stated above. This was the site of the house of the *Flavii*, belonging to *Flavius Sabinus*, brother of Vespasian, and father of *St. Flavius Clemens* and *St. Plautilla*. The family mansion was converted by Domitian into a Mausoleum, where were buried Vespasian, Titus, Flavius Sabinus, Julia, daughter of Titus, and ultimately Domitian himself.

At the Quattro Fontane begins the *Via Venti Settembre*, the *Alta Semita* of ancient times, known as the *Via Porta Pia* till 1870. The

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ugly name *Venti Settembre* (September 20th) recalls the sacrilegious invasion of Rome on that day in 1870.

Where the huge *War Office* now stands, was the mansion of the *Valerii* in the days of the Empire. Here Valerius Martial, the epigrammatist, lived as a guest with his wealthy relative, G. Valerius Vegetus, consul in A.D. 91. The palace, judging by explorations made in 1641, 1776, 1884, was built and decorated on a grand scale.

Close by are the Palazzo Barberini and the Scotch college, both in the Via Quattro Fontane, which will be referred to on another occasion.

VI.—THE CHURCHES AND CONVENTS OF THE INCARNATION, ST. TERESA, ST. CAIUS DESTROYED TO MAKE ROOM FOR THE PRESENT WAR OFFICE.

The huge war office, built in the years 1878 to 1882, tells a sad story of sacrilegious spoliation. Three venerable churches, with convents adjoining, stood here for centuries: all three were demolished, the ground appropriated, and the religious turned adrift. They were:

(1) *The churches and convents of the Incarnation and of St. Teresa.*

Balan (Storia della Chiesa, lib xiv, p. 848) says that the government "Giunta liquidatrice," or Commission for the disposal of ecclesiastical property, presented themselves in 1876 at the doors of these two convents, demanded the keys of the churches and sacristies and the surrender of all the sacred vessels, chasubles, copes, etc., claiming everything in the name of the State. The poor Carmelite nuns were turned into the street, and at length succeeded in finding a home in the old conventual buildings of S. Stefano Rotondo, belonging to the German College. The marble altars were sold, some being bought by Prince Torlonia, who gave one to the English nuns for their church of St. George in Via S. Sebastiano. The others are said to be in the new church of the Sacred Heart near the Station.

(2) *Church and convent of S. Caius.*

This ancient church, which was originally the house of St. Caius, Pope and Martyr (283–296), stood opposite the beautiful Barberini gardens, now concealed by modern houses. Its great treasure was the shrine of the martyred Pope, and so venerable was it, that from the earliest times a Lenten station had been attached to it. Respect at least for antiquity should have stayed the hand of the destroyer; but in spite of the protests of Pope Pius IX, and of the Cardinal

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Vicar, the time-honored buildings were razed to the ground, and the poor evicted Barberine (Teresian) nuns compelled to beg shelter at the doors of other convents. The body of St. Caius was transferred to the church of St. Susanna.

There are few military barracks, police stations, public offices and buildings in Rome that have not a similar tale of sacrilegious spoliation to tell.

VII.—PROTESTANT PROPAGANDISM IN ROME.

Close to the war office, separated from it by a side street, will be noticed the new college and conventicle of the American Episcopalian Methodists, a body which has also a normal school for girls in the Via Veneto. There are at present some dozen Protestant churches and more schools (of different sects) in Rome, each a centre of activity for the spread of heretical doctrine, chiefly among the poor.

"For many years past (*i. e.*, since 1870) some so-called missionaries of the Protestant religion have taken up residence in Rome, and, supported by English and American money, have set themselves to the work of proselytism in the Holy City. Their plan of campaign has been to get control of the unprotected children of the poorer classes, by means of the money at their disposal, and once having them in their power, they try to bring them up Protestants and to fill them with hatred and dislike of the Church of their fathers" (Correspondent in the *Tablet*).

The unworthy methods of "Souperism," or bribery, followed by these Protestant societies, have been recently exposed in letters to the *Tablet* and *Spectator*, June, July, 1902.(1) One correspondent says: "Rich proselytizing societies in Rome are taking advantage of the present unfortunate condition of the lowest class of the population, due to the absorption by the State of the ancient means of relieving poverty and other causes, to induce as many as they can, by means of temporal relief, to allow their children to be trained as Protestants. Anyone who has been in Rome, and has taken the trouble to inspect the buildings where these children are trained, and inquire into the methods of these societies, will find that these allegations are absolutely correct."

These Protestant societies have their churches, meeting rooms, gos-

(1) Some terrible disclosures on the methods of proselytism of the Methodists are given in the *Tablet*, July 19, 1902, pp. 93, 94.

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pel halls, dispensaries of food and medicines, recreation grounds for the young, Bible stores, etc., and are doing incalculable harm. Against their disreputable methods to corrupt the ancient Faith the Holy Father raised his voice in protest at an audience given to the English pilgrims in December, 1900. A Catholic Rescue Society for the preservation of the Faith has been started and is doing good work, but with means sadly inadequate.

VIII.—CHURCHES OF S. SUSANNA AND S. BERNARDO.—RELIGIOUS SPOLIATION.

The Church of S. Susanna, on our left as we advance through the Piazza S. Bernardo in the direction of Porta Pia, is interesting as having been originally the house of St. Gabinus, brother of the martyred Pope St. Caius, mentioned above. The foundations of this house, which extend under the street, show that it must have been a noble building. Here dwelt Gabinus with his daughter Susanna, belonging to the highest aristocracy of Rome. Here both were martyred because Susanna refused to break her vow of virginity by a marriage with a pagan prince.(1)

The bodies of the three martyrs, SS. Caius, Gabinus and Susanna rest under the high altar. The church has a noble façade and the interior is adorned with frescoes. The convent buildings, the home of Cistercian nuns, together with the extensive grounds, have been seized and converted into barracks for the King's Guard. The poor nuns are allowed (on payment of a substantial rent to the government) to occupy a corner of their old convent near the church, which they will probably soon have to quit. Indeed, the place is no longer suitable for them ; they have scarcely room to turn, are disturbed in their religious exercises by the songs, shouts and bugle calls of the soldiers, and their tiny *cortile* and garden are overlooked from the barracks windows.

At the opposite side of the piazza is the interesting church of *S. Bernardo*, a rotunda in form, and originally part of the famous baths of Diocletian. It was converted into a church in 1598 by Catherine de Nobili Sforza, countess of Santa Fiora, who founded here a monastery for Cistercian monks. The monastery was seized in 1872, used as

(1) Maximianus Galerus, the adopted son of Diocletian. Allard, vol. iv., says the Acts of S. Susanna are legendary, though confirmed in many details by recent discoveries.

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barracks for many years, then pulled down and the ground sold in 1901. Two modern hotels now cover the spot. A few wretched rooms near the church have been spared for the religious. The great religious artist, Frederick Overbeck, is buried in this church. There are some interesting tombs, one being of young Cardinal Robert de Nobili, who died in 1559 at the age of eighteen. He had bound himself to enter the Society of Jesus, but was not permitted to leave the Papal Court ; so he regulated his life at court most exactly by the rules of the Society, put himself under the direction of Father General, and completed his short life by an illness borne with heroic patience.

IX.—CHURCH OF SANTA MARIA DELLA VITTORIA. FURTHER RELIGIOUS SPOLIATION.

On the east side of the Piazza S. Bernardo is the Fountain of Acqua Felice, so called from Sixtus V's name as a Franciscan friar Fra Felice. The design is ugly and the statue of Moses, by Prospero Bresciano, contemptible. Near it, on the opposite side of the street, is the beautiful church of our Lady of Victory, *Santa Maria della Vittoria*, belonging to the Discalced Carmelite Friars. It is interesting from its association with Venerable *Maria Anna Taigi* (d. 1857), who came here regularly to confession for nearly thirty years. The church was built by Paul V in 1605 on the site of an old chapel of St. Paul the Apostle and dedicated at first to that apostle, but afterwards to our "Lady of Victory" in memory of the great victory of Maximilian of Bavaria at the battle of Prague, A. D. 1620, when 25,000 Catholic troops routed 100,000 Protestants. The interior is rich in marbles, sculptures, bronzes and gilt stucco-work. The high altar, formerly richly adorned by the emperors of Austria, and possessing the famous picture of our Lady of Victory, carried by Venerable Father Domenico, Carmelite, at the battle of Prague (Nov. 8, 1620), perished with the picture in a disastrous fire on June 29, 1833. The present altar, a gift of Prince Alexander Torlonia, has a copy of the destroyed picture.

The monastery of the Carmelite Friars was seized by the Italian government in 1872 and converted into a botanical museum ; the extensive grounds were partly sold as building lots, partly reserved as a horticultural garden. The friars, after remaining thirty years without a home, have lately, at great sacrifice, built a new church and house outside the Porta Salaria.

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Among the religious memories of the church may be mentioned the following:

Clement XI, in the name of the Empress Elizabeth of Austria, here placed one of the standards captured from the Turks at Temeswar. (1662.)

Philip V of Spain sent a standard taken from the Moors at Ceuta. (1415.)

Other flags taken from the Turks were presented to the church by the King of Poland and Maria Teresa of Austria.

The Knights of Malta here placed a large imperial standard captured on the Sultan's galley.

These standards may be seen in the sacristy.

Many Popes had a special devotion to this sanctuary. Pius VI, in his heavy troubles, caused by the tyrannical exactions of Napoleon I, came here to seek help and comfort.

X.—THE TREASURY, MINISTERO DELLE FINANZE.

On the right, as we approach Porta Pia, are the huge and hideous buildings of the new *Ministero delle Finanze*, the walls of which are constantly cracking and have to be shored up for repairs. Marion Crawford says of this edifice: "The treasury of the poorest of the Powers, incredible as it may seem, fills a far greater area than either the Colosseum or St. Peter's. The Roman curses it for the millions it has cost; the stranger looks, smiles, and passes by the blank and hideous building, 300 yards long."(1) We may add that the pilgrim looks and reflects on the spoliation of church property represented by that building. Property belonging to the religious orders to the value of thirty-two million pounds sterling was seized by the Italian government without any compensation; thousands of religious houses were suppressed, tens of thousands of religious men and women were turned out into the streets to find a living and keep their religious vows as best they could. The revolutionists boasted that their aim was to establish "a free Church in a free State": it was freedom for the State to despoil, freedom for the Church to suffer.

In laying the foundations for this building, those of the original *Porta Collina* were discovered, from which the main road to the Sabines issued, and which was attacked by the Gauls in 360 B.C., by

(1) *Ave Roma Immortalis*, Vol. I, p. 91.

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Sulla 88 B.C., and by the Democrats and Samnites 82 B.C. Near this also was the *Campus Sceleratus*, where the Vestal virgins, who were found guilty of unchastity, were buried alive. Here the head Vestal Cornelia, on a false charge trumped up by Domitian, suffered this terrible penalty. "Far up by Porta Pia, over against the new Treasury, under a modern street, lie the bones of guilty Vestals, buried living, each in a little vault two fathoms deep, with the small dish and crust and the earthen lamp that soon flickered out in the close damp air; and there lies Cornelia, that innocent one, Domitian's victim, who shrank from the foul help of the headsman's hand, as her foot slipped on the fatal ladder, and fixed her eyes once upon the rabble, then turned and went down alone into the deadly darkness." (Marion Crawford.) S. J.

(*To be continued.*)

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GEORGE ELIOT AS WRITER AND THINKER.[1]

THERE are few writers of modern fiction, round whose works a larger growth of critical literature has sprung up, than has been the case with George Eliot; and the new "Life" now just published in the "English Men of Letters" series, is certain to produce its own "aftermath";—an aftermath which should be of special value, as representing the opinions of a generation no longer hers. In joining the ranks of these twentieth century critics, our present design will be limited, in the first place, to an examination of George Eliot's work as it stands connected with her own personality, and in the second, as to its speculative tendencies.

George Eliot's mind belonged to that particular class in which opinions, though reached apparently by ordinary processes of induction, retain their hold chiefly as expressions of individual temperament. She is, for this reason, one of those authors who may be said, in a special sense, "to write themselves into their books," and whose work can only be very superficially judged without some knowledge of the undercurrents of experience, feeling, and prepossession, which have helped to shape and color it.

The short but pregnant sketch of her early life and surroundings, with which Sir Leslie Stephen's book opens, becomes, for this reason, of exceptional interest. In her father, Mr. Robert Evans, who filled the post of agent to one of the chief Tory magnates of the neighborhood, there were united many of the features which his daughter afterwards reproduced, to some extent, in the character of "Adam Bede," and again, later on, in what is perhaps the most lovingly and delicately touched of all her portraits,—that of "Caleb Garth." Robert Evans was a man of remarkable qualities. He had begun life, like his father before him, as a carpenter and builder, but his skill and general abilities were such as soon gained for him a wider range of employment. His knowledge of mines, timber, valuation, etc., though self-acquired, was that of an expert, and, joined to an integrity above all suspicion, made his services as a land agent much sought after. For "business," in the sense of direct productive work, as apart from personal profit, he had just

(1) George Eliot. By Sir Leslie Stephen. Macmillan Co., New York, 1902.

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the sort of fervent religious regard as is ascribed in "Middlemarch" to "Caleb Garth." Like Caleb, he had "a reverential soul, with strong practical intelligence";—qualities which showed themselves in making him a "sound Churchman" (in the sense of that period), and a staunch Tory. "I was accustomed," his daughter afterwards said, "to hear him use the word 'government' in a sense that charged it with awe, and made it a part of my effective religion."

George Eliot's mother was Robert Evans' second wife, come of the genuine old yeoman stock of those parts, of which the "Poysers," "Dodsons," "Tullivers" and "Featherstones" were the normal offspring. Her own family, the Pearsons, are said to have been of the Dodson breed, and she herself to have had "a touch of Mrs. Poyser." Mary Ann, the "George Eliot" of after years, was the youngest of a family of three, consisting, besides herself, of her sister, Christina, a model girl, quiet, prim and tidy, and of her brother, Isaac, to whom, as a very little girl, she had shown the same sort of childish devotion as that of Maggie Tulliver for Tom; Isaac, of the two, seeming, however, to have been the pleasanter person.

Mary Ann was only four months old, when the family took up its abode at Griff, a charming looking old red brick, ivy-covered, house on the Arbury estate, then under Mr. Evans' management.

This, for the next twenty-one years, remained her home, and it is pleasant to trace out in its surroundings the many colored threads of recollection which she afterwards wove into her novels. We have the rich flat greenery, of the canal-intersected Warwickshire country, reproduced in "The Mill on the Floss"; old grey churches with sleep-compelling square pews, standing amongst seventeenth century monuments, and immemorial elms; comfortable homesteads, passing from one generation of tenant farmers to another, without change of name; and glimpses now and again of the halls and rectories, where squires, and squires' younger sons, followed one other in the same unbroken succession. Side by side with these rural elements of stability, we have others of a different kind. Grimy pit villages, where men with knees bent, from squatting in the mine, slept through the day in blackened flannels. Straggling towns and hamlets, where the rattle of the hand-loom was never silent, and where pale, eager-faced weavers must seek their only choice of distraction, either in the public house on one side of the street, or the dissenting chapel on the other.

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Life at Griff was uneventful, but it was of the sort whose impressions sink deep into childish minds. Of outside happenings, the daily passing of the Birmingham coach in the morning and of the Stamford coach in the afternoon, were the greatest it supplied; but of the materials from which children construct their own wonderlands, it had enough and to spare. The old-fashioned garden, with its canal and reedy pond, would alone have supplied an illimitable background for imaginary adventure, even without the added incidents and accessories, of the farm and the farm-yard.

Education of a sort, began for Mary Ann at the early age of four, but during its first year took her no further from home than to the dame-school at the garden gate. The year after, she was sent to what seems to have been a nice little boarding-school in a village two or three miles off, where she remained till she was eight or nine years old, coming home every week from Saturday to Monday. Her next move was to a larger school at Nuneaton, and here she first fell under the strongest of her early influences—that of Evangelicalism—as represented for her by Miss Lewis, the head governess. Besides this, Nuneaton also greatly developed the childish love of reading, by which she had been always distinguished.

At this time, such a love could not be dissipated as at present, among cheap books and magazines. Her early library had consisted chiefly of a little story called "The Linnet's Life," together with "Æsop's Fables," and over these she had pored untiringly. At Nuneaton a new world, a veritable door into the past was opened to her by a stray volume of "Waverly"; and, here too, she became intimate with Defoe's "History of the Devil," "Rasselas" and "The Pilgrim's Progress."

On going home for the holidays, she excited unwonted admiration by the spirited way in which she acted charades with her brother; her family began to think, which they had never done before, that her talents might be something uncommon, and, at the age of thirteen, it was decided that she should be transferred to a really superior school, the "Minerva House," apparently of Coventry. This was presided over by the two Miss Franklins, Baptist ladies, by whom Mary Ann soon came to be looked on as a sort of phœnix whose talent and piety were alike a credit to their establishment. The best masters that could be procured gave her lessons in music, French and German, and her exercises (written doubtless in the rounded periods to which she always tended to

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revert), instead of being corrected with those of the other girls, were read by the teachers among themselves for private edification.

Her school life, however, was not destined to be a long one. She was forced to return home at the age of sixteen, by her mother's illness, which ended in death the following summer; and a few months later, the marriage of her elder sister, placed her in sole charge of her father's house. Now, as indeed at all times of her life, it could be said of her, that "whatever her hand found to do, she did it with all her might." Neither "bookishness" nor accomplishments, stood in the way of her making herself a thorough housewife; whilst such time as could be spared from household duties, was given to helping in charitable work, and to keeping up her studies. It is evident, however, from the tone of her letters to her old friend and constant correspondent, Miss Lewis, that this part of her life was an excessively lonely one. Her brother, it is true, lived at home and helped in his father's business, but as far as amusement was concerned, his one idea was hunting, which was not in her line; while for more serious matters, he had lately become something of a high churchman, while she was ardently evangelical.

She read a great deal, but without the stimulus of any very definite object, so that her mind, as she complains, became little else than a sort of storehouse for scraps of information, confused, disjointed, and half smothered, among household worries and vexations. Her letters during the two or three years following her return home, do little, indeed, but show the nakedness of the land.

About the spring of 1839, however, a degree of genuine interest begins to exhibit itself, in the religious controversies then so vigorously going forward. She reads a Prize Essay on "Schism," and posts herself on the Evangelical side by means of "Milner's Church History"; and, to do no injustice to Anglicanism, "skims" Gresley's "Portrait of a Churchman." The "Tracts for the Times" she looks into, but condemns them as confused and unscriptural with regard to the great doctrine of justification, and is inclined, indeed, to view their writers, as having been craftily chosen by Satan, as well fitted through their learning and piety, for the propagation of heretical doctrines. As an antidote she herself reads Isaac Taylor on "Ancient Christianity and the Oxford Tracts." She also forms plans for constructing "A Chart of

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Ecclesiastical History," including an "application of the Apocalyptic prophecies."

With her twenty-first year came a change, and as it turned out, a great one. Her brother Isaac married, and it was settled that he should stay on at Griff and take over the business, and that she and her father should find a new home for themselves in Coventry. In the spring of 1841, accordingly, they established themselves in a semi-detached house on the Foleshill Road, and here, their nearest neighbor was a Mrs. Pears, with whom calls were promptly exchanged; the acquaintance ripening sufficiently, to be shortly described in a letter to Miss Lewis, as a "precious," one. Writing a few months later to the same correspondent in what seems to have been the approved epistolary style of the Miss Franklin's Seminary, Miss Evans says that "she is hoping to-day to effect a breach in the thick wall of indifference, behind which the denizens of Coventry, have hitherto seemed inclined to entrench themselves," or more shortly, that she is going with Mrs. Pears, to call on Mrs. Pears' brother and his wife, Mr. and Mrs. Bray, at their beautiful place "Rosehill" outside the town.

This Mr. Bray was a wealthy ribbon manufacturer and an *esprit fort* as well—a socialist, a philanthropist, a philosopher, and, as far as Christianity was concerned, a very thorough going sceptic. In 1836 he had married Miss Caroline Hennell, a young lady whose family were Unitarians, and Charles Hennell, Caroline's brother, with the idea of meeting Mr. Bray's objections to Christianity, took upon himself to examine into its evidences. To say that these did not come up to his expectations, is only another way of saying, that Unitarianism is, of all possible "isms," the worst equipped for doing successful battle with Rationalism; and this, for the plain reason, that a deliberate and sustained denial that Christ is God, needs only to be steadily contemplated, to resolve itself into at least a virtual admission, that Christ is nothing more than man. Charles Hennell, in fact "went for wool and came back shorn," but apparently without feeling himself greatly the loser, since the next thing he did was to draw up for the benefit of others the reasons that had prevailed with himself, and he published the result of his work two years later, under the title of "An Inquiry Concerning the Origin of Christianity." In the intimacy with both the Brays and Hennells which followed on Miss Evans' visit to Rosehill, this volume was immediately placed in her hands, and so efficacious did she

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find its arguments, that a single reading, as it appears, sufficed to transform her from an ardent and convinced evangelical, to an equally ardent and convinced unbeliever.

A friend of hers has attempted to apologize for the extreme suddenness of this "conversion" by supposing that her views had been already somewhat "unsettled,"—and "unfavorable facts about the Fathers," gleaned from Isaac Taylor's "ancient vanity," "laxity of morals among the dissenting poor," nay, even "the divorce by Sir Walter Scott of social virtue from evangelical motive,"—are adduced, as having been the possible occasions of scandal. We cannot of course say positively it was not so, though beyond these vague conjectures there seems nothing to indicate that it was. But there is another explanation, no more far fetched and much more in accordance with the sequel, which at least offers itself, viz., the supposition that what had all along passed with herself as a fervent acceptance of evangelical Christianity, had represented actually, *a religious phase*, rather than *a religious belief*, and that her "faith," in appearing to lose its life so readily, had really shown itself as having no genuine life to lose; and when we examine into the sort of reasoning, by which she was not only so immediately, but so permanently influenced, the probability of this latter explanation, becomes, we think, indefinitely increased.

Charles Hennell, though he had never read Strauss' "Life of Jesus," had yet, as Strauss himself remarked with surprise, followed very closely in his "Inquiry" on the footsteps of German criticism, and an analysis of his book, drawn up eleven years later by Miss Evans herself, may be shortly summarized as follows:

The problem he undertakes to solve, is the origin and growth of Christianity without the intervention of the miraculous, and for this purpose he limits himself to three main assumptions:—

(*a*) The presence of a "Messianic expectation" at the commencement of the Christian Era.

(*b*) The opportune appearance in the Person of Jesus of a Man who at the same time laid claim to the character of the Messias, and possessed the qualities needful, for impressing the truth of this claim upon others.

(*c*) The existence among the first disciples, of a belief in the resurrection, which, having its origin in the empty sepulchre, supplied a nucleus for the further growth of doctrinal accretions.

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With regard to the gospel miracles, which would else stand in the way here, the evidence for these is dismissed as illusory, on account partly of their inherent improbabilities, partly of discrepancies in the narratives; whilst as to the further difficulty,—that of explaining the magnitude of the influence exercised by Jesus, in the absence of any miraculous testimony,—this is got over by supposing him gifted in a rare degree with the sort of "genius for command," or as we should now call it "personal magnetism," which to a certain extent is the common heritage of born leaders of men.

To the sober English experience of sixty years since, many things would have sounded startling, with which repetition has now made us familiar; but even allowing for the force of novelty in this particular line of argument, it is hard to say precisely, even from the point of view of a pious Protestant, where its absolute overwhelmingness need come in. To a Catholic, even the most ordinarily instructed, it has nothing to say of any moment at all. So far as its main contention (as to the imaginable growth of Christianity without miracle) is concerned, such an one need not hesitate to reply, that, setting other evidence aside, this might or might not be within the limits of conceivable possibility; but that as things actually stand, the faith of a Catholic rests on no such tangled network of supposition, but altogether on the word of that Catholic Church which is the living miracle of to-day, and which, if met at all, must be met face to face in the present,—not played with at the safe distance of nineteen centuries. This sort of answer, as a Protestant, Miss Evans, of course, could not have given, but as an *evangelical Protestant*, into whose religion evangelicalism had wrought, as it has done in so many cases, not merely a living and genuine belief in the Scripture testimony to the divine mission of Christ, but a *living and genuine personal devotion towards Him*, her faith even should it have given away in the end, would at least have died a very much harder death; and the fact that it did not do so, is in itself, we think, an almost conclusive proof that the loss she thus sustained lay not in the *negation* of a *creed*, but in the *dissipation* of a *view*; in the destruction of the "mould" or "envelope," within which her own strong religious emotionalism had formerly taken shape. Her apparent freedom, both at the time and afterwards, from any misgiving as to the value of Hennell's arguments, as well as the complete absence of anything suggesting a sense of personal deprivation, both point the same way. Apart from some suffering from

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the "cooled glances" of friends, and more, from the irritated distress of her father, she derived evidently, and from the first, keen pleasure from her change. She speaks with delight thus of being freed from a "wretched giant's bed of dogma," and says how much she herself longs to help free "Truth's Holy Sepulchre" from usurped domination. When five years later on, she re-reads Hennell's "Inquiry," she is more than ever impressed with its merits. He ought to be the happiest of men, she says, in having accomplished such a life's work. The "wit" of his arguments in disproof of the resurrection strikes her with especial force. "Mary Magdaline," he says, "must evidently have been counted a poor witness, as even the disciples did not believe her story." "Some people who were among the crowd on the mountain in Galilee were not sure they had seen Jesus. The inference is surely a fair one that He was never there to see." She is moved, she says, "to that exquisite laughter which comes from the gratification of the reasoning faculties" by the combined humor and profundity of these sort of remarks.

To indulge long or frequently in satisfaction of this cheap kind, was not, however, natural to her. Miss Evans, in fact, both then and always, was one of those persons who are nothing, if not "earnest." What she actually believed or did not believe, mattered to her comparatively little, so long only, to quote Cardinal Newman, (1) as it allowed her "to feel a great deal." The loss of Christianity, as representing an objective supernatural reality, never, so far as appears, occasioned her a moment's uneasiness, but its loss as a means of emotional expression, soon became a very sensible one. She had, as she somewhat naïvely confesses to a friend, about a year after her "conversion," set out in the expectation of quickly finding something positive, which would not only satisfy her own needs, but which she might offer as a gift to others, but this "something" was still to seek. Christian belief had vanished for her like a dream, at the first touch of criticism, and nothing that could replace it, as yet seemed forthcoming. Strauss, whose "Life of Jesus," she undertook to translate, had little to offer her beyond what she had already learned from Hennell, and though her work of translation was performed with the utmost care, it is evident that the spirit of the book was somewhat antipathetic to her, and that it was not altogether a labor of love.

(1) Loss and Gain, ed. i, p. 36.

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Theism, on which many people who give up Christianity, for a time at least, fall back, appears in her case to have never even suggested itself—indeed, her belief in God and the immortality of the soul, seems hardly, in any real sense, to have survived her belief in Christ and the Resurrection.

It was to the influence of Feuerbach, whose "Essence of Christianity," she subsequently translated, that her aftergrowth of positive opinion seems to have been mainly indebted, at least, so far as its first start was concerned.

Feuerbach, like Strauss, was an Hegelian, and no more than Strauss, allowed any objective truth to the facts of Christianity—nor, indeed, as it could really seem, to the facts of anything else. Unlike Strauss, however, he had excogitated for himself a relationship, as existing between the real and the ideal, which, standing well within the limits of subjective philosophy, yet still supplied something, on which feeling, if it so chose might expend itself.

According to his theory, it is the mind itself, which creates, and throws out, objective images, corresponding to its own subjective states, just as the eye throws out images of motes and specks, which, though really internal to it, appear to be floating in the air; and our mental images and ideas thus projected as on a screen, become seized and visualized by consciousness, in such a way, that we think we see something outside ourselves, while it is really, only our own faces, "as in a glass darkly," that we perceive.

To George Eliot, from the alacrity with which she adopted it, this theory seems, if we may so express ourselves, to have been a god-send. Speculative truth, becoming thus, to use her own words, "the shadow of the individual mind," "*union of feeling*," if not union of faith, with others, was again possible for her. What though God should not really exist? His image, cast by the mind, is a picture of something the soul carries within itself;—of the feeling and consciousness, not of the mere individual but of all humanity. What though Christ never became man, or died on the Cross? The Incarnation and the Passion, are none the less subjectively true, as expressions of man's love for man, and of his yearning to help his fellows. Christianity viewed thus, as human feeling and human thought "writ large" upon the outside world, and reacting thence at every turn on the consciousness which gave it birth, showed itself no longer as a tissue of futilities. Thus seen, she could regard it as the "Schoolmaster" which was to "bring man

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'Humanely'"—as a main factor in the ethical development of the race, and as such, charged with a new meaning and value; whilst beyond and above, the majestic shadow of "Humanity" itself, loomed large for her on the very heavens,—the image of the collective consciousness of man,—the worthy heir to the throne, of what had been once called God.

Had Miss Evans' lot—from her twenty-third to her thirtieth year—been cast in somewhat less lugubrious surroundings, it is possible that her mental development during this time might have been a different one. But no atmosphere could have been more favorable to the subjective philosophizing into which she threw herself, then that of a dull "intellectual" clique in a dull provincial town.

Her only intimate friends were the Brays and Hennells, all of them it seems in various states of transition, between the older English Rationalism, and modern Transcendentalism and Positivism. Of amusement and change she had scarcely anything, while her chief occupation was the translation of Strauss, Feuerbach and Spinosa. It is hardly to be wondered at, if the practical relations between the "real" and the "ideal" grew vague for her, or if the defective foundations of her new Temple of Truth were unperceived.

In 1846, her father's health began to fail, and the next three years were spent almost entirely in nursing him. His death in 1849 broke her last home ties, and suffering acutely, both from his loss and her own prolonged physical strain, she went abroad with the Brays for the first time in her life, and when they returned, remained behind alone, and took several months' complete rest in a Geneva Pension.

She was thirty-one years old when in 1850 she returned to England restored in health and energy, eager for work, and also, as she acknowledges, for some woman's duty, some personal human interest in life.

The first came to her almost at once in a sub-editorship of the *Westminster Review*, the second, in her acquaintance, and subsequent non-legalized union with, George Henry Lewes.

Into the moral aspects of this connection, we are not here bound to enter, but, as a practical factor in the future career of "George Eliot," the assumption by Miss Evans, of the position of "Mrs. Lewes," was an event of no small importance. It took place in July 1854, and the "Leweses," as they were thenceforth known to their personal friends, began life together at Weimar, and on their return to England the following spring, took a house at Richmond.

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Both had to write for a living, Lewes especially, his marriage having left him three children to support; and whilst he devoted himself to bringing out his newly finished "Life of Göethe," she contributed articles to the *Westminster Review*, and other perodicals, and translated Spinosa's Ethics.

Sir Leslie Stephen, commenting on this part of her life, draws attention to what may be called her long literary "minority." Unlike the Broütes, who had seemed impelled by some sort of internal necessity to write almost as soon as they could hold a pen, no matter out of what paucity of material, "George Eliot," as we may now begin to call her, limited herself until the approach of middle life to the work of accumulation and reflection. From her childhood she had industriously picked up and stored whatever impressions came in her way, but it is possible she might never have made any use of them, had it not been for the urgency of Lewes, who, struck with the great ability shown in some of her articles, set himself to persuade her, at the age of thirty-six, to make trial of her capacity as a novelist.

"Scenes of Clerical Life" came first. A certain sombreness of coloring, perhaps, made them less of a success with the general public than with the critics; but even so, their reception exceeded her hopes, and for her next venture she determined to use a larger canvas. With the publication of "Adam Bede" she found herself famous. "The Mill on the Floss" followed, and a year later "Silas Marner" brought what is commonly reckoned as the first series of her novels to a close. To the latter series, belong "Romola," "Felix Holt," "Middlemarch" and "Daniel Deronda." The difference between the two is a well-marked one, and it is an important one as well, since it indicates a change, or rather an extension, of aim on the part of the writer. In its origin it depends clearly on the greater weight of "purpose" with which the later novels have become charged, whilst, as to the secondary effects of this charging, or "overcharging," as some people are inclined to call it—these show themselves in many ways, with which "George Eliot Students" are familiar.

In the novels thus, which deal chiefly with her own youthful memories, the fact that when she wrote them, she was not mainly intent on the solving of great problems, left her at liberty to choose whatever subjects she liked best; and the pleasure we experience, is in great part derived from her own perfect familiarity with the

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materials she is handling. In her later books this is not the case, at least to the same extent. Not only has she here an evident purpose in the working out of her themes, but she as evidently chooses her themes with a view to the working out of a purpose ;— and elements of a kind, with which experience has not qualified her to deal with her former certainty, come to be thus introduced. As a result, the work loses something, both in spontaneity and convincingness, and the reader, even while often recognizing a great increase of power, is at the same time conscious, both of effort and inadequacy.

In an artistic point of view, George Eliot's later works, have thus certainly suffered, but to herself, it is evident that their didactic bearing has become a matter of primary importance.

Speaking in a letter to a friend, (1) of her aim in writing, as she herself recognized it in 1874, just after the publication of "Middlemarch," she describes this, as the representation in connection with human nature, of two special facts—— (*a*) "that the fellowship of man with man"——— is not dependent on anything that is not man and (*b*) that the idea of "God" is "the idea of a goodness entirely human," or, more shortly, that she desires to exhibit "duty" and "goodness," as ideas from which the supernatural has been altogether eliminated. It is in fact, nothing less than a special message,—her own "special message" to mankind, of which she wishes her later novels to become the vehicle, and we find accordingly, that all of these have for their underlying motive, the "sovereignty" of impersonal and unrecompensed law; and (2) that all of them hold in solution, with a constant tendency to crystallize,—the two ideas of "duty" as the more sacred because purely human, and of "Humanity" as the true goal of all human aspiration.

This, however, is not all. In George Eliot's earlier novels, Christianity, the ordinary Christianity of the multitude, played a natural part in life, and represented at any rate, a strong ethical force. In the later ones just the contrary is the case. Here, either Christianity does not speak at all, or speaks conspicuously, to very little purpose, and a gap is thus left, which, whether filled or not, obviously calls out for filling.

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(1) The Honorable Mrs. Ponsonby "Life of George Eliot," Cross, V.M.,p. 219.
(2) F. W. H. Myers. Century Magazine, Nov. 1881.

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In no other of her books is this feature more noticeable than in "Middlemarch," and if we wish to see what the "Gospel, according to George Eliot," really has to offer, it is to "Middlemarch" that we should turn.

About the existence of "purpose" here, at any rate, there is no manner of doubt. "Duty," "Goodness," "Humanity" are everywhere; and the whole atmosphere of the book is tense with anxious questioning, as to where the "new bottles" are to come from, for the storage of all that makes life precious, when the "old bottles" of an effete Christianity, shall have finally vanished away.

"Middlemarch" in the opinion of many people, is the ripest and most powerful of all George Eliot's works. In curious combination with its unrestful "purposefulness" it shows a large easy breadth of handling which makes it very pleasant reading. A unique interest moreover attaches to it, in the fact which no one can really doubt about, that the writer, in showing us the inner life of "Dorothea," is, as in no other case, lifting the curtain from her own. It is through Dorothea's history in the first place, that the motive of the book is worked out. It is her experience, which is really the main object lesson. Dorothea's nature is depicted as being of the "passionate ideal sort" which demands an "Epic Life." Had she, like St. Teresa, lived three hundred years ago, she too might, we are told, have found her "Epos" in restoring a Religious Order. As it is, she can only struggle forward, "by the help of dim lights and through a tangled web of circumstance," to "shape thought and deed in noble agreement." She does her best, but is baffled and stultified at every turn, and instead of a life "unfolding itself in constant resonant action," she is driven back upon commonplace domesticities, where her full nature has to "spend itself in insignificant channels, and her strivings after unattainable goodness," to "tremble off, and become dispersed among hindrances, instead of centering in some, long recognizable deed." "Must we look on this as a loss?" is the question virtually asked, and the virtual reply given is "not really." The age of epic deeds, has, we are told, passed away, together with the faith in the Invisible and Eternal, of which such deeds were the expression. But something, though it may be, not much, still remains; the "Humanity" from which God no longer claims anything, has still its claim on men. Each one of us can do something, by the self-forgetful devotion of our own transient existences, to sweeten the transient existences of

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others, and for each one of us the thought is possible, that when our own transient generation shall have passed away, other transient generations after us, may each have its short life's journey, infinitesimally lightened, by our own self-sacrificing efforts.

Nascitur ridiculus mus, is the too trite reflection, which here almost necessarily obtrudes itself ; and the more powerfully the throes of the mountain have been depicted, the more microscopic appears the small creature, of which it is delivered. The flutterings after the " unattainable," which we have been made to witness, turn out to have been directed, not to the unattainable, but to the non-existent, or, —— to vary the metaphor, —— a shell has been held to our ear, that we might listen to its " far-off murmur of the sea," only to be plucked away again with the disenchanting remark, " that the sea has nothing whatever to do with it."

In speaking of her own philosophy of life, George Eliot gives it the name of " Meliorism," to distinguish it alike from Pessimism and Optimism. That anyone should care to ensconce themselves at all, within a shelter so inadequate, seems extraordinary, but in her case the existence of two striking mental peculiarities may perhaps offer some explanation. These are (*a*) a resolute imperviousness to such conclusions as she is determined to hold no parley with, and (*b*) a very abnormal, and at the same time thoroughly genuine, development, of the sympathetic faculty. Both are strikingly illustrated in a letter of hers, from which we have already given a quotation. (1)

Her correspondent seems on this occasion, to have given her much pain by calling attention, metaphorically speaking, to the fact—that if two and two make four, the half of four cannot well be more than two—or, in other words, by saying that if we ourselves, and the whole human race, are to be shortly engulfed in a common oblivion, there seems little reason why anybody during this ephemeral existence, should trouble themselves much about anybody else. The reply to this impious suggestion, is too lengthily rhetorical to give *in extenso*, but with some pruning, it is substantially as follows :—

" Am I to believe—is it possible that you mean to tell me, that you have left off caring for your fellow creatures, because you have found out that they are more, not less, miserable than you once

(1) *Ibid.* Sup., p. 219, Vol. III.

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supposed—because they have only this poor present life to suffer and enjoy in? Is it for *such* reasons, that you have lost your sense of quality in conduct—your belief that by conduct you can affect others—that you have come to think it no matter any more whether you are careless and selfish, or whether you are tender, just and sympathizing? Because science can explain the appearance of human life on the globe and predict its extinction, is this a reason that the people now actually living round you, should seem undeserving of your sympathy? Why it is just as though you were to say, that you can no longer take pleasure in a color, because you know its place in the spectrum. You tell me that through knowledge of the physical history of mankind, you have become a fatalist; but you are not a fatalist in the common matters of life. If you want a bath, you are still impelled to take one, because your ideal of cleanliness requires it. Why then, if other people want your help, should you be any the less still impelled to give it to them, because your ideal of duty requires it?"

The confusion shown in this line of argument is a glaring one, but it is a confusion of which the writer, strange to say, appears altogether unconscious. It seems as though in her eyes, the effects of pleasure and pain, whether experienced directly or vicariously, are so altogether identical, that she cannot distinguish between them herself, or imagine any one else doing so, and that consequently, the prompting to give relief to others, appears to her of the same instructive and imperative sort, as would make a man pull his own hand out of the fire, or eat if he were starving.

The hopeful view taken by George Eliot as to the future of her religion of "Meliorism" may, we think, be explained, at least to a great extent, by the combined action of the two causes just indicated. On the one hand she is led through these, to exaggerate the function of sympathy as an ethical force, on the other to misappreciate the effect of her own negations, in denuding "duty" of all ordinary motive; and she thus becomes able to picture to herself a future humanity rising from strength to strength, the necessary force being supplied altogether, by the exertions of individuals, not one of whom can ever hope by this means to receive for himself any personal benefit whatever.

Considered as vehicles of scepticism, George Eliot's writings cannot, we are inclined to think, whatever may have been the case in the past, be now regarded as formidable. Since her time, spec-

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ulation has moved swiftly, making the most daring flights of yesterday, appear the common-places of to-day, and reducing her tentative whispering of her somewhat sombre Gospel, to the "roaring of a sucking dove."

But whatever damage of this sort the hand of time may have inflicted upon it, her work contains other elements, to which time can only give an added value. Even were it for nothing else, we stand indebted to her for a series of absolutely unique pictures, of the England of the past; an England which will be soon as far removed from us as the England of Elizabeth. Her execution here, is in the best sense realistic. She has the rare and charming faculty, of placing before us with few and simple strokes, one distinctive scene and personality after another, and this without ever degenerating into the grotesque. In her more elaborate character studies, she exhibits (as Göethe defines it) the true artist's power, of entering within wide ranges of motive and feeling, even when these are personally antipathetic. Her skill as shown in mental and moral analysis is of a high order, whilst in the power it displays of representing moments of emotional crisis, her later work, taken on its highest level, is probably unsurpassed. There is, moreover, not a single one among her novels, which does not carry with it a certain tonic quality, not one which does not set us down in some sort of wholesomely human atmosphere; whilst in all, we feel ourselves under guidance for the time being, of a kindly and generous nature, a benignant and tolerant intellect.

M. M. MALLOCK.

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EDITORIAL.

FEDERATION OF CATHOLIC SOCIETIES.

Never has anything more truly American been attempted by the Catholic men of the United States than the Federation of their societies, and it is amazing to think that any one can look upon the attempt with misgiving or suspicion. To presume to charge them with political motives or designs is altogether unreasonable, after all their assurances to the contrary, and despite the utter lack of any evidence thus far of such motives in their constitutions, by-laws, and conventional proceedings. In fact, it is becoming clearer every day that the very men who affect to apprehend political pretensions on the part of Federationists are themselves active politicians who are fearful of any union or action on the part of Catholics which might frustrate their own schemes or thwart their ambitions. By its fruits we must judge Federation, and among these are the resolutions which were passed at the late national convention in Chicago. We print these in full, partly because they have been garbled by our secular press and not printed entire in our Catholic newspapers (even the *New World* of Chicago omitted a clause from the resolution about the Friars); and partly because they contain resolutions about important Catholic interests which have been overlooked by other great Catholic bodies meeting in convention this year, as, for instance, the resolutions about the French Religious and the Indian Schools in the United States.

The forbearance of the delegates to this convention will be better appreciated when we consider that they were personally and collectively misrepresented from day to day by the Chicago newspapers, and yet refrained from uttering a word in protest. They knew too well the agencies which were using the press against them and could well afford to bide their time. They represented 1,000,000 men, and this alone will inspire editors with respect for them as soon as they begin to assert themselves. Bishop McFaul and Bishop Messmer both received their share of misrepresentation, but it did not lessen in the least their influence in the proceedings of the convention. It is wisdom to know how ephemeral and futile such newspaper misrepresentation is, and how one may afford to ignore it entirely, or at least bear it until such time as it is possible to check it effectually. This time is not far off, for certain plans, which federation makes feasible, will swiftly go into effect. Federation

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marks a new era in Catholic affairs in this country, and to all who have labored for the gratifying results attained in the late convention in Chicago we owe a great debt of gratitude. We hope next month to give our readers a complete account of this great movement, its aim, scope, object, methods, organization and history from its inception to the present day.

The following is an official copy of the resolutions adopted at the Thursday session. The convention was unanimous on each and every resolution:

"The American Federation of Catholic Societies, in national convention assembled, at the City of Chicago, on the 5th, 6th and 7th of August, 1902, hereby express the following declaration and sentiments:

"*Resolved,* That this organization has for its object the spread of fraternal relations amongst the various Catholic societies throughout the United States, in the hope that, through the larger experience and knowledge acquired from mutual contact, each and all may increase in membership, improve in organization and methods of administration, and be made more effective as instruments for the inculcation of practical Catholic faith and morality, with the consequent sound citizenship, thus doing better work than ever before for God, for country and for truth.

"*Resolved,* That we declare our filial devotion and loyalty to our Holy Mother, the Church, and to the representative of her divine Founder, our holy father, the Pope; and that we pledge to both our best and untiring efforts in the carrying out of their beneficent mission. We recognize in the Sovereign Pontiff, Pope Leo XIII., the one, who, enlightened by divine grace, has in his various encyclicals extended to the world teachings which, if accepted and faithfully observed, will uplift mankind to a higher plane of contentment and happiness. We, therefore, sincerely recommend to the faithful and those outside of the communion of our church the study of the lucid explanations of Christian teaching contained in the several letters of the Holy Father, and we urge them to carry out the advice which is given us so lovingly and forcibly therein.

"To the Catholic hierarchy and clergy we pledge our loyal support and co-operation in their great labors for the promotion of religion, morality and Christian education.

"We hereby express our confidence that the Hon. Theodore Roosevelt, President of the United States, will perform his duty under the constitution and laws, and our firm belief that he will institute a rigid judicial inquiry into any abuses by subordinate government officials in our territorial possessions and promptly rectify

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such abuses. We are equaly confident that in his dealings with the serious problems arising in the Philippine Islands, property and personal rights guaranteed by treaty, laws and constitution will be faithfully safeguarded and protected. We submit that peace and order can best be restored in those islands by securing to the inhabitants their free and untrammeled exercise of the religion so long prevalent and now established therein, and through which the natives of those remote lands have been lifted from barbarism to civilization.

"*Resolved,* That we extend to the Friars in the Philippine Islands our fullest sympathy in this their hour of trial; that we are unmoved by the calumnies uttered against them; that we appreciate the value of their services in the cause of religion and humanity; that we pledge them our support as American citizens in upholding the hands of our government in its determination to see that they are treated with that common justice which belongs to all who enjoy the protection of the American flag.

"*Resolved,* That it is our belief that all that is required to speedily put a stop to the whole anti-Friar agitation is an honest and impartial enforcement of the laws of the United States, giving protection to life and property. We submit that peace and order can best be restored in the Philippines by securing to the inhabitants thereof the free and untrammeled exercise of the religion so long prevalent therein and through which the natives have been lifted from barbarism to civilization.

"We pledge our encouragement and support to the Catholic press of the nation and hereby express our appreciation of its staunch defense of Catholic rights and interests. We urge upon American Catholics a full and liberal support of our Catholic papers and magazines and the encouragement of Catholic literature. We consider this absolutely necessary, in view of the fact that calumnies against the church and its members are being actively and widely circulated in a so-called standard work under the authority of a great publisher in this country.

"That we view with much concern and regret the precarious condition of our Catholic Indian schools, express our edification and admiration at the unflinching loyalty with which, under trying vicissitudes and actual privations, our Indian brethren in the faith cling to them; that we pledge our moral and active support in remedying these adverse conditions by co-operating with our bishops, especially by giving the widest extension to the 'Society for the Preservation of the Faith Among Indian Children.'

"Our earnest sympathies go out to the religious orders of France

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in their present persecutions, and we hope that such settlement may speedily be reached as will enable them to continue their noble labors in the interests of religion and education.

"We urge the establishment and support of Catholic high schools wherever practicable, to the end that good seed sown in the parochial primary school may reach its full fruition in the education and equipment of our children for the grave responsibilities of American citizenship.

"*Resolved,* That this federation congratulate the Vatican and the American government on the position attained in the negotiations regarding the questions which have arisen in the Philippines, and we express our full confidence that these negotiations will be continued until a just and amicable solution shall have been obtained.

"*Resolved,* That the thanks of the American Federation of Catholic Societies be tendered the NEW WORLD of the city of Chicago for its indefatigable and unceasing efforts on behalf of the Federation, and unswerving devotion to the cause, especially during the present convention, for the clear and able manner in which it has publicly set forth all pertaining to our proceedings and the movement in general.

"*Resolved,* That we tender our heartfelt appreciation to the Rt. Rev. Bishop Muldoon of Chicago for the kindly treatment received at his hands during our sessions in his city.

'*Resolved,* also, That the thanks of this convention be extended to the local committee, which has done so much to make pleasant our stay in the city of Chicago; likewise to all the residents thereof who have contributed by their presence and assistance to the success of our convention."

THE FRIARS MUST STAY.

What about the Friars in the Philippines? Are there any developments? Why do they not speak and help us to defend their cause if it be just? Have they lost confidence in us or do they think that Catholics in the United States are only half-hearted in their religion? Why did not THE MESSENGER take up their case earlier?

These and other similar questions come to us daily in letters which are full of commendation for our pamphlet, "The Friars Must Stay." To answer the last first. THE MESSENGER has all along, since 1898, published everything of importance in behalf of the Friars or religion in the Philippines. Our readers have only to consult the index of each bound volume for the past four years to perceive the truth of this. In fact, the pamphlet just referred to

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contains many things which were originally published in THE MESSENGER. So far as the Friars themselves were concerned we were quite satisfied that they would look after their own interests. If they really had been so worldly-wise, as they have been represented, they could cope with enemies among the Katipunan and their abettors among our own commissioners. If they were not worldly-wise, but simple and deserving, their interests, we were sure, would be quite safe at the Vatican against all the machinations of their opponents, whether in the Philippines or in the United States. It was more for the sake of Catholics in this country that we published the pamphlet "The Friars Must Stay," than for any good we might hope to do by it for the Friars. It was to put before them in documentary evidence what our government had been doing, what it really meant to do, and what others thought should and could be done in fairness to the Friars. It was, above all, to rebuke the spirit of bigotry manifested by some of our leading newspapers which grew more and more outrageous from day to day. Incidentally, we did hope to reanimate the confidence of these good men in the genuineness of Catholicity in the United States, and to satisfy them that, how much so ever some few irresponsible Catholics might malign them, or conspire to sell out their interests, the real Catholics of the country are unanimous in standing for their rights. We had grown tired of the hearsay and ill-considered testimony of certain men, who had detected the mote in the eye of a Friar or two, and who came back to the States denouncing the whole body. Governor Taft had said over and over again that the Friars could not live in their parishes outside of Manila. Who has not met the too easily disedified army officer who has met Friars in every province of the Philippines?

Yes, there are some developments in the Friars' question. We know now who were their defamers and how systematic the defamation has been, and we are ready to give this information to our readers, unless the guilty parties meet with the punishment they deserve. Meanwhile, the Friars will not be molested, no matter what some sanguine editors may predict or certain newspaper correspondents demand. In general, too much importance is attached to the letters which are communicated to some of our newspapers, particularly to the New York *Sun*. We happen to know the writers of some of these letters against the Friars, and the reasons why they dare not sign their names like honest men, and we are glad to observe that but scant attention is paid to their specious utterances. The Holy Father will answer for the Friars; he will bless all who help to foster public sentiment in their favor; he will not sanction

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the action of those who would betray their interests either through apathy or through zealotry.

What is most of all appreciated by the Holy See at this critical juncture is the expression of opinion of our bishops and clergy. Of this we have given several instances in the pamphlet, "The Friars Must Stay," and we are happy to record the following:

RESOLUTIONS

Passed by the bishop and clergy of the diocese of Fort Wayne, assembled at the University of Notre Dame, August, 23, 1902.

WHEREAS, the minds of the Catholics of Northern Indiana have been seriously and justly perturbed by reliable reports concerning the state of ecclesiastical affairs in the Philippine Islands, and

WHEREAS, they are solicitous that the religious and civil rights and interests of their fellow Catholics, as guaranteed by treaty, laws and Constitution, be upheld and protected against undue interference, and

WHEREAS, we have full confidence in the prudence, justice and good will of His Excellency, Theodore Roosevelt, President of the United States, who has entered upon peaceful negotiations with the Vatican and has promised a just and amicable settlement of pending difficulties,

1. *Be it resolved*, that we, the undersigned bishop and clergy of the diocese of Fort Wayne, Indiana, assembled at the University of Notre Dame, and representing 100,000 Catholics of Northern Indiana, desire to give expression to our sympathy with the Friars of the Philippine Islands who have arduously and successfully labored for centuries in the cause of religion and Christian civilization, and who are now the victims of widespread slander and abuse; who are disturbed in the peaceful possession of their legitimately acquired property and in the continuance of their missionary labors among their flocks,—the great mass of whom, notwithstanding the objections of certain revolutionary parties, give evidence of a sincere desire to retain them; and

2. *Be it resolved*, that since the system of Christian, parochial school education has been for centuries in vogue among the Philippine Catholics, and since they gratefully recognize it as one of the main factors in their development as a Christian nation from the lowest state of barbarism, and since they now justly claim for their children this Christian system of education as based upon their natural parental right—the selection of this parochial school system should be left to the free choice of their parishes, without any partisan or sectarian interference, and

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3. *Be it resolved*, that we appreciate the action of our illustrious President in having entered into friendly negotiations with the Vatican concerning ecclesiastical affairs in the Philippine Islands, and that we firmly trust that these negotiations will be continued until such an agreement shall have been reached, as will fully satisfy the claims of justice and religious rights and liberty for the Friars and the Catholic people of the Philippine Islands, and

4. *Be it resolved*, that copies of these resolutions be repectfully forwarded to His Excellency, the President of the United States, and to the Press.

Not less appreciable are the utterances of representative Catholic laymen, such as that of Mr. Carmody, at Grand Rapids, July 13, referred to in our August number, and the following from Mr. Eugene A. Philbin, delivered before the Knights of Columbus at Atlantic City, August 4, which we quote at some length, because the newspapers ignored it in order to give full space to another speech which had been prepared, but which was not delivered as prepared on that occasion.

"It has been my privilege to have had conversations upon this subject with the President of the United States, and I can assure you that nothing will be done by this government that will be offensive to the Church. There is no intention to drive the friars out. If it should appear that there is any friar in the Islands who is an enemy to the American Government, or who is objectionable to his parishioners, the case will be brought to the Superior of his Order to be disposed of in an appropriate manner.

"Evidence that this great outcry against the friars comes from the insurrectos and not from the ordinary and peaceable citizens of Manila, is gradually accumulating.

"The real fact of the matter is that the government has been misinformed as to the friars, not only by residents of the Philippines, but also by people of our own faith in this country. It is only recently that accurate information showing that there has been a great misconception as to the friars has been brought to the government. It is our desire to be reasonable in this matter, and all we ask is that the great religious orders of the Church shall not be condemned without a hearing. Justice only is asked for. Some months ago it was my great privilege to have a private audience with the Holy Father, and on that occasion, in speaking of the President of the United States, I said he would always be just to the Church. The Holy Father answered, 'That is all we want—Justice.'

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"It will be recalled that it was only on Sunday a week ago a great demonstration was to be made in Manila against the friars. As a matter of fact the whole thing was a most absurd fizzle, and the instigators were unable to even muster enough people for a parade.

"A cablegram was received not long ago from Manila, expressing, on behalf of 1,500,000 Catholics, appreciation of the condemnation of the attacks upon the friars. These facts are being brought to the attention of the government and removing the impression that it has been wrongfully given in relation to the matter. So that I feel justified in saying that we may rest with entire confidence upon a disposition of the subject that will be entirely satisfactory to the Church.

"Hardly less in importance to our Churches in the Philippines are our schools, and the educational system of the Church must be sustained to the fullest extent, and I am confident that it will. In evidence of this I can speak of an instance I read of in a Catholic Periodical, which told of the action of a local official in closing a Jesuit School, and his immediate removal by his superior when the complaint was made by the Jesuit Father. You cannot have good citizens without religious training. I spoke from actual experience when I said that the civil law neither makes nor keeps men good. I will admit that even those who have had religious training fall, but they have either been estranged from their faith or are so constituted that they would have fallen long before, or lower, if it had not been for such training. Support us in our efforts to train our young and the Church will give you good citizens. It is unfair, however, to cast upon us such responsibility if you render it impossible for us to discharge it by interfering with our schools."

THE APPLETON TEXT BOOKS.

It has come to our knowledge that some of the superintendents and teachers of Catholic schools have excluded all text books which bear the name of Appleton & Company. That no injustice may be done in this matter, it should be observed that although these text books were formerly issued by them and still bear their name, they are no longer theirs, and are issued by other houses. Thus the American Book Company issue readers, reading charts, geographies, copy books and school physics which bear the name of Appleton, though in reality Appleton & Company have at present nothing to do with them, as they have no share in the business or management of the American Book Company. These books, therefore, ought to be judged on their own merits. In view of the letter printed below, it would be unfair to discriminate in the choice of

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books against a company which is endeavoring honorably to make its cyclopædia accurate and impartial in every way.

A LETTER FROM D. APPLETON & CO.

The following letter speaks for itself, and does honor to the writer and his associates, who are sincere and earnest in their efforts to have the Catholic topics in their Cyclopædia treated accurately.

NEW YORK, August 28th, 1902.

REV. FATHER JOHN J. WYNNE.

DEAR FATHER WYNNE: In reference to the Catholic articles complained of in Appleton's Universal Cyclopaedia and Atlas, concerning which we have seen you here this afternoon, we beg herewith to submit a statement concerning the criticisms made by you of that work, and the action already taken by this house in reference to them.

One of the methods used in the conduct of our business is to hold weekly meetings of a Literary Committee, the membership of which consists of the President of D. Appleton & Company, the Vice-President, the Literary Adviser, the Editor of the Cyclopaedia, the Art Manager, and the Educational Editor. Here are discussed all matters pertaining to new books and old ones, new editions, revisions, complaints, and other matters affecting the text of any of our publications. In the regular course of this work, on the twelfth of June, the first meeting held subsequent to May 22d, owing to the absence of the President in Europe, the Catholic criticisms of the Universal Cyclopaedia were taken up, and it was directed that the Secretary should prepare a letter in response to complaints received setting forth the plan on which the Cyclopaedia had been prepared with respect to controverted subjects.

On July 10th, it was directed that a resolution should be prepared setting forth the decision of the Committee that the Catholic articles should be submitted to Archbishop John J. Keane, who, under contract with this house, had had charge of their preparation, and that Archbishop Keane should be requested to make the revision himself, should it be found necessary to do so, or designate some person or persons whom we could employ for that purpose. In due course of time Archbishop Keane made reply to our communication and designated Professor Grannan, Professor Pace, and Professor Shahan, of the Catholic University of Washington, as such persons. A letter was at once addressed to Professor Grannan asking him to undertake this work. As yet we have received no reply from him. We now learn from you that Father Grannan is in Europe, which, of course, accounts for the delay.

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You will observe from the foregoing statements that a disposition to revise the Catholic articles was shown by this house at a regular official meeting of its officers and heads of departments almost immediately upon receiving complaints. The minutes of this Committee also show that the complaints made by you have been constantly under consideration, and that the matter was referred by us to Archbishop Keane, a distinguished member of your own communion, under whose supervision the articles were first prepared.

In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles as seemed best to him, and that at any time, since the first publication of the articles, had it been necessary, any corrections might have been made by him. It is not the policy of this house to ignore complaints that may be made to it affecting the accuracy of statements made in its works of reference. We regret that through no fault of yours or ours the representations you have made did not lead to an earlier meeting between yourself and D. Appleton & Company.

Very truly yours,

D. APPLETON & COMPANY,

WM. W. APPLETON,

President.

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CATHOLIC CHRONICLE.

HOME NEWS.

The Federation Convention in Chicago.—The work of the Convention, done with the ability, deliberateness and temperateness of power, has been to set on a secure foundation the movement for Federation, to clear away misunderstandings, and tighten the bonds between Catholic societies. Various nationalities were blended, and most of the great Catholic national organizations have come in. There were an intelligence and sturdy independence about the deliberations that were inspiring. The Convention, large and representative, assembled on Aug. 5, 6 and 7, holding three sessions daily. Pontifical High Mass was celebrated in the Cathedral by Bishop Muldoon. In the santuary were Archbishop Elder and Bishop McFaul. Bishop Messmer preached. He said that the purpose of federation was social good, temporal and spiritual, mutual to the associated members and outward to all fellow-citizens—"For the security and guarantee of the blessings of the Government and Constitution under which we live in these United States. . . . There is a field here where a Catholic Federation can join hand in hand with others in attaining the same great end." Bishop Messmer referred particularly to the abuse of Christian marriage and to the strained relations between capital and labor.

Dr. Howard Taylor, in welcoming the delegates on behalf of Mayor Harrison, said, "You hold up men into a loftier atmosphere than that of this commercial age. God bless you, and may you succeed."

Bishop McFaul, while praising the national administration for its habitual inclination towards justice, said that many mistakes would have been avoided had Catholics been approached and their true position understood.

The Convention passed resolutions of loyalty to Pope Leo and the Bishops, to the President and administration; declared its sympathy with the ecclesiastical body in the Philippines, and expressed the conviction that all that was needed was just and impartial administration of law. Entire confidence was reposed in Rome and our own national Government. The yet-enduring publication of calumnies, even by great publishing-houses, was sternly condemned. Catholic Indian schools and Catholic High schools strongly advocated, while an energetic protest was uttered against the fanatical sectarian persecution in France.

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The first resolution ran as follows: "That this organization has for its object the spread of fraternal relations amongst the various Catholic societies throughout the United States, in the hope that, through the larger experience and knowledge acquired from mutual contact, each and all may increase in membership, improve in organization and methods of administration, and be made more effective as instruments for the inculcation of practical Catholic faith and morality, with the consequent sound citizenship, thus doing better work than ever before for God, for country and for truth."

Instead of arousing senseless prejudice, this and kindred Catholic action have called forth the praise of prominent non-Catholic journals.

The Negotiations with the Vatican.—Every day the absurdity, or bad faith, of the newspaper reports is becoming more evident. The Roman correspondent of the Philadelphia *Standard and Times* assures us that the Taft Commission had to protest at the office of one of the great newspaper agencies. The Stefani agents said they were sorry, but that they had received the news from the Associated Press representatives in New York. Instead of failure, ultimatums, abrupt breaking off, the Pope's letter to the President, and the *Osservatore Romano* (July 19) speak of cordiality, conciliation and friendly deference. Details will, naturally, be arranged in Manila, and without the need of any board of arbitration. The general principles have been traced out at Rome by common accord. "Idle and malicious information" is all the rest, says the *Osservatore*. The text of Pope Leo's letter to the President is as follows:

MR. PRESIDENT:—I am much pleased with the congratulations which you addressed to me in your letter of May 9. And since, in addition to the good wishes also expressed by the Governor of the Philippines, you have added a present of your own works, I am doubly grateful.

You, Mr. President, will surely remember the many expressions of good will which I have uttered concerning the United States.

Nothing could be to me more agreeable than to assure you of my continued good wishes, especially at the moment when the negotiatiations of Gov. Taft, having ended in a satisfactory result for both sides, have come to strengthen the excellent understanding between the Church and the United States authorities.

As a token of my satisfaction I have charged Mgr. O'Gorman to bring to you a mosaic picture from the workshop of the Vatican, representing our gardens.

May I ask you to keep it as a souvenir and as an expression of my friendly regard? LEO XIII.

Rome, the Vatican, July 18, 1902.

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Convention of the Total Abstinence Union.—The Catholic Total Abstinence Union of America met in annual convention in Dubuque on Aug. 7. High Mass was sung by Bishop Garrigan. Archbishops Elder, Ireland and Keane were present. Archbishop Keane preached. The delegates present numbered over 700. The Secretary, Father Doyle, said that during the year preceding 10,436 new members had been added to the Union, and 139 new associations admitted. The total membership at present is 85,729. This does not represent the full extent of the temperance or total abstinence movement; there are many societies not yet affiliated. Much satisfaction was expressed over the development of societies in seminaries, formed with the purpose of future temperance work amongst the people.

The Summer School.—The Summer School has been remarkably well attended. Courses of much interest and fruit have been followed, and papers of great value read. Practical issues, too, were considered—the condition of affairs in the Philippines, as well as Substance and Accidents, Gaelic Bards, etc. Dr. Pallen had a three weeks' course in literature. The School was visited by a large excursion of the Knights of Columbus from Montreal. Their choir of 40 male voices sang at the Solemn High Mass.

Catholic Indian Schools.—Mother Catherine Drexel writes to us that she has not secured the property of the Hot Springs, Cascade, Montana, for school purposes. "Our income," she regretfully writes, does not nearly approach the sum indicated. I only wish it did."

ROME.

The Romans Celebrate the Jubilee.—The sixth of July was for the Romans. Seated on a throne outside the Library of the Vatican, and surrounded by the banners of the fifteen *rioni*, or districts of city, Pope Leo received them. There were people of all classes, particularly the wage-earners. Fifty thousand tickets had been distributed, but many thousands could find no room. So enthusiastic was the applause as Pope Leo greeted his faithful people of Rome, that it was impossible for him to speak.

The American Methodists.—Amongst the most prominent evangelizers of Rome are the American Methodists; amongst the least courteous, also. Their conventicle and hall are called "Venti Settenbre"—the 20th of September, the day Rome was sacreligiously taken from the Holy See; and the "feast day" is kept by raining insulting mottoes from the roof on the Catholics who pass below. The revolutionary bands who parade on that day are demonstratively

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joyous as they recognize their Methodist friends, while they take care to show by their behavior what they think of the Catholic churches on the route. The Methodist way of converting the Roman is by ready money, and when there is question of getting possession of the young, the expenses are lavish. Their free night schools, now, fortunately, put out of fashion by the Irish Christian Brothers, were organized for this purpose. Their Institute Crandon, in the Via Veneto, a superbly equipped boarding and day school for girls of the middle class, is more dangerously deceptive still. The fees are nominal, and employment is sought for the pupils after leaving. A promise is made to respect the faith of the girls; but in reality, as Miss Vickory, the principal, admits in her report to the Methodist conference, no means of perverting the inmates is left untried. Amongst these are the regular addresses of the apostate Miraglia. Catholic orphans are admittedly Methodized. The Baptists are, if possible, less unscrupulous than the Methodists.

The New Reference Library at the Vatican.—It is the gift of the munificent Leo. The Vatican archives and library consist mostly of manuscripts. A reference library was much needed for the scholars to whom the Pope has thrown open the Vatican's historic treasures. There are few reference libraries in Rome, the government itself having done little since it took over the public libraries in 1870. The new reference library, excellently situated for use, is very well appointed. There are complete sets of the Fathers and Councils, lexicons in various languages (exegetical lexicons, legal, liturgical, etc.). Cardinal Mai's library has been added to the collection of books, which is still growing under the care of the Prefect, Father Ehrle.

Another monument of Leo's bounty is the new college church of the Maronite Syrians. The college was founded by Gregory XIII in 1584 and revived by Pope Leo in 1895. Since then it has rapidly developed.

The New Prefect of the Propaganda.—Cardinal Gotti, a Carmelite, formerly Prefect of the Congregation of Bishops and Regulars, has succeeded Cardinal Ledochowski. Cardinal Gotti is a great theologian and canonist. He is an orator, it is said, and speaks French perfectly and Latin like Pope Leo. He is an ascetic also. He was born in Genoa in 1834. For twenty years his life in this Order was undistinguished. He took part in the Vatican Council, and soon after was made Procurator of the Carmelites. Later he spent three years on an embassy sent to reorganize the Church in Brazil. After his return he was made Cardinal.

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ITALY.

The King's Visit.—On his proposed visit to Russia and his ally, Germany, Victor Emmanual avoided the other ally, Austria. Twenty-one years ago, his father, King Humbert, went to see the Emperor Franz Joseph at Vienna, but the compliment was never returned. The Emperor was willing to come to any other city of Italy save Rome. Last April, the heir to the Austrian throne, the Archduke Francis Ferdinand, coming from Naples with the archduchess, passed Rome without entering its gates. All this painfully reminds the Italian monarch that his usurpation of the States of the Church is by no means a dead issue. Italy's pretensions at present lean towards Tripoli and Albania, and Austria favors them not.

Christian Education.—The war on Christian education is less demonstrative than in France; but, it is declared, nevertheless. Students of the Catholic colleges are practically forced to become registered in those of the Government if they hope to pass the examinations for valuable degrees. The subjects for examination are, when possible, bitterly sectarian. Signor Nasi, Minister of Education, allows the matriculation diploma to students of Government colleges *on the strength of the class marks given them by their teachers during the year.* This favor is not, of course, for students from Catholic schools. There are rumors that the ministry will imitate their worthy brothers of France in proscribing religious teaching.

ENGLAND.

Progress of the Education Bill.—The Bill is making steady and favorable progress, notwithstanding difficulties arising from its very nature, and opposition from its secularist opponents. The amendments adopted improve the Bill greatly, or, rather, were entirely necessary. They are radical, too, some of them; notably, the increase of school money by an additional 900,000 pounds from the general taxation, and the abolition of the local option clause, the local authorities being thus *obliged* to accept the direction of education. It is only fair, surely, that three millions of children, out of five and a half millions attending schools, should no longer attend starved and ill-provided establishments. A point gained by the radicals is that the *new* (not the already existing) secondary schools shall have no distinctive religious teaching. Nearly all the existing training colleges are denominational. A determined attempt has been made to neutralize the Bill by what is called "popular control"; this is, by making the local authority absolute. The Catholic Bishops have protested against all proposals to deprive the school trustees of the appointment of a majority of the managing board. Mr. Balfour favors the Bishops' desires.

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The Young Men's Annual Conference was held at Carlisle from Saturday to Monday, August, 2—4. The delegates, who were numerous, were welcomed by the mayor of the city. A crowded public meeting was held at night in the Drill Hall. In a letter, read at the meeting, Cardinal Vaughan recommended to the young men, as a most needed and worthy object of their zeal, "a strong working Apostolate in behalf of the boys who have left school." "Give them," he urges, "by all means, physical exercise, amusements, with some instruction. They are capable of something higher. They may be touched by an appeal to a sense of chivalry. Place them under the Blessed Mother, who is God's Mother as well as their Mother." The Bishop of Galloway, who sang Mass for the Conference on Sunday, pointed out, in his address, the great field for young activity—"They must convert modern democracy: that was the mission of the Young Men's Society—the twentieth century lay-apostolate."

The delegates, representing 14,000 young men, vigorously protested against the Royal Declaration, and showed a very intelligent interest in the Education Bill. Catholics and Social Progress, Catholicity in England to-day, the Temperance Question, and other similar subjects, were discussed during the Conference.

A New Cathedral.—The foundation stone of the new cathedral of St. Anne was laid at Leeds by Bishop Brindle, on Saturday, July 26. The mayor of the city and the other members of the corporation were present. So, also, were the school board, the guardians, etc. The new edifice has been designed by Mr. Eastwood of Westminster. Its cost, with that of the presbytery and schools, will be £46,000. The sum of £30,000 was paid for the site. The old cathedral was sold to the corporation of the city for £76,000. Dr. Kean, O. P., of Dublin preached the sermon. It was a priest of the Domincian Order that re-established the first place of worship at Leeds, at the end of the eighteenth century.

IRELAND.

Homage to the Holy See.—The Irish parliamentary party, in a meeting in the House of Commons on the twenty-ninth of July, tendered, to Pope Leo "in the name of twenty millions of Irishmen, the expression of their joyful congratulation upon the unparalleled length of days and weight of honors with which it has pleased Almighty God to bless his reign. They tender the expression of their sympathy with His Holiness in the manifold anxieties which still surround him; and their fervent prayer that it may please Providence to prolong to the utmost human limit a reign which has been so fruitful in blessings to religion, *to poverty, to human suffering, and to liberty.*"

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closed by his first decree were, it is true, opened since the passing of the Associations Bill, but they were opened by private citizens of France, who, in their zeal and pity, endeavoring to furnish children with a religious education, employed religious teachers for their private schools. Such schools did not come under the Law according to the public declaration of Waldeck-Rousseau. It was illegal in Premier Combes to close such schools. Encouraged by the facility of success, he determined to close the remainder of nearly 3,000 Catholic schools. These had not individually received what is called *authorization*—a thing never needed in France or elsewhere, unless when the sectaries chose to unjustly insist on it. Authorization had not been demanded —as was explained in the Chamber of Deputies notably by M. Cochin—either because the mother-houses of the religious teachers had been authorized, or because the teachers were not the owners of the schools, or because it was believed that the schools had already a legal existence. Those reasons rested partly on government declarations and partly on legal advice. In any case, the attempt to close *by a simple circular* schools in legal existence before the Association Bill was a flagrant violation of justice and of law. Combes falsely declares that only the establishments which resisted were closed. Many had made no resistance. The College of St. Ignatius at Marseilles is now taught by secular priests. The Orphanage of St. Leo, in the same city, is, also, in the hands of diocesan ecclesiastics. These two establishments were authorized by the courts; yet, even while the courts refuse to obey, Combes closes the two houses by a decree. The Sisters of Charity had applied for permission, handing in a list of their schools. They were farcically told they should apply for authorization of each one in particular, and so were stricken like the rest.

Hence M. de Mun, in a public letter, denounces "the unworthy effort of the government to hinder protests by menaces under *a pretense of legality*." The government pretended that schools closing without protest could apply for authorization. He accused the government of open violation of law, in contradiction with the official explanations and promises of Waldeck-Rousseau; of violation of private property and of the rights of private citizens. Private property has been seized and sealed, and private houses invaded without legal permission, and even when the courts forbade. The Marquis de Voguë and others, with no uncertain voice, have uttered similar condemnations.

After his first exploit against the religious teachers, mostly women, the Premier boasted that there had been no opposition. But it came quickly—"in the cities and villages, from all classes, everywhere, fraught with grave consequences for the band of persecutors; they cannot conceal it, nor deny it, nor forget, nor hinder," says the

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Vérité Française (July 28). The Parisians were amongst the first to show their mettle, and they say that Paris makes France. The young men, organized by their review, the *Sillon*, met in the Hôtel des Sociétés Savantes. There were two thousand of them and as many outside. They uttered a fierce condemnation of the sectarian ministry. François Coppée, Jules Lemaître and others addressed a meeting of the League of the Fatherland. The Baroness Reille and Countess de Mun, with other noble ladies, called upon Madame Loubet in the name of the Christian women of France. Having been refused an audience, they declared that they were determined, should it cost them the shedding of their blood, to bring up their children religiously. They then called for a peaceful public demonstration. The people literally swarmed to the Place de la Concorde and the Champs Elysées. The mighty voice, like the sound of many waters, demanded common liberty. It was estimated that there were forty thousand persons present.

At Lyons, also, there was a great public reprobation of the tyranny of the ministry. Ten thousand persons, it is said, swore to defend the rights of conscience and religious liberty in schools. The people of Douai exacted a promise from the mayor to send a deputation to demand the return of the Sisters. From various parts of France similar public manifestations are reported. Communal councils have protested with much unanimity against the expulsions. But it was especially in faithful Brittany that the opposition was sternest. The people rose in masses and formed a guard around the Sisters' schools and residences, successfully resisting even the soldiery. Nine brigades of *gendarmerie* have been resisted, say the newspapers, at Aumont (Lozère). At Sully, near Autun, the defence was headed by the Marquise de MacMahon with a company of ladies. A meeting of five thousand persons protested at Orleans. A letter of appeal, with four thousand signatures, was forwarded to the Pope from Roubaix. Thus the absurdity of employing the soldiers of France to expel nuns from their homes, in face of a hostile people, is sternly brought home to the ridiculous ministry.

Not only leading Catholics, but men like ex-Premier Goblet and Gabriel Monod, a Protestant, condemn, in the name of true liberty, the action of the government. Officers of the army and civil officials have resigned rather than execute the iniquitous and contemptible decrees. The protestations of the Bishops have poured, one upon the other, in upon the ministry. Madame Lebaudy wrote a touching letter to the Congress actually in session in Paris for the suppression of "the white slave trade," reminding the members that one hundred thousand little French girls are thrown upon the streets from the shel-

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ter of religious houses. Nearly three thousand schools have been closed, ten thousand religious expelled, in many cases a few hours after the decree was issued, and one hundred and fifty thousand little girls left shelterless, for nearly all the stricken schools were for girls.

The opposition to the ministry is growing. One of the latest manifestations is the formation of a popular league, entirely according to law, to resist taxation.

GERMANY.

By-Election in the Late Dr. Lieber's District.—A great electoral battle for the late Dr. Lieber's seat in the Reichstag has just ended with a brilliant victory of the Centre-party's candidate. The enemies of the Catholics had made extraordinary efforts and used the most unscrupulous means in order to wrest from the Centre-party the district which had been represented by Dr. Lieber for nearly thirty years. But they suffered a crushing and humiliating defeat. The Catholic candidate rolled up a majority which Lieber himself had reached only once during his long parliamentary career.

The Census of the Empire for the Year 1900.—The Imperial Census Bureau has just published the official result of the Census of 1900 arranged according to religious denominations. We copy some figures that will interest Catholic readers. On December 1, 1900, the population of the Empire counted 56,367,178. There were 35,231,-104 Protestants; 20,321,441 Catholics. The Catholics, therefore, counted 36.05 per cent. of the population, whereas at the census of 1890 they counted only 35.75 per cent. In other words: in 1890 there were 570 Catholics to 1,000 Protestants; in 1900 there were 577 Catholics to 1,000 Protestants. The official census consequently affirms a slightly greater relative growth of the Catholic population than of the Protestant. In the Kingdom of Prussia (see MESSENGER, December, 1901, p. 1138), the Catholic population rose to 12,113,670. During the ten years, from 1890-1900, the Protestant increase in Prussia was 7.7 per cent., the Catholic 10 per cent. It is consoling that by the showing of the official census the Church in Germany more than holds its own. And this is chiefly owing to the rapid growth of the Catholic population in North Germany, notably in Prussia. Were it not for the great and deplorable losses caused to the Church in Germany by the scourge of mixed marriages, the Catholics would gain upon the Protestants by leaps and bounds. In three States of the Empire the Catholics are in the majority. In Bavaria there are 4,362,563 Catholics to 1,749,206 Protestants. In Baden 1,131,413 Catholics to 704,058 Protestants. In Alsace-Lorraine 1,310,391 Catholics to 372,078 Protestants.

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Political Crisis in Bavaria.—A curious state of affairs exists in Bavaria. The dynasty and the Prince-Regent Luitpold are Catholics, more than two-thirds of the population are Catholics, the Centre-party in the legislature has a good working majority. Yet the government is liberal (that is to say unfriendly to the Catholics), the ministry is not only liberal but in its majority made up of Protestants, and the octogenarian Prince-Regent, who by the way has never been popular, is surrounded by Protestant advisers. Lately, however, as was stated in the chronicle (MESSENGER, July, p. 122), the very important law of the denominational school was forced through the legislature by the Centre-party. The government at first was reluctant but had to yield to the demands of the Catholics. The anger of the Liberals was great, and directed chiefly against the Minister for public instruction, Dr. von Landmann, who accepted the bill, though he himself is a Liberal. "Away with Landmann," was the cry in all the Liberal papers. They sought to bring about his down-fall by all means, open and secret. The opportunity presented itself when a professor was to be appointed for the University of Würzburg. The Bavarian Universities are honey-combed with Liberalism. (See MESSENGER, July, p. 122). The Minister appointed Professor Chroust to a chair of history. But as Chroust did not belong to the clique of the *Voraussetzungslosen*, the faculty of Philosophy protested against his appointment. The affair was brought into the legislature and the Minister publicly charged the Professors with prejudice and partiality. Thereupon the Rector and the majority of the Senate of the University sent their resignation to the Minister. This action caused a great sensation and was hailed with shouts of joy by all the Liberal papers of Germany. Minister von Landmann wished to discipline the rebellious Professors, but his colleagues left him in the lurch and nothing remained for him but to resign his post, and the Regent accepted the resignation. Even the Berlin Protestant *Kreuz-Zeitung* declared that the authority of the crown must be shaken by the cowardly weakness of the Bavarian government. An influential North-German Liberal paper unbosoms itself thus: "The down-fall of Minister von Landmann is hailed with joy all over *Protestant* and *Liberal* Germany as a crushing defeat of Ultramontanism."

The Centre-party in the Bavarian Legislature, vigorously supported and seconded by the Upper House, at once passed a vote of want of confidence in a ministry which had sacrificed a colleague to a noisy and insolent minority. And to show to the government that from words they meant to proceed to deeds, when a demand for a supplementary grant of 1,000,000 marks for the purchase of works of art came before the House the Catholic majority promptly voted it down,

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notwithstanding that before the crisis occurred they had stood for it. "Away with this Liberal ministry!" is the watchward of the Catholics. We want a ministry in harmony with the vast majority of the people of Bavaria!

To envenom the situation still further, the Emperor of Germany, by a most ill-advised interference, has, if we are to believe the cable dispatches of August 13, telegraphed to the Regent offering to supply the sum of money refused by the Legislature. The Prince-Regent has had the tact to decline the offer; nevertheless any one who knows the temper of the people of Bavaria can surmise their anger and indignation at this unheard of meddling on the part of Prussia with their domestic affairs.

The University of Munster.—With the creation of the law faculty at Münster, that ancient seat of learning has now recovered by royal decree the official name and title of "University." Mgr. Dr. Schröder, the distinguished theologian, formerly dean of the theological faculty of Washington, has been elected *Rector magnificus* for the year 1902–03.

THE GREEK RIOT AT THE HOLY SEPULCHRE.

Nine months' imprisonment for the Greek archimandite Bachumios —archimandrites are second only to Bishops—a month for another, and a week for a third, with varying penalties for nine other Greek ecclesiastics and nineteen seculars, are the consequences of their brutal and bloody attack on the Catholic Franciscan monks of the Holy Sepulchre. This long-delayed, or rather long-frustrated, act of justice is due to the German and Italian consuls. The Franciscans were right, and were sustained by the Turkish officials. But the tool of Russia, the adventurer Euthymios—who, by the way, gets off scot-free—wanted a profitable well for a new shrine, and tried to have it by force. The wounded Franciscans appealed to their respective consuls. France, at the instigation of Russia, endeavored to have the affair hushed up. But the German and Italian consuls insisted on the doing of justice to their compatriots, while France sees her protectorate thus quietly ignored.

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THE READER.

"*Father Marquette.*" By Ruben G. Thwaite. D. Appleton & Co. $1.00.

"Marquette stands in history as typical of the highest ideals and achievements in the splendid missionary enterprise of the Jesuits of New France. Others of his order in America were doubtless greater than he, suffered more acutely, spent more years in the service; but popular imagination in America has perhaps more generally centered upon the hero of this tale than upon any of his fellows. He was in truth a man of action as well as ideas; a true explorer as well as a scholastic; a rare linguist; a preacher of undoubted capacity; gifted with unusual powers of mastery over the minds of fierce savages; and his saintly character will long remain an inspiration to men of every creed and calling."

Such is the tribute paid to the priest-discoverer in the closing chapter of Mr. Thwaite's life of Father Marquette. Coming as this biography does from the pen of a professional historian one would expect to find it encumbered with numerous dates and references and foot-notes; but the author has written for the reading public and has studiously avoided filling his pages with explanations and sources of authority. He tells us in the preface that he drew most of his matter from the "Relations" and then proceeds to give us the story of Marquette's life. His book is most interesting; unlike Parkman he has read and studied the lives of the Jesuit missionaries with an unbiased mind, he has caught the spirit of their work and attributed to them those exalted and supernatural motives without which their labors would be shorn of true greatness and heroism.

We were disappointed with the last chapter "Marquette's place in History." It should rather be entitled, "The grave of Marquette," for it devotes but a few lines to the analysis of his character. In this last chapter we have the account of the removal of the bones of the missionary from the eastern shore of Lake Michigan, where he died, to the Mission of St. Ignace on the northern point of the strait of Mackinac. Now that we have a book which all can consult and the authority of a reliable historian on the removal of the remains we trust that people will no longer believe the senseless reports about the finding of these relics near Frankfort and other towns along the eastern shore of the lake. These reports which have appeared so often of late

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have no foundation in fact and seem to be advertising schemes for summer resorts in that section of the country.

Although we are pleased to see that the author has not overburdened his pages with notes, still we believe that he would have enhanced the value of his book by giving us some reference to his authorities. For instance, we should like to know what authority there is for the statement that the Marquettes owned a large part of the fertile valley around Laon, that Father Marquette was inspired with his desire to labor in Canada by reading the "Relations," that Joliet spent several years in exploring the western country before he accompanied the missionary on the voyage of discovery. Again, it would be interesting to know from what source he drew his data for the first chapter of his book; was it from Sparks, or Bancroft, or Shea, or Parkman, or Devisme, or Melleville, or Rochemonteix, or Margry, or Gravier, or Charlevoix, or was it from an article entitled: "The Family and Birthplace of Marquette," which appeared in the MESSENGER August, 1900?

We regret that Mr. Thwaite did not give us a more detailed account of Marquette's voyage down the Mississippi, and especially of his long and interesting narration of his reception by the Illinois chief. It was from this section of Marquette's journal that Longfellow drew the poetic description of the Black Robe in the last chapter of Hiawatha.

Fra Bartolomeo. By M. F. James. Catholic Truth Society, London.

Raphael. By Virginia M. Crawford. Catholic Truth Society, London.

These two little books, only six pence apiece, are like two exquisite medallions. They are a fine protest against big books and much writing. In each of them there is a great deal of artistic instruction in the comments they make on the works of the two painters, and what is better still, there is a delightful character study of the subject of each sketch; both painters living at the same time and yet so different in their manner of life: Bartolomeo in the seclusion of his convent at Florence; Raphael in the midst of the luxury, splendor, riches and power which were lavished on him at Rome. The amazing capacity for work which each possessed is perhaps the most striking thing in the life of both; the pictures they made seem to be almost countless. Both died beautiful deaths: Bartolomeo as the holy friar; and Raphael, the man of the world, quite ready for his summons, though it came when he was so young. The graphic descriptions of the storm evoked in Florence by Savonarola in which Bartolomeo

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unwillingly participated, and the conditions which obtained at Rome when the Renaissance was at its height, would be enough to make these booklets most acceptable.

Carmina Mariana (Second Series). By Orby Shipley. Burns & Oates, N. Y.

All lovers of the Blessed Mother will be delighted with this new contribution of poems which this devoted son of Hers is gathering with such zeal and such success from every source. It is quite astonishing as one runs through the Table of Contents, to see the number of those who have sung the glories of the Mother of God, and it affords one intense pleasure in going through the text to note the deep affection that mingles with the songs of these singers. We meet with names we should never expect. As the editor says: "each of the five 'Quarters' of the globe has contributed verse in praise of Her." We are surprised, though perhaps we should not be—for could there be a more attractive theme for a poet?—to find many who are not Catholics, speaking to Her and of Her most affectionately. We have Felicia Hemans, and Christina Rosetti and Harriet Spofford, and Charles Stoddard, and Heine, and Swinburne, and Hallam, and Keats, and even our own John Hay and Wentworth Higginson, with of course multitudes of others, who having the faith could give a truer ring to their verses. There is one, we think, particular noteworthy. It is by Harriet Eleanor Hamilton King, and is a meditation on the *Mater Desolata*. It will appeal especially to mothers and the contrast between the time when the little Babe nestled on Her breast, and that other when He lay on Her lap again at the foot of the cross is very strong and touching and tender.

The editor tells us that he has still enough for a third series, and asks for contributions to be able to publish them.

History of the City of Rome in the Middle Ages. By Ferdinand Gregorovius.

It is a comfort to have such an anti-Catholic writer as Gregorovius condemned, even if it be done with extreme delicacy by such a critic as the Athenæum. How, it asks, can Alexander VI, Julius II and Leo X be put in the category of medieval people? "There was nothing in the modes of thought or principles of actions of these imposing figures which was in any way medieval. Their culture was that of the Renaissance. The art they commissioned and encouraged was the negation of that of the Middle Ages."

Gregorovius gives the reason, indeed, for his use of the term; it is "because the ecclesiastical system of the Middle Ages persevered

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till it was destroyed by the German Reformation." He might with equal justice call the popes of the present day "medieval."

The expression "German Reformation" instead of "Protestant Reformation," made use of by Gregorovius, gives the clue to the whole character of his book. "It is in such limitations as this that Gregorovius betrays his chief limitations as a historian. He could never forget that he was a high priest of the Teutonic cult, and it is this which occasionally gives his character the air of a colossal political pamphlet."

A verdict like that pronounced by such an unimpeachable authority as the *Athenæum*, is extremely valuable for the historical student. The anti-papal and pro-germanic bias is more than sufficient to discredit it as an authority.

Poems, Charades, Inscriptions of Pope Leo XIII, with English translation and notes. By H. T. Henry. The Dolphin Press, *American Ecclesiastical Review*, New York, Philadelphia. $1.50.

The theories one may hold on the best method of translating poetry into another language will modify greatly the individual estimate of any version of poems. Yet all such theories, if they be good ones, will agree in this, that the main end of a translation of poetry is to give the reader a true estimate of the worth of the poet.

This much, at least, has been accomplished in Father Henry's excellent verse translation of the poems of Pope Leo.

A careful reading of this volume and a comparison of version with the original reveal the poetic vein of the translator, his power of abstracting thought from words and re-clothing it in language that conceals none of its original beauty.

All these are qualities necessary to the successful verse-translator. Take, for instance, a stanza from the poem entitled "Photography."

O mira virtus urgent
Novumque monstrum! Imaginem
Naturæ Apelles æmulus
Non pulchriorem pengeret

and compare them, line for line, with

O miracle of human thought
O art with newest marvels fraught!
Apelles, Nature's rival, wrought
No fairer imaging.

Almost in every instance the translator catches the thought, the whole thought, its spirit and expression, and reproduces it as only a poet can. Nor has he permitted himself to be outdone in the repro-

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duction of the famous ode whose translation had been essayed by men of high literary rank. Here, again, let line be compared with line in this stanza from "The Opening Century:"

Mens una reges, te duce, imperet—	One dream let hearts of Kings pursue
Tuis ut instent legibus obse qui	Thy will to do.
Sitque unum Ovile et Pastor unus	One shepherd let the earth behold,
Una fides moderetur orbem.	One faith, one fold.

And so one might quote indefinitely from these poems that reveal to us the whole life of the Pope, from the days when he was a pupil of the Jesuits at Viterbo even to our own time.

From Hearth to Cloister. By Frances Jackson. London: Burnes & Oates; New York: Benziger Brothers. $1.35.

A charming narrative this, of the time of Charles II of England. It tells how two souls who knew how to value rightly things temporal and eternal, left everything, even one another, to serve their God with undivided hearts, in religion.

Here and there in the pages of this book we come upon truths that the history of the past centuries serves to confirm.

For instance, as far back as 1664, the Anglican Church "made no objection either against the Real Presence, Prayer to saints, Purgatory, Confession or Satisfaction for sin." "'Twas a mere punctilis," says the Protestant Bishop Dolbin, "the Pope stood upon that hindered the union of both churches, which he hoped to live to see decided." Yet how far apart now, are they who once cut themselves adrift from the bark of Peter!

The quasi-autobiographical form of the book, woven from the letters of Sir John and Lady Warner, is its most attractive feature. Nothing is added to its value by the half-truthful remark of Ruskin quoted on p. 5, nor by the empty words of Emerson on p. 15. The authoress is guilty of some inaccuracies in speaking of Lady Warner's life in religion. If Sister Clare spoke "in order to console a sister who was suffering" (p. 99) she did not break the rule of silence. Again why should Sister Clare be robbed of the merit of an act of self-denial, similar instances of which are common in the lives of the saints, when it is asserted that her destruction of her own portrait "scarcely seems to have been a deliberate act?" And this too in the face of her own words on this deed (p. 107).

From the statement p. 108, "we cannot read without regret of her extreme austerities beyond the rules of her order of the teaching of St. Francis" one might infer that Sister Clare mortified her body at the gratification of self-will. But the words of her confessor on the same page show how well Sister Clare submitted her own judgment to

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the rule of obedience. She that had given up wealth and position, home and friends, husband and children for Christ's sake, was too well versed in the wisdom that is not of this world to cause in us any regret that she hated her life here; for it was that she might possess it hereafter.

The Altar Boy's Own Book. By the Rev. W. M. Smith, Canon Regular of Prémontré. London, Art and Book Company, Benziger Brothers, New York, $1.35.

Many of the suggestions in this book are as applicable to young people who are not altar boys as to those that are; indeed, no one, young or old, will read its pages without profit. The fact that it may appear to some to be, in places, too devotional or too technical for the average American lad will detract but little from its value. There are times, however, when the author must twist and wrench a topic to make it fit the point he is treating. For instance, temperance in drink is enforced by the text, "*sobrîi estote*," be sober; the state of sin in a person entering a church is rebuked by a reference to the buyers and sellers of the temple, with whom our Saviour was indignant, "*because* they were in the state of sin." In one place (p. 132) it suits the purpose to define devotion as "a readiness to obey"; in another (p. 2) it "is, so to speak, a general virtue and denotes on the part of the one practicing it a readiness and eagerness to do what he believes and feels will be pleasing to God." The average altar boy will be surprised to learn that no one can be present at Benediction "without being moved even to tears of joy." There are here and there a few "*lapsus calami*," for example: "makes him very little different *to* a reptile;" the words of St. Peter, "*sobrii estote*," are not from the epistle to the Ephesians, v. 1, nor is "Revelations" the title of any book in the Bible, at least in the Catholic version: then, too, the priest does not recite the "*Quid retribnam*" after the Communion (p. 15). These may be little things, but the book is intended for boys and "*maxinia pueris debetur reverentia.*"

Rational Physical Culture. By Constantine F. McGuire, A.M., M.D. Eagle Book Printing Department, Brooklyn, N. Y., 25 cents.

These are days of health rules and body culture. Dr. McGuire's little treatise contains many suggestions useful to people of every age and rank. Its direct simplicity will commend the book to the reader. Correct breathing, the carriage of the body, vocalization and the control of the emotions comprise Dr. McGuire's four rules of health.

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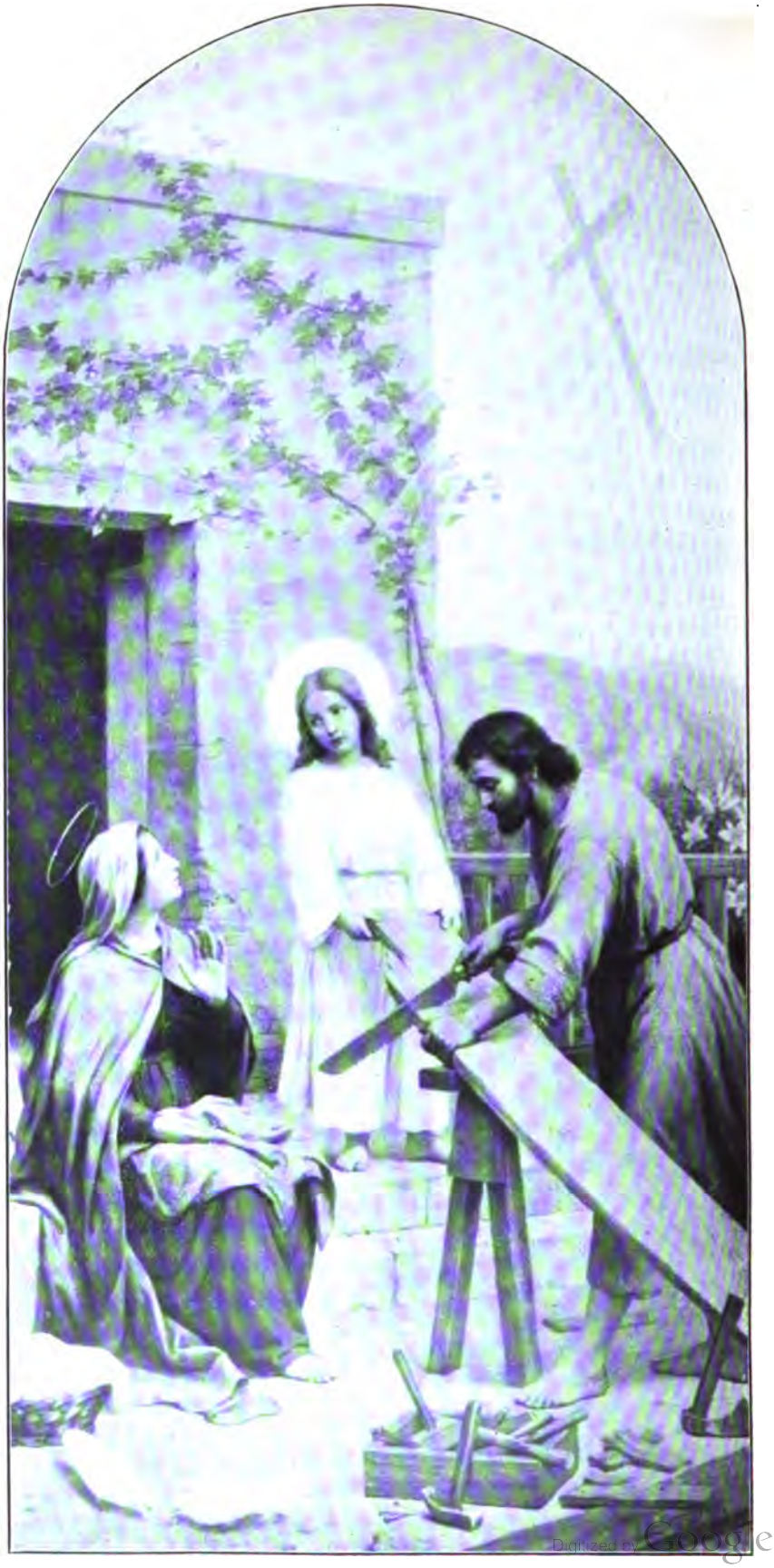

THE HOLY FAMILY.
(BOTTONI.)

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THE MESSENGER

VOL. XXXVIII. OCTOBER, 1902. No. 4.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

BY THE PRESIDENT OF THE FEDERATION.

SINCE the Columbian Congress no event in the life of the Church in America has had such wide attention, or aroused so much interest as the recent Chicago convention of the federated societies. This attention and interest are not confined to our own country. From England, Australia, Ireland and the Philippines come letters asking for information and copies of the recent convention proceedings. In our own country, Federation's opportunities for great and prominent usefulness have attracted distinguished recognition. The day of indifference to the further progress of unifying Catholic forces is past. Federation is already a factor to be reckoned with. More, therefore, than ever its scope, aims, advantages and methods challenge thoughtful consideration.

It is true that there is still a lack of correct information, considerable misunderstanding and some mistrust regarding the great movement. It is equally true, too, that neither intolerant confidence of being in all things unquestionably right, nor petulant impatience of opposing opinions will correct erroneous impressions or remove honest doubts and apprehensions. Hence the necessity, even at the risk of frequent repetition, of presenting again and again plain statements about what Federation is, and what it is not.

What then is the scope of Federation, what are the objects aimed at, what the advantages to be gained, and the methods of accomplishing them? A brief statement of these may, as a prelude, add greater interest to the rapid review of the development or history of the movement, which is the main object of this paper.

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Bishop Messmer certainly spoke authoritatively for federation in his sermon at the mass opening the Chicago convention. No delegate in the convention, no friend of the movement anywhere, will hesitate to endorse the Bishop's sermon as a correct expression of the layman's best ideal of the scope of Federation. As there outlined, the meaning and the only meaning of Federation, its cardinal aim, the one embracing all others, is the layman's active co-operation for the upbuilding, the advancement and the strengthening of Catholic interests. The purpose of the Bishop's sermon was to emphasize the opportunity for unity of lay action in the broad field of the moral, social and civic life of the country. He pointed out specific lines of work along which the united efforts of Catholic laymen could realize great results for God and country.

The work it contemplates is marked out in the following summary of the programme made by one of its most distinguished and zealous promoters :

I. *Religious :*

a. Education (Catholic schools, colleges, universities.)

b. Literature (periodical press, books, Catholic literary societies, Catholic Truth Society.)

c. Emigration, homes for Catholic sailors, colonization, etc.

d. Catholic conventions and demonstrations, Catholic congresses, state and national.

II.—*Social.*

a. The poor and orphans (St. Vincent de Paul Societies, Catholic Aid Societies).

b. Labor (Labor Unions, Strikes, etc.).

c. Marriage and divorce.

d. The Sunday observance.

e. Correction of the abuse of liquor.

f. The theatre.

g. Obscene literature, gambling, etc.

III.—*Civil.*

a. Religious rights of Catholics.

1. In State institutions (reformatories, prisons, workhouses, orphan and insane asylums).

2. In the public schools (sectarian exercises, anti-Catholic text-books, discrimination against Catholic teachers).

3. Chaplains in the army and navy and homes of veterans.

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b. The Catholic Indians.
c. Taxation of church property.
d. Support of sectarian institutions.
e. Protection of Catholic civic rights.

From this it must appear evident that the leading thought of the promoters of Federation has always been and still is to co-operate in that kind of work, which every earnest Catholic as well as all good citizens must commend. As to the methods of Federation, the best condensation of all that can be said upon the subject is that education is the instrument, as it is the philosophy, of the movement.

Among the advantages to be gained by Federation, the most desirable and important is the development of a Catholic public sentiment. There never has been a distinctly Catholic public opinion in this country. Public opinion in America is the power behind the throne. To have a share in it, either in locality or nation, is to wield a power. Millions of Catholics, united and prudently asserting themselves by this means, cannot fail of recognition.

Another benefit which, in itself, should Federation never accomplish anything more, would fully repay all the time, labor and expense thus far given, is the uniting of the different nationalities. Heretofore the nationalities making up our Catholic life have always regarded each other with suspicion and jealousy. They have been as unknown to each other and as regardless of their common interests as though not of the same great household. This condition in itself has been probably the greatest stumbling block to their mutual welfare and the proper advancement of their common religion. The influence that can harmonize and knit together these separated and often conflicting forces must be hailed as a God-send to the Church. Federation has already successfully accomplished much of this most difficult work. A most striking feature of the Chicago convention was the entire absence of race discord. The sentiment of common fellowship and mutual recognition throughout the entire sessions of that cosmopolitan gathering impressed itself upon every delegate in attendance. Through the blending influence of Federation these great national Catholic bodies have already learned that the secret cause of their weakness has been remaining apart heretofore as mere fractions of what should be a magnificent unit. The mere fact of Catholics of all nationalities and of every society standing united in the nation, as in each locality, will accomplish much to be desired. Had this unity been sooner accomplished, certain events would not have to be re-

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corded in our recent history. Very many of the unfortunate conditions affecting Catholics would disappear in the united presence of all our nationalities and societies.

Our intention, however, as already suggested, was not so much to dwell upon this phase of the subject as to trace Federation to its true source, and while recording the facts of its development and progress, explain as far as we may its method of organization and the means by which it will accomplish its purposes.

Who would search for the real sources of the federation of Catholic societies will find his pathway leading directly to the study of the most profound thinker of the age—Leo XIII. The central idea of Federation—which in its fullest meaning is but another name for an apostolate of the laity—is actually only a single ray from the broad stream of light pouring from the Vatican for a quarter of a century. In the germ, Federation may be recognized in the famous encyclical defining the duties of Catholic citizens. Analyzed, its utterances all point towards just such an awakening of Catholic endeavor on the part of laymen. To the great White Shepherd Himself we owe the first thought of the grand movement for an apostolate of the laity. His was the clarion voice that first called upon Catholics everywhere to co-operate in moulding social thought and directing public, moral and intellectual life. As crystallizing his thought upon lay action take this paragraph of one of the encyclicals: "Catholic action, of whatever description it be, will work with greater effect if all the various associations, while preserving their individual autonomy, move together under one primary and directive force." Here, in the block, is Federation as it is being gradually chiseled out in detail.

His Eminence, Cardinal Gibbons, about the same time repeated the papal message for an apostolate of the laity. In an address delivered in Baltimore, illustrating the power of "each for all and all for each," he said: "A drop of water does not appear to amount to much, but let us take millions of them and unite them and we have the great Mississippi winding its way to the Gulf." Bishops McFaul and Messmer, as the Episcopal directors of Federation, united in interpreting to the Chicago convention the great message and appeal for lay action to co-operate in spreading Catholic truth. "The object and aims of the Federation," they said, "are greater then merely to remove some of those discriminations under which, as Catholics, we labor. It extends far wider; it covers a larger and greater field and is just what has been mapped out by our Holy Father." Understanding fully, and

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knowing correctly the real sources of the movement, a number of archbishops and nearly forty bishops have put the seal of their approval upon the work of federating all Catholic societies. For its origin, therefore, for its desirability, for its usefulness, for the necessity of its existence, it is beyond question that Federation has the highest and most distinguished authority, the broadest possible field for its beneficent activities.

In view of these facts it is difficult to understand how some can persuade themselves that partisan politics have any possible connection with Federation. We might say here in passing that the idea of coupling Federation with political purposes or "a Catholic party" originated with two Catholic papers, the *Northwestern Chronicle* and the *Milwaukee Citizen*, both of which have been for some time under the same management. From them the secular press seems to have taken its cue and has industriously kept alive the maliciousness of the insinuation. With the exception of the two papers referred to, the entire Catholic press has from the first strongly advocated the project of uniting all the Catholic societies. There have been differences as to the most practical method of bringing about such union but never any doubts or apprehensions about effecting this union. With Federation largely accomplished in the matter of its organization, aims and methods, a vote of the Catholic press to-day would be almost unanimous in endorsing the movement in its present development.

The honor of being the first among the Catholic organizations to respond to the call for united Catholic lay action belongs to the Knights of St. John. At their national convention in Cleveland, Ohio, in June, 1899, they first discussed the subject and decided upon an effort to unite their local commanderies. Again at their national convention in Philadelphia in 1900 they discussed the broader subject of uniting not merely their own commanderies, but all the Catholic societies with the approval of His Eminence Cardinal Gibbons and the Apostolic Delegate, Monsignor Martinelli. They had issued a leaflet addressed to all the archbishops, bishops, and Catholic societies upon the subject, and in response twenty-two Catholic unions favored the project and delegates from eight of these unions met with them. The very first outline drafted was along the lines of strict autonomy for each society. It was a clearly defined recognition of separate independence and the jealous preservation of the cherished customs as well as the languages of each of the different

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racial and national societies. These first promoters of translating the papal thought into practical American realization had a broad grasp of the great subject as it is now rapidly developing. Anything having the slightest semblance to organizing for political purposes was farthest from their thought or intentions. The discussion of the subject of a general Federation and the method of bringing about the union presented many serious difficulties, and the representatives at the Philadelphia meeting concluded to hold another in New York City. Although the Catholic press at once favored the project, there was some indifference among the societies. The seed, however, had been planted and a few local societies were soon federated. On Thanksgiving Day, 1900, fifty delegates representing fourteen societies and branches, and having as leaders the officers of a few national organizations, met at the Fifth Avenue Hotel, New York. The societies there represented were the Knights of St. John, the Catholic Benevolent Legion, the Ancient Order of Hibernians, Irish Catholic Benevolent Union of Pennsylvania, Staats Verbund, Catholic Mutual Benevolent Association, the New York Staats Verbund, Catholic Total Abstinence Union of America, Catholic Young Men's Union of New York and the General Benevolent Association. This conference remained in session the entire afternoon, Mr. Henry J. Fries, president of the Knights of St. John, acting as chairman, and Mr. John J. O'Rourke, of Philadelphia, as secretary. The purpose and scope of Federation as outlined at this meeting was :

"The cementing of the bonds of fraternal union."

"The fostering of works of piety, religion, education and charity."

"The study of conditions in our social life, and the spread of Catholic truth."

Before adjourning they appointed a committee of ten, with Mr. Thomas P. McKenna, of Long Branch, New Jersey, as chairman, to draft plans for federating all the Catholic societies and to report at a convention to be held in Cincinnati, May 7, 1901.

It was shortly before this time that the movement attracted and enlisted the interest and guidance of the Rt. Rev. James A. McFaul, of Trenton, New Jersey. He was the first prelate to take up the work and to advocate a national Federation. His energy and unobtrusive but masterful leadership kept the faltering work alive. Calling to his aid his former professor at Seton Hall, Bishop Messmer, of Green Bay, Wisconsin, these two earnest prelates began in earnest the great work of shaping wisely the first disorganized efforts of Cath-

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olic laymen to unite together the fragments of American Catholic fraternal life. In these formative days of the movement they had the encouragement and counsel of several distinguished archbishops. To the Ancient Order of Hibernians, the Knights of Columbus and others, Bishop McFaul wrote and spoke frequently, urging co-operation. He also wrote a notable article in the *North American Review*, which attracted much attention and provoked but one adverse reply from a cleric who feared, it would seem, that certain political interests would be jeopardized by the movement. The Catholic weeklies continued to favor the efforts put forth, and the periodicals, especially THE MESSENGER, spoke earnest and encouraging words. The movement, however, gathered strength slowly with the societies, and the trend of Catholic lay-thought was hesitant and along dividing lines. The great national and racial bodies shrank from what they appeared to fear most — surrender of autonomy of the several societies.

Instead of holding the convention contemplated for Cincinnati on May 7, it was thought wiser to hold another conference before venturing a general convention. This took place at Long Branch, August 28 and 29, 1901. The gentlemen attending numbered about fifty-five, and representatives of national organizations, a few local federations, one or more German State leagues and some Catholic temperance societies. At this gathering the first temporary national organization was formed. Mr. Fries was chosen as president, Mr. O'Rourke as secretary, and Mr. M. P. Mooney, of Cleveland, Ohio, as treasurer. An executive board of seven was also provided for, and a committee appointed to arrange for the first national convention, to be held in Cincinnati, on December 10, 11 and 12 of the same year. Father Lavelle and Drs. Wall and McGinnis were requested to address a circular to the clergy of the entire country requesting their co-operation. Much doubt existed as to what form the proposed union of the societies should take. Discussion divided as between diocesan, county and State, and various other methods of union. Some were strongly for merging the movement through the Catholic Truth Society. A temporary constitution was drafted, and the name of The American Federation of Catholic Societies of the United States was given to the proposed union. The objects as stated in this constitution were:

"The cementing of the bonds of fraternal union; the fostering of Catholic interests; works of piety, religion, education and charity;

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study of conditions in our social life; encouragement and spread of Catholic literature and the aid of the Catholic press."

No scheme of unification having been fixed upon, much discussion afterwards arose upon the then all-important matter of "Plan and Scope," as it was called, of unification. Mr. M. P. Mooney, the delegate representing Ohio at this conference, had strongly urged the idea of county, State and national organization upon the same lines as the civic organization of the country. From its first suggestion Federation had taken firm hold upon the Catholics generally of Ohio, and the largest cities of the State rapidly organized upon the American plan of representation. Already some counties of the State had organized a State Federation. This plan found favorable consideration and became practical in Ohio, and has since been known in Federation circles as the "Ohio idea" of Federation organization. Here I must digress to the German societies. The real credit of being first to recognize the advantage and necessity of union for promoting and safe-guarding Catholic interests belongs to the German societies. It is true their idea was at first confined to a union of the societies of their own nationality. For more than fifty years the German societies have organized into State leagues, and these were centralized in the Central Verein or national body. There are some sixteen such State leagues, and they aggregate the largest number of German Catholics in fraternal life. Their long work of organization, their efforts towards the promotion of Catholic interests and defence of Catholic rights are neither generally known nor adequately appreciated. Long as this German Federation has existed, no single whisper has been heard to justify, on the part of certain Catholics, any apprehension of certain Catholic parties in politics.

On December 10, 1901, at Cincinnati, the Federation's first national convention was opened, with Mr. Henry J. Fries presiding. According to the secretary's official list there were about two hundred and fifty accredited delegates present. The large majority were from the middle west, Ohio having the largest number as compared with other localities, and the only State organization. A striking feature of the personnel of the delegates was the high order of intelligence and deep current of earnestness manifested. True, there were few among them of great distinction in financial or fashionable circles. They represented for the most part the forces which are most vigorous if not most prominent in our Catholic life. The suggestion comes unbidden, how much more of strength and influence we would have if all classes of

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Catholics were but united, if all who kneel together should work together?

The opening session of the Cincinnati convention gave zest and direction to the after sessions. The Most Reverend Archbishop Elder's presence lent dignity and weight to the occasion. The Right Reverend Bishops McFaul, Messmer, Horstmann and Maes all took active part, while Governor Nash spoke the welcome of the State, and Mayor Fleishmann that of the city. Father Lavelle had preached a stirring sermon, and Dr. Wall was prominent among a very liberal sprinkling of priests who were delegates.

The representation direct from the great national societies was comparatively small in this convention. The national officers of some were present, but of these few were authorized to speak officially for their societies. Some few others, as the Supreme Knight and Solicitor of the Knights of Columbus, were there merely as observers. There was an uneasy and doubtful feeling as to the possibility of any success in unifying different nationalities or of laying the foundations of a union that would eventually assimilate the various and numerous societies. No one appeared to doubt the desirability, usefulness or necessity for union. The novelty of the situation, though, made it a matter of great difficulty just where and how the work of organization should begin. To be entirely frank, there were many more who did not, than there were who did, know just what it was all about. Some, too, who thought they knew might have been very easily persuaded they did not. After intelligent discussion, much patient hard work and with a strong desire on the part of the different nationalities and of all the societies represented to get together upon some basis, a charter bond was at last framed, and "The American Federation of Catholic Societies" began its career and closed its first convention with the national anthem "America" on its lips. Some comment upon this convention may be in place.

Looking back now and recalling the fact that while there seemed general satisfaction and gratification among the delegates upon the general results, there was, nevertheless, a reluctant conviction with the more thoughtful that the result was somewhat vague, that much was left to the future as experimental, and all more or less crude. Looking at the results from this distance, I suspect the thought of Longfellow best expresses the impression the writer, as well as many of the other delegates, then had of Federation:

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"There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day."

While the "perfect day" of the movement is likely still in the far distance, rapid events have shed much light since the "dawn" of the first efforts at unification.

A feature of the convention very noticeable was that in its accomplishments it was distinctively the work of laymen. There was entire absence of any influences that could stamp it as clerical. Many priests were there kindly to lend welcome, aid and counsel, but none became officers, few mingled in debate, and even the bishops, except to assist with suggestions, studiously avoided taking sides in the many earnest discussions and animated scenes. Just here, I would repeat again the invitation given in the call for the Chicago convention:

"Because it is a layman's movement, many clergymen feel they should not, perhaps, actively forward the matter of organization. This is a mistake. No one more than the clergy should be interested in the success of Federation. Certainly no one so much as they can forward the difficult task of organizing. As the work intended is mainly to co-operate with them, this should guarantee their powerful assistance in the work of organizing."

It has been remarked that in the late Chicago convention the bishops instead of the laymen spoke for the convention. It might so appear. The truth, however, is that because of conditions that made it eminently proper, it was discreetly thought best to let the message from that assembly to the public come from the episcopal advisers, and the voice of the laymen speak, as it did, in the resolutions embodying the sentiments of the entire convention.

As calculated to quiet the fears of some on the score of danger from "wire-pulling" influences to make use of Federation, there was an occurrence, and a scene in the Cincinnati convention that will long be remembered by the participants and all in attendance. So swift and stern was the rebuke administered that it served memorable notice that the mere manipulator or politician would find himself without an occupation in the councils of Federation.

One of the most gratifying results of the Cincinnati gathering was the reassurance it gave the friends of Federation, that the project o blending the nationalities and unifying all the societies was not at all impracticable. The disposition towards mutual forbearance and the en-

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tire absence of society jealousy forced the conviction that the idea was feasible and required only opportunity to prove its final and complete success.

That nothing succeeds like success was illustrated by the sudden impetus given the movement by the union effected at Cincinnati. Many who had argued strongly against the practicability of the project as well as those who were ever apprehensive of results, took courage and the setting of the first milestone on the road to progress was hailed with favor from unlooked-for sources. This favor was increased by the influence in some sections, of the creation, through local Federations, of a Catholic public opinion which succeeded in silencing some notorious maligners and redressing successfully some local phases of discrimination against Catholic interests. The organizers of Federation realize that by *results* it will be judged. It will be conceded that in its mere formative condition its power for accomplishment has been necessarily limited. There are acknowledged evidences, however, that in a tactful, prudent, yet firm manner Federation has already made its influence felt, and in the minds of the thoughtful it has established its possibility for great and permanent good. If scarcely more than a "habitation and a name" has commanded respect, what may not be hoped for when it shall have reached the full stature of its growth?

But the title of this article recalls us to the march of Federation since the Cincinnati convention.

The German sprichwort that "Aller Anfang ist schwer," has had its full exemplification in the difficulties and struggles of Federation since that convention. In recording the history of the movement, it may be just as well to tell the whole story—its ups and downs, its difficulties and trials. When the delegates left Cincinnati it was believed that a complete understanding had been arrived at in the important matter of the plan for permanent organization. In a very little while some misgivings developed as to the practical working out of County and State Federation. The system began to be questioned until such staunch friends of Federation as Dr. Cantwell, in a very able article, attacked the method of organization adopted. At length even the spiritual advisers, Bishops McFaul and Messmer, seemed to disagree upon the plan in actual operation under the constitution. This, of course, created confusion and lack of confidence, and the work of organizing moved very slowly. Then, too, arose the misunderstanding, in this regard, with the Germans and other nationalities. The project being as yet only experimental in practice, these nationalities—

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especially the Germans, who had spent so much time and labor in building their own organizations—feared Federation threatened to merge them, and that, should it fail, their organizations would perish with it. At once the German press sounded the alarm and determined opposition began The impression also grew that Federation would cause antagonism among societies of different nationalities in the matter of customs and languages. This condition soon brought all progress with the non-English-speaking societies to an end. The situation was most discouraging. These difficulties, however, proved in the end to have been blessings in disguise. Discussion on the subject resulted in light from the sparks of friction, and the final outcome was that the Executive Board determined to modify the misunderstood and incomplete compromise that had been embodied in the constitution adopted. Recognizing that it was a condition and not a theory they had to deal with, the board took steps that, finally, at Chicago, led to an adjustment entirely satisfactory to all the nationalities and completely eliminated the always most difficult problem to solve—the harmonizing of the different racial interests. Since the Report is still in process of preparation for publication and has not yet been made public or generally known to the societies, we give here the plan of organization as modified and perfected by the convention in Chicago. Should there be inaccuracy in the statement, it will be because the original draft is not in the writer's possession. First, it is proper to say that the unobserved but really hardest work of the recent convention was this revision of the constitution. It is believed by all that it has put the Federation upon a logical and substantial basis of representation. The leading features of representation now are:

1. Direct representation from individual and isolated societies is abolished.

2. The smallest unit from which direct representation is permitted is the County Federation.

3. Direct representation from County Federations in a State is only permitted where there are less than five County Federations in such State; when there are five or more such County Federations, they are required to form a State Federation, and then the representation is directly from the State to the National Federation.

4. In view of the fact that the National Federation finds already organized and existing certain racial organizations, like the German Central Verein, German State Leagues, Polish, Bohemian, French and other organizations, which are reluctant to come into the Federa-

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tion, unless the absolute integrity of their societies can be preserved, concession has been made as follows :

Case *a* : Where there is a State Federation of the English-speaking societies, and a Staats Verbund or other State racial organization.

In such case the State League or Verbund can at its State convention name the number of delegates its membership entitles it to, submit its list of delegates to the State Federation for formal approval and ratification, and they are to be included in the list of delegates certified by the State federation to the National Federation. The State League pays the per capita, through the State Federation, upon its membership, to the National Federation.

Case *b* : Where there is no State Federation of the English-speaking societies, but only county Federations, and an existing State League of German or other racial societies; in such case the County Federations certify their delegates directly to the National Federation, and the State League does the same independently.

Case *c* : No State League of German or other racial societies, but only some county organizations like the local Central Verein.

In such case, if there be a State Federation, these local county racial organizations may certify their delegates to the State Federation, and they are certified by the State Federation to the National organization.

If there be no State Federation, they will join the local County Federation in certifying delegates directly to the National Federation.

If there be no County Federation, they can certify directly and independently to the National body, as if they were a County Federation.

Sporadic racial societies must join the County Federation where one exists, or form a County Federation in order to secure representation at all.

Any exceptional case not herein covered will be passed upon by the National Board of Directors as applications for membership are made.

The intention of the German and other racial societies is to permit them to select their own delegates to represent them in the Federation and at its conventions ; such also is the intention with respect to the English-speaking County Federations.

As the German State Leagues hold an annual convention, they can name their own delegates at such convention and mail the list so

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selected to the Federation State Secretary or send it duly certified by one of its members to the State Federation Convention.

The State Federation Convention need not be composed of more than *one* delegate from each County Federation, to whom voting power on all matters except selection of delegates to the National Federation shall be accorded on the basis of the membership he represents. As the State Convention will be confined, on the delegate question, to *ratifying* the selections made by the County Federation and the State Leagues, it is unimportant how they vote so it be approvingly.

Reverting to the selection of representatives of the County Federations: Each County Federation is permitted to name *its own delegates*, that is, its delegates by which it wishes to be represented in the National Convention, and in doing so, it has it in its power to so apportion them as to give representation to the *various societies* that compose it, thus gratifying the natural society pride that exists everywhere; but always subject to the limitation on representation provided in the National Constitution, *i.e.*, "that each State or County Federation shall be entitled to one delegate for each 1,000 members or major fraction thereof; but each State or County Federation shall be entitled to at least *one* delegate."

Instead of the expense of a large number of delegates to a State Convention, the County Federation can send *one* delegate who takes with him the list of local delegates which are approved, of course; and in the event that no delegate is sent to the State Convention, the *list*, with the *per capita* can be mailed at all events.

The payment of this per capita to the State Federation and by it to the National, is at all times to be the test of the representation to which the State or County Federation or State League is entitled.

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The advantage of this plan is that it permits County Federations to admit even parish representation within itself, thus embracing *every Catholic* in the county, and the National body is entirely relieved from any care as to the individual societies. The natural limitation upon the complete carrying out of this plan is the fact that parishes are usually without means out of which to pay per capita. The adjustment of this detail is left to the County Federation to work out in whatever way it sees best. Another important feature is that absolute home rule is given to the county federations, no restrictions being placed on them by the National Constitution, *except this*, that

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the general plan for county federations, which has been tried and found successful, and has been printed and circulated, will be forwarded to each County Federation and it will be expected to conform to the same, except so far as local conditions may demand some modification.

The State organization will be determined by the delegates from the County Federations.

In addition to the foregoing representation, and for the purpose of keeping up the interest of the National Societies as bodies, each National Society (for example, the Knights of Columbus, Ancient Order of Hibernians, Knights of St. John, National Central Verein, Young Men's Institute, Catholic Men's Benevolent Association, Catholic Order of Foresters, etc.), is entitled to send one delegate for each 10,000 of its membership, as delegates at large, with full powers, upon payment of the fixed sum of $10 for each delegate it is entitled to in the Convention.

It would probably serve no purpose to attempt further enumeration in detail of many of the difficulties and trials Federation met with during the first six or eight months of its existence after the Cincinnati convention. Except from a very few, there was at no time opposition to the idea itself of uniting the societies. The dissensions and variance of opinion were all confined to mere methods and detail of bringing about the union.

The greatest drawback to organizing was lack of funds. The running expenses (without salaries to anyone) were necessarily kept within the most meagre bounds. A stenographer for the secretary, stationery and postage were the utmost that could be met. The traveling expenses of the members of the executive board in attending meetings of that body had to be met by the members themselves. Certainly at times, if, indeed, not all the time, the executive officers found themselves obliged to present a confident front in the determined effort to keep the ship afloat. Early in the past spring, seeing the whole movement threatened with apathy and actual dissolution unless some effort was made to organize, the executive board authorized the president to endeavor, somehow, to get a hearing for Federation in the large centres of Catholic thought. It was hoped that if foothold could be got in some of the larger cities, the movement would spread in at least some of the States. Federation was then at an exceedingly low ebb. Through the personal kindness of Mr. D. P. Toomey, of the Young Men's Catholic Club of Boston, a

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magnificent meeting was held in the Hollis Street Theatre of that city. Upon the hearing so generously given, for they paid even the traveling expenses, Federation was enthusiastically endorsed, and, as a result, Massachusetts was represented at Chicago by a State organization second only to Ohio. It was urgently sought to repeat the Boston meeting in New York City. For a time this prospect was most encouraging. The unexpected death, however, of Archbishop Corrigan brought everything to a standstill. A meeting was arranged in June in Indianapolis. This was well attended by representatives from every part of the State, and so favorably was the hearing received that a State Federation was immediately organized. In New Jersey Bishop McFaul organized a meeting in Newark and brought about a State organization. Bishop Messmer made several ineffectual attempts to hold a meeting in Milwaukee. Just two weeks prior to the recent convention Milwaukee accorded us a hearing and, although the *Catholic Citizen* there had always opposed the movement, and a few of the leading Catholics there expressed their opposition in the daily papers, the meeting was, notwithstanding, large and representative, and resulted in bringing to Chicago perhaps the largest State delegation in the convention. After repeated but unsuccessful efforts for a meeting in the convention city itself, Chicago finally arranged for a hearing. This was within less than a month of the convention. The Chicago societies were all exceedingly slow to take any interest. In fact, some of the State officers of the Knights of Columbus of Illinois openly and vigorously antagonized every effort made, and even went so far, after the meeting was finally had, to publish a long article in their official bulletin and mail it to every member of the order in the city and throughout the State. This action, we are assured, did not correctly represent the disposition of the Knights of Columbus generally. That the rank and file of the order favor Federation was evidenced by the large number of members in the Chicago convention.

A prudent conservatism, we feel very confident, explains the reluctance of the national board of the Knights of Columbus to delay having brought that great order in as a commanding factor in the movement.

The Chicago meeting was held in the Paven's Theatre. It was well attended and the audience exceptionally representative of the best Catholic element of its Catholic fraternal life. The result far exceeded anything hoped for, under the existing conditions, and a

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committee of one hundred was at once appointed to make all local arrangements for the convention. Had this meeting not been so long delayed and the proper arrangements thereby interfered with, Bishop Spaulding would have been one of the speakers at the mass meeting of the convention. Until this meeting it did not seem possible to hold the convention in Chicago—or, for that matter, anywhere else. An incident associated with the meeting is here recalled to show how unfounded are the fears that Federation will excite the antagonism of non-Catholic denominations. After the meeting, while sitting in the Sherman House, a stranger, excusing himself for intruding, introduced himself. He said he resided in Kansas City; that by the merest chance he happened in, out of the drenching rain, to the Paven's Theatre meeting. "I am a Methodist," he said, "but if what I heard at that meeting correctly represents the Federation of Catholic Societies, you can't let your fellow-citizens of other denominations know of it quickly enough." "Educated Americans of all creeds," he added, "are rapidly reaching the only logical and sensible conclusion, that in matters of religion, as everything else here, it is bound, sooner or later, to be the 'survival of the fittest.'"

This Protestant gentleman's thought not only contradicts the fear of bitterness, but it emphasizes the opportunities all about us for an apostolate of the laity to assist in winning America to the religion most consistent with the naturally broad and logical trend of the American mind.

As the darkest hour is that just before the dawn, so the experience of Federation immediately preceding the Chicago convention was most gloomy and discouraging. Within a week of the convention failure broadly stared us in the face. All the indications seemed to point to a very meagre attendance. Want of funds made it almost impossible to arrange for the event at all. Apparently the great racial organizations had become hopelessly estranged. In the convention city itself determined, open and bitter hostility continued on the part of its most influential organization. Even those friendly to Federation and the arrangement committee itself were despondent. The hot rays of criticism from within and without, from high and low, were beating upon the entire movement. Grave and exceedingly difficult questions of national import to Catholic interests challenged the utmost discretion. Unseemly wrangling in the public eye threatened where there should be nothing but quiet, respectful and thought-

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ful action. All these difficulties and omens of failure cast their shadows broad and threatening.

In the representative and magnificent attendance ; in the universal sentiment of harmony permeating the whole body ; in the innumerable messages, by letter and telegram, of encouragement and confidence, from prelates, priests and laymen throughout the entire country ; in the unlooked for but most satisfactory solution of the grave problems associated with the plan of organization ; in the harmonizing of conflicting and mistrustful race feeling ; in the unmistakable evidence of the firm bond of union finally effected ; in the wise, conservative, yet manly and outspoken resolutions officially voicing the convention's sane judgment; in the public measures deeply affecting Catholic interests ; in the encouraging replenishment, at least partially, of an empty treasury ; in the calm, conservative wisdom of the entire work—in view of all these most unlooked-for results, we cannot but believe that the soul-stirring acclamation of other times is as applicable now to Federation as it was to the crusaders of old, and "God wills it" is the spontaneous voice of almost the entire Catholic press and people. From every quarter has come the most encouraging assurances.

That the generous confidence so widely expressed may not fail of realization can only be assured by pushing forward with untiring energy and patience, with prudence, thoughtful deliberateness and abiding trust in the guidance of God to fulfill the great message of His Vicar for an apostolate of the American Catholic laity to the end that our country may be in heart as well as intellect at the forefront of the best progress of the great opening century.

As evidence of the magnitude Federation has now assumed we add an enumeration of the representation in the recent convention. The executive officers of national and State organizations : Nicholas Gruner, President of the German Central Verein ; Rev. V. Kohlbeck, President of the Bohemian Societies ; Mr. Krolbassa, President of the Polish Societies ; Mr. Franchere, representing the French Societies ; Thomas H. Cannon, High Chief Ranger of the Foresters ; F. J. Kierce, Supreme President of the Young Men's Institute ; J. T. Keating, ex-President of the Ancient Order of Hibernians ; F. W. Immekus, President of the Pennsylvania State German League ; Henry J. Fries, Supreme President Knights of St. John ; Daniel Duffy, President Irish Catholic Benevolent Union ; Messrs. A. Koeble and Kauffman, representing the State League of German Societies of New York ;

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E. D. Reardon, the Catholic Knights of America; P. M. Keerst, German State League of Minnesota; Hon. Peter Wallrath, State League of Indiana; Rev. L. M. Roth, Catholic Knights' League of America, Officers of the State Federations of Ohio, New Jersey, Massachusetts and Indiana, representatives from forming State federations in Pennsylvania, Kentucky, Illinois, Minnesota and Wisconsin. The list here given is incomplete, the official list being in the hands of the national secretary. There were also delegates from branches of the following societies: Knights of St. John, Catholic Knights of America, American Catholic Union, Young Men's Institute, Catholic Benevolent Legion, Ancient Order of Hibernians, Catholic Order of Foresters, Knights of Father Matthew, St. John Benevolent Association, Knights of St. Lawrence, Wenceslas Catholic Union, Federation of German Catholic Societies of Chicago, Polish Catholic Alliance, St. Joseph's Society, German Central Verein of Dubuque, St. Bernard's Society, Catholic Union of Louisville, St. Aloysius' Benevolent Society, the Irish Catholic Benevolent Union, the Temperance and Benevolent Society, Knights of Columbus, St. John's Temperance and Benevolent Society, German Catholic League of New York City, German State League of New Jersey. The accredited number of delegates in the convention approximated five hundred and represented more than a million Catholic laymen.

T. B. MINAHAN.

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IN THE VALE OF REPHAIM.

A Song of the Guardian Angels.

"When thou shalt hear the sound of a going in the tops of the Sycamine trees then shalt thou join battle."—2 Kings, v, 24.

Join not the gauge of battle, God unto David said,
As forth from Mount Moriah to meet the foe he sped,
Nor strike the proud Philistine, till, clear, atop the trees,
The Sycamine—a Going, is heard among the leaves.

Obedient the Monarch in Rephaim strong stands,
His men of war battalioned to charge Philistia's bands,
Dark worshippers of Dagon from Gaza's hostile coast,
Strong-armed, invading cohorts of Askalon the boast.

Rephaim for the combat the haughty heathen chose,
The fragrant *Wady-el-Werd*, the Valley of the Rose,
Where Sycamines their branches bear towering on high,
And proudly with the cedar and the noble Palm trees vie.

Here Israel made ready till rustling wings were heard,
The Sycamine's rich leafage by Angel pinions stirred;
Then Hebrew rushed to battle, and David's banner waved
From Gibeon to Gaza: Jerusalem was saved.

Await we thus God's signal and Watch like men of old
To hear a sound of Going that victory foretold?
For rustlings in the tree-tops proclaim that angels fair
Are marshalled for the combat unseen in ambient air.

The Angels camp around us, though mortal sight be dim,
To lead us through the conflict in our Vale of Rephaim;
Clad in supernal armor, with fulgent sword and spear,
Invisible, invincible, they know no mortal fear.

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Soul, hast thou grieved these allies, unheeding aid they bring,
The tender admonition, the beat of gentle wing?
Led far by false ambition, hast thou fought and failed alone,
And now with shame discover a weakness all thine own?

Still angels loving tarry, they will not be estranged,
They hold their holy office and ministry unchanged,
As in Rephaim's Valley, in David's distant reign,
They wait, all sympathetic, to help God's own again.

Oh, list the leafy signal, announcing Angels nigh,
Those splendid reinforcements from martial fields on high,
And when a sound of Going is heard in greenwood shrine,
March with the victor legions and smite the Philistine.

B. F. De Costa.

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PILGRIM-WALKS IN ROME.

(*Continued.*)

XI.—PORTA PIA.—SACRILEGIOUS USURPATION OF ROME.

AT the end of the Via Venti Settembre stands the Porta Pia, associated with one of the darkest episodes in the history of the church, the sacrilegious invasion and capture of Rome by a king calling himself Catholic, and by 70,000 Italian troops, also Catholic, on September 20, 1870. After cruelly bombarding the defenceless city for five hours, the invaders entered by a breach near the Porta Pia, and marched, "unwelcomed, through the silent streets of the conquered city to their different quarters. Outside is a lying inscription, saying that they entered in answer to the entreaties of the Romans, not one voice having ever urged it." (Aug. Hare.)

In the wake of the invading troops followed an army of ruffians of the worst type, and a host of Freemasons, who came to establish the Grand Orient in Rome. (See Civiltà Cattolica, 1871, p. 209). The scenes of plunder and spoliation that followed were not unlike those of the Reformation in England, only these modern reformers of Italy would do away with Christianity altogether and resuscitate, if possible, the abominations of ancient paganism. (1)

It was at the moment of France's defeat by Germany when the States of Europe, busy watching the great struggle between the two empires, were not likely to think much of the affairs of Italy, that Victor Emmanuel seized the opportunity of capturing Rome. The scandalous violation of right was viewed with calmness, if not indifference, by the rest of Europe; neither Austria, France nor Spain, took any active steps to redress the wrongs done to the Head of Christendom, and the only evidence of disagreement with accomplished facts has been that for over thirty years no Catholic prince has made or returned an official visit to the usurping king in the new capital of his realm.

Even Protestant writers are severe in their comments on the state of Italy since the occupation of Rome. Captain Gambier, quoted by the Catholic *Times* (September, 1895), speaks as follows: "The

(1) This revival of corrupt paganism was one of the features of the Roman republic of 1848-1849.

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peace and contentment of the old days is gone. Right or wrong, the mass of the people believe that they are robbed and plundered. To them minister means a place-hunting rascal; banker means swindler; municipal councillor, a fraudulent contractor; deputy, a pettifogging attorney; the railway official is believed to be in league with the van-robber; the custom-house officer with the smuggler, and so on through the whole gamut of administration."

Even Italian statesmen themselves are forced to admit that the occupation of Rome was a big political blunder; disaster has followed on disaster, symptoms of decadence are only too evident, failure of justice, bank scandals, military incapacity, chronic disorders of the universities, corruption of the press, terrible increase of crime and spread of revolutionary sentiments. The Roman question, thought to be dead and buried, like Banquo's ghost, turns up ominously on important occasions.

XII.—REFLECTIONS AT PORTA PIA.

Thirty-two years have flown since the Piedmontese entered Rome, and the chief actors in that deed of sacrilege have gone to their account. It may be well to pause for a moment or so at Porta Pia and reflect on all the evils the Church and Christian morality have suffered during that period and are still suffering:

(1) Loss of the Pope's Temporal Power, with consequent loss of independence in the government of the Church. (1)

(2) Imprisonment of the Holy Father in the Vatican.

(3) Suppression of Religious Orders and Congregations, as such; seizure of their houses, churches, and all their property.

(4) Sequestration (euphemistically termed "conversion into Italian bonds") of the property and revenues of all basilicas, collegiate and parochial churches, colleges and confraternities.

(5) Forced military service of priests, clerics and religious.

(6) The most shocking insults offered to the Holy Father (in violation of the Law of Guarantees) and to the clergy, day after day in the public press. The mind sickens at the thought of the coarse, revolting caricatures seen every week in nearly every street of priests, bishops, and even of the Vicar of Christ.

(7) Public demonstrations in the streets against the Pope and the Church, notably at the inauguration of the statue of the apostate friar,

(1) See also THE MESSENGER, July, 1902, p. 88.

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Giordano Bruno, when a dark banner of Satan was flaunted through the streets.

(8) The attempt to cast the body of Pope Pius IX into the Tiber.

(9) The spread of heresy, as mentioned above.

(10) The spread of corruption among the young by the irreligious teaching in the public schools. Many of those selected as teachers are professed infidels, men totally unfit to be in contact with children. Carducci, the author of the "Hymn to Satan," held a professorial chair in the Roman College.

(11) The growing disregard of decency. Indecent representations are exposed everywhere, which have a corrupting effect on the heart and mind. Shameful statues are erected in public places, such as would disgrace a pagan city.

(12) The multiplication of bad newspapers, full of blasphemous insults and filthy garbage, with the avowed object of making religion odious.

(13) Scandalous desecration of the Sunday by unnecessary public works.

(14) Widespread misery among the poor, suffering from bad seasons, want of employment and cruel taxation of the most necessary articles of food. Discontent is driving thousands every year from the country, and thousands into the ranks of the Socialists.

(15) The ruin of the Religious Orders who used to befriend the poor. A non-Catholic correspondent in the *Spectator* of June 11, 1898, says: "In old days the Religious Orders, scattered throughout the length and breadth of the land, helped the people over periods of distress by finding work for them and distributing alms, just as we assist the natives of India during a famine. Practically they formed a network of benevolent societies, and the peasant felt that he had them to fall back upon. The monastery lands and industries have now, for the most part, passed into the hands of speculators or rich absentee landlords, and at the same time the proceeds of their sequestration have been squandered in inflating the army, in political bribery and in a futile colonial policy."

(16) Sequestration of the funds of the *Opere Pie*, or pious foundations for hospitals, orphanages, asylums, etc.

(17) The alarming spread of Socialism, robbing the poor man of his one consolation, *Religion*, filling his mind with hatred of all authority, spiritual and temporal, and with wild ideas tending directly to anarchy.

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VILLA MACAO. COUNTRY HOUSE OF THE ROMAN COLLEGE; FREQUENTED BY ST. ALOYSIUS AND ST. JOHN BERCHMANS.

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CHURCH OF S. AGNESE, OUTSIDE THE WALLS.

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Such are some of the evil consequences of the sacrilegious usurpation of Rome.

XIII.—THE PLEBISCITE FARCE, OCTOBER 2, 1870.

The present masters of Rome seek to justify their seizure and retention of the Holy City, as also their religious plunder, by the free verdict of the people, who, when appealed to for an expression of their will as to their future rulers, voted "to a man" that they wished to be included in United Italy under the rule of Victor Emmanuel and his successors. A tablet on the capitol, already referred to, states that 40,785 voted for Victor Emmanuel, and only a paltry handful, 46, for the continuance of the Pope's rule. This so-called plebiscite took place on October 2, 1870, and will be found described in the Civiltà Cattolica of 1871, p. 220. All the soldiers and public officials, who had just entered Rome, all those who were in any way in the employment of the State, all the riff-raff that had swarmed into the city on the heels of the invading army, all the children of the public schools, etc., all these were counted for the nonce as Roman citizens and marched to the booths to register their votes in favor of Victor Emmanuel. The true Romans, who would have voted for the Pope, were either excluded *en masse* as being illiterate, or disqualified for various reasons, or were intimidated and kept away from the booths by troops of hired ruffians, who stood ready to receive them with hisses. On the other hand, the partisans of the new order of things were invited to register their vote not once, but over and over again, as often as they liked, and at any of the booths in the city. The counting, too, of the votes, was done by the government officials, so that nothing is wanting to show the farcical nature of the whole proceeding.

Even had the true Romans agreed to transfer the Holy City from the dominion of the Pope to that of Victor Emmanuel, such transfer would have been null and void, for the possessions of the Church are sacred and inalienable. Besides Rome is the capital and inheritance of the Catholic world at large, and not merely of the Roman people; so that not only the people actually living in the city, but the whole Catholic world would have had to be consulted as to any proposed change.

On the day following the *plebiscite*, the Pope's palace on the Quirinal was broken into and seized.

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XIV.—VILLA MACAO, OUTSIDE PORTA PIA.—THE COUNTRY HOUSE OF THE ROMAN COLLEGE FROM THE TIME OF ST. ALOYSIUS TILL 1872.

Till the month of April, 1902, there stood at the entrance of the avenue Castro Pretorio, just outside the Porta Pia, a plain square building with an arcaded front, and with one of its sides resting against the ancient wall of Aurelian. This was the *Villa Macao*, (1) which, with its extensive vineyard, belonged to the Roman College of the Society of Jesus, and is referred to as "the vineyard" in Father Cepari's lives of St. Aloysius and St. John Berchmans. Here the two young saints came on Thursdays with the other Jesuit Scholastics for the weekly recreation, and interesting traditions are still preserved of the games in which they joined. The vineyard included the present Viale Castro Pretorio, and the large barracks and drill grounds. Till 1872 three laurel avenues of considerable length led to the front of the house, and afforded delicious shade in summer, the branches interlacing perfectly overhead. The trees were very aged, and it was commonly believed that they were already planted in St. Aloysius' time. The villa had a large refectory, and over it a chapel dedicated to St. John Francis Regis. This interesting building has recently been swept away, and its vineyard converted into a public avenue, and an extensive barracks enclosure. In the revolution of 1849, the mob searched through the house and grounds for any Jesuit that might be hiding there, and caught one lay-brother, named Emidio Casaccia, dressed as a gardener, whom they dragged off to prison.

XV.—VILLA PATRIZI.—CATACOMB OF ST. NICOMEDES.

Immediately outside the Porta Pia is the beautiful Villa Patrizi, part of the grounds of which have been sold to building associations. Here, Father Patrizi, S.J., so well known for his commentaries on Holy Scripture, came to live with his relatives in the revolution of 1848, occupying one of the poorest rooms in the most secluded part of the building. "The lovely screen of pink Judas trees and ilex at the entrance of this villa, which were such a feature of this approach to Rome, was destroyed in the spring of 1892, to make the dusty, shadeless piazza we now see." (A. Hare).

(1) The name seems to be derived from a gift of land made to the Society of Jesus in the sixteenth century for the Mission of Macao in China.

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Under the grounds of the villa is the small Catacomb of St. Nicomedes, said to date from the first century, and to have been originally the place of sepulchre of the noble *Gens Katia*. The titular saint was a priest, who was arrested in the persecution of Domitian, for his assiduity in assisting the martyrs in their conflicts and interring their bodies. Refusing constantly to sacrifice to idols, he was beaten to death with clubs about the year ninety. His remains were cast into the Tiber from the Pons Sublicius, whence they were rescued by the Christians, and buried in this catacomb. Pope Paschal I translated them to the church of S. Prassede in the ninth century. The catacomb is said to be associated with St. Peter, who is thought to have baptized here: it is certain that this part of Rome, in the neighborhood of the Pretorian camp, was the scene of St. Peter's apostolic work, where he was protected from the molestations of the Jews.

We now follow the Via Nomentana in the direction of S. Agnese, an ancient road hallowed by the footsteps of many martyrs and countless holy pilgrims. In papal times this was the favorite walk of the cardinals, but it has been spoilt since 1870 by blocks of ugly tenement houses of the most miserable kind, hastily run up and already falling to pieces.

The walk to S. Agnese on the Saint's feast, is thus described by Cardinal Wiseman: "It was a lovely morning. Many will remember it to have been a beautiful day on its anniversary, as they have walked out of the Nomentan Gate, now the Porta Pia, towards the church which bears our virgin-martyr's name, to see blessed upon her altar the two lambs, from whose wool are made the palliums sent by the Pope to the archbishops of his communion. Already the almond-trees are hoary, not with frost, but with blossoms; the earth is being loosened round the vines, and spring seems latent in the swelling buds, which are watching for the signal from the southern breeze to burst and expand. The atmosphere, rising into a cloudless sky, has just that temperature that one loves, of a sun, already vigorous, not heating, but softening, the slightly frosty air. Such we have frequently experienced St. Agnes' day, together with the joyful thousands, hastening to her shrine." ("Fabiola," p. 317.)

XVI.—CHURCH OF ST. AGNES ON THE VIA NOMENTANA.

About a mile and a half from the Porta Pia stands the beautiful church of St. Agnes, one of the gems of mediæval Rome. It is dedicated to the wonderful child-martyr, whose history we know from St.

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Jerome, St. Ambrose and other Fathers of the Church. The Saint's family owned a villa on this spot, and here, after her martyrdom, they buried her remains on their own property.

The church or basilica was built by the emperor Constantine in the year 324, at the request of his daughter Constantia, who was baptized near this spot. Pope Honorius restored it in the seventh century (about 630), and in spite of all the changes, vicissitudes, revolutions of the fourteen centuries that have since intervened, the church remains practically as Honorius left it. It was regilt and decorated by Pope Pius IX in 1855, in thanksgiving for his miraculous escape when the floor of the adjoining residence gave way, and he and his attendant cardinals and prelates were precipitated into the story below without sustaining any injury. (1)

As the church is considerably below the level of the soil, the approach to it is by a descent of forty-seven broad marble steps. The walls on either side of this stair are covered with inscriptions found in the adjoining catacombs. At the foot of the stair will be noticed a marble slab with the beautiful verses which Pope St. Damasus (366–384) wrote for the Saint's tomb.

The interior is very striking, being beautifully proportioned and rich in ancient mosaics and precious columns of *breccia*, *porta santa* and *pavonazzetto*. Sixteen of these columns divide the nave from the aisles, and over them is another row of smaller columns supporting the roof and gallery. A subtle fragrance as of incense and flowers seems to pervade the building. The high altar has a rich baldacchino, upheld by four columns of porphyry, also an antique statue of the Saint, of Oriental alabaster, with head and hands of bronze gilt. Beneath the altar, enclosed within a silver shrine (the gift of Pope Paul V), are the bodies of St. Agnes and of her foster sister, St. Emerentiana, Martyr. (2) The tribune or chancel behind the high altar has an ancient episcopal throne in the centre of the apse. The

(1) See the large fresco in the rooms on the right of the entrance court.

(2) Cardinal Kopp, Bishop of Breslau, and Titular of the Basilica of St. Agnes outside the walls, ordered some excavations a short time ago in the catacombs underneath his church. A new gallery, with its *loculi* and appurtenances quite intact, has been discovered under the high altar; some brickwork tombs of the fourth and fifth centuries have been brought to light, and the silver coffin in which Paul V placed the bodies of St. Agnes and St. Emerentiana was found in the centre of a crypt. The coffin with its sacred relics has been covered in with masonry, pending further instructions from the Cardinal Titular. (Tablet, Dec. 21, 1901.)

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semi-circular vault of the apse is adorned with mosaics of the seventh century, the work of Honorius I, where the Saint is represented in costly robes, with the symbols of her martyrdom—sword and flames—at her feet. On either side stand Popes Symmachus (498–514) and Honorius (626–638).

During the excavations referred to in the note a sepulchral inscription was also found recording the burial place of the Abbess Serena, a religious (sacra virgo) who lived eighty-five years, and was buried under the consulship of the illustrious consul Senator (*i. e.*, Magnus Aurelius Cassiodorus, Senator, who was consul in A. D. 514 (1). This shows that a regular convent of nuns, with a superior, existed here at that early date.

XVII.—THE BLESSING OF THE LAMBS.

Every year on St. Agnes' feast, January 21st, High Mass is followed by an interesting ceremony, which attracts crowds of the faithful; it is the blessing of two little lambs, emblems of innocence and sacrifice which are brought into the church in separate baskets, resting on damask cushions, with their legs tied in red and blue ribbons, and thus laid upon the altar. The blessing is by the Abbot of the Canons Regular of the Lateran, the choir meanwhile singing the antiphon "Stans a dextris, etc." The blessing over, they are delivered to the master of ceremonies of the Lateran Basilica, who takes them to the Vatican to present them to the Pope. The Holy Father sends them to the nuns of S. Cecilia in Trastevere, whose property they become. About Easter they are shorn of their beautiful white fleece, which is given to the Pope. This is woven into Palliums, which are blessed on the vigil of the feast of SS. Peter and Paul, and then placed in an urn in the Confession of St. Peter's Basilica, over the apostle's tomb. These are sent by the head Shepherd of the Universal Church to Metropolitans, to be worn as a symbol of their share in the plenary jurisdiction of the Chief Shepherd over the whole flock of Christ.

XVIII.—THE TOMB OF ST. AGNES.—MARTYRDOM OF ST. EMERENTIANA.

The touching account of St. Agnes' martyrdom, written by Ambrose, a servant of God (sixth century?) relates that after the executioner had done his work, and the crimson stream of her blood had

(1) He was private secretary of King Theodoric. He afterwards became a monk and died in the cloister about A. D. 570.

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consecrated her as a bride and martyr of Christ, "her parents, not indeed in sorrow, but rather in joy, took up her body and buried it on their estate not far from the city on the Via Nomentana. Here a large crowd of Christians soon gathered, but were compelled to flee by the pagans coming out armed against them: nor did they escape without some having been wounded with stones. Emerentiana alone, foster sister to Agnes, a most holy virgin, though only a catechumen, stood firm, fearless and unmoved, and thus rebuked them: 'O miserable, fallen and cruel wretches, why do you slay those who worship God Almighty? Why do you thus stone men, who have done no evil?' Uttering these and similar reproaches to the furious mob, she was stoned by them, and died praying by the tomb of most blessed Agnes, being baptized in her own blood, bravely meeting death in defense of justice, confessing the Lord." (Koble's translation).

At that same hour a violent earthquake and storm of thunder and lightning so terrified the persecuting crowd, that thenceforward no one ventured to molest those who came to visit St. Agnes' tomb.

XIX.—VISION OF ST. AGNES.

"That night," continues Ambrose, "the parents of blessed Agnes came with the priests and took away the body of the holy Virgin Emerentiana, burying it in the field adjoining that of the most blessed Virgin Agnes.

"Now it came to pass, that while the parents of blessed Agnes were spending the night at her tomb, suddenly in the dead silence of night, a bright light shone forth, and they saw an array of virgins passing, all robed in cloth of gold; and among them they saw also most blessed Agnes, robed like the rest, and at her right hand there stood a lamb whiter than snow. Her parents and all with them, seeing these things, were silent with wonder. But blessed Agnes said to her parents: Do not grieve for me as dead: but rejoice and be glad, because I have gained the mansions of light, as these have done before me, and am united to Him in heaven, whom while on earth I used to love with my whole soul. This said, she passed away."

The commemoration of this vision is kept by the Church on January 28.

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XX.—CONSTANTIA, DAUGHTER OF CONSTANTINE, CURED AT ST. AGNES' TOMB.—CHURCH OF S. COSTANZA.

The vision was publicly told by those who had seen it, and so, after some years, it reached the ears of Constantia, (1) daughter of the emperor Constantine. She was suffering from a sore disease, being covered with ulcers, but full of confidence in the holy martyr, though she was still a pagan, she came to St. Agnes' tomb by night and poured forth her prayers in all faith. As she prayed, a voice bade her act with constancy and believe that the Lord Jesus Christ would free her from her sufferings. She arose miraculously healed, not a trace being left of her disease. Her return to the palace gave great joy to her father the emperor and to her brother. The whole city was decorated, and "gladness reigned in all hearts." She was soon after baptized near St. Agnes' tomb, and she asked her father to build a Basilica to the Martyr-Saint.

After her baptism Constantia persevered in virginity, and under her many virgins received the sacred veil. Her father, the emperor, built a mausoleum for her close to St. Agnes, where she was afterwards buried. Pope Alexander IV (1254–1261) converted this beautiful edifice into a church dedicated to St. Constantia. The present entrance is by the convent gate near S. Agnese. The church is circular in form, seventy-three feet in diameter, the cupola being supported by twenty-four coupled granite columns. The drum of the cupola was once covered with splendid mosaics, which have disappeared, but the designs have been preserved by Padre Garucci, S. J.

In the vault of the circular passage outside the range of columns may still be seen the mosaics of the time of Constantine, bright as new, representing birds, flowers, boys holding leaves and bunches of grapes, vintage scenes, etc. The mosaics in the two recesses are of a later period and of inferior merit.

XXI.—THE CATACOMBS OF S. AGNESE.

These are among the most interesting of the Catacombs of Rome and ought to be visited, though *special leave* is required (obtainable

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(1) Amianus Marcellinus, Bk. XXI, ch. i, says that the three daughters of Constantine—*Helena*, wife of Julian, *Constantina* wife of Gallus Cæsar, and *Constantia*, who had vowed chastity and managed a congregation of virgins, which she had established near St. Agnes' Church—were all buried in the same place, (*i.e.*, in the mausoleum or church of S. Costanza.)

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from any cardinal or archbishop), otherwise only a small portion is shown that has but little interest.

The entrance is by a staircase said to be of the time of Constantine. The walls of the subterranean galleries are pierced on both sides with horizontal niches, like shelves in a book-case or berths in a steamer, and every niche once contained one or more dead bodies. Fragments of inscriptions may be seen, in some places with the palm of victory engraven on the stone slab, or scratched on the mortar, to indicate that here was laid the body of a martyr. An illustration of one of these galleries will be found in Dr. Northcote's *Roma Sotterranea*, p. 26. At various intervals in the gallery there is a doorway entering into a chamber. One square chamber hewn in the rock has arm-chairs cut out of the rock on either side of the entrance, with a stone bench round the wall (illustration, see Northcote, *ibid.*, p. 31); it may have been intended for the catechumens, not yet initiated by baptism. Another similar chamber may have been for the female catechumens, or for the class of public penitents known as *audientes*, or hearers. Another *cubiculum*, or chamber, opening out of the gallery close by was evidently used as a chapel; it has an *arcosolium* or tomb-altar in the wall (illustration, see Northcote, p. 30), and its roof is richly painted. Above the *arcosolium* is the figure of our Divine Saviour as the Good Shepherd, bearing a sheep upon His shoulders, and standing between other sheep and trees. In other compartments are representations of Daniel in the lion's den, the Three Children in the furnace, Moses striking the rock, the Paralytic carrying his bed, etc.

At the farther part of the catacomb is a *subterranean church or basilica*, a plan of which will be found in "Fabiola," p. 222. It consists of two divisions separated by the gallery, one being for the men, the other for the women. Each division is divided into two lengths or bays by half columns or flat pilasters. Beyond the men's compartment, a prolongation of the structure forms a chancel or sanctuary, separated from the other part by two columns against the wall, and distinguished by its lesser height, like modern chancels. At the end of this chancel against the middle of the wall, is a chair with back and arms cut out of the solid stone, intended for the bishop, and on each side are stone benches along the wall for the clergy. Above the episcopal chair is an arcosolium or arched tomb, too high for Mass to have been celebrated there, as the chair is immovable. A portable altar must, therefore, have been placed before the bishop's throne, in an isolated position in the middle of the sanctuary and tradition tells us

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CHURCH OF S. COSTANZA (ST. CONSTANTIA) NEAR S. AGNESE.

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THE NOMENTAN BRIDGE (R. ANIO) NEAR S. AGNESE.

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that here was placed the wooden altar of St. Peter. (See "Fabiola," p. 222).

A flight of steps leads down to a chapel with an ancient fresco of our Lady, represented as an *orante* (*i. e.*, as one praying with outstretched arms), with the Divine Child in front of her. On either side of this picture is the monogram of Constantine. Near this chapel is a chamber with a spring running through it, evidently used as a baptistery.

XXII.—THE CEMETERY OF OSTRIANUS, WHERE ST. PETER BAPTIZED.

The entrance is a little beyond S. Agnese, but it is open to the public only on January 18, the feast of St. Peter's Chair. This is a part of the Catacombs of St. Agnes, existing already in apostolic times, and where St. Peter is said to have had his "chair" or throne, exercising here his sacred office in times of danger, (A.D. 49 to 52). The chair may still be seen carved out of the living rock, as described above, and believed to have been used by the Apostle. The place was known in early ages as *Fons Beati Petri*, "St. Peter's baptismal font:" also *Ad Nymphas Sti Petri ubi baptizabat*, *i. e.*, "The stream where St. Peter baptized." It was a place of pilgrimage in the sixth century, and drops of the oil of the lamp that here burnt before St. Peter's chair were carried away in little glass phials as relics. Among the phials of oil preserved at Monza, collected at the shrines of Rome for Queen Theodelinda by abbot John in the sixth century, is one with oil from this place. (See Northcote, *Roma Sotterranea*, p. 67-p. 24. Grisar, S. J. *I Papi*, etc., vol. i, p. 414).

There is some controversy, however, as to the place where St. Peter fixed his *Chair*, and the centre of administration of the Primitive Church. Professor Marucchi thinks it was in the ancient baptistery which has been brought to light at the Catacombs of St. Priscilla on the Via Salaria.

XXIII.—THE NOMENTAN BRIDGE.—NERO'S DEATH.—THE BASILICA OF S. ALESSANDRO.

Half a mile beyond S. Agnese, the road reaches the "willow-fringed river Anio," which is crossed by the Ponte Nomentano, an ancient bridge, surmounted by a tower. Beyond the bridge is a hill, supposed to be the *Mons Sacer*, rendered famous by the secessions of the Plebs, in B. C. 549 and B. C. 449.

Not far off was the *Villa af Phaon*, where Nero, the human fiend, to whom St. Augustine assigns the first place in the catalogue of

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wicked emperors, (1) closed his loathsome life by suicide on June 11, A.D. 68. The defection of the last Roman legion was announced to him while at dinner in the Golden House. On hearing the news he tore up the letter, upset the table, dashed on the floor two crystal vases of immense value, and after several attempts at suicide, his courage failing him at each attempt, he fled from Rome on horseback by the Nomentan Gate (close to the present Porta Pia). He was disguised as a domestic, with his head covered, and a handkerchief concealing his face. As he left the city, a shock of earthquake was felt; then lightning flashed in his face. The shouts of the soldiers in the Pretorian camp hard by could be heard: they were uttering curses on his head. As he rushed madly on, his horse took fright at a dead body that lay in the road, causing him to drop his handkerchief. A passing soldier recognized him and addressed him by name, thereupon he quitted his horse, forsook the highway, entered a thicket that led to the back of Phaon's house, creeping through the weeds and brambles with which the place was overgrown. Hearing that he was condemned by the senate to be scourged to death in the public Forum, with his head fixed in a pillory, he preferred suicide and expired with his eyes almost starting from his head, staring so frightfully, that the soldiers who entered the room were terrified and disgusted at the sight. Thus perished one of the worst of men, and the first great persecutor of the Church in Rome, who had put to death SS. Peter and Paul and countless other martyrs.

At the seventh milestone (counting from the Forum) are the remains of the *Basilica of S. Alessandro*, built on the spot where that holy Pope suffered martyrdom with his companions, SS. Eventius and Theodulus, A.D. 117. The basilica, discovered in 1856, is perfect in plan, the episcopal throne remaining in its place, and the chancel and altar retaining fragments of rich marbles. A baptistery was also found with its font. The bodies of these holy martyrs were removed to S. Sabina on the Aventine in the fifth century by Celestine I. On their festival, May 3, Mass is said here in the old basilica by one of the cardinals, and there is generally a large attendance. The scene is worthy of an artist's brush, the altar, with its awning in the roofless basilica, the cardinal and assistant clergy grouped round the altar, the nave filled with worshippers, the desolate Campagna in the foreground and the blue Sabine mountains in the distance.

S. J.

(1) *De Civitate Dei, lib. 5, cap. 19.*

(*To be continued.*)

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THE PIPER OF THE LEAVES.

A Story of the Carolinas.

Chapter I.

Among the visitors one summer at the Balsam White, in the mountains of North Carolina, near the village of Sapona, were Judge Weldon, his wife, and two daughters. It is also necessary to include the "Da," or nurse, of the youngest child, a mulattress of dignified appearance who had doffed the antique and becoming *tignon* of the slave for the muslin cap of the paid domestic—a woman perhaps sixty-five years of age.

These people, not omitting the *Da*, were intensely proud of an ancestry dating—in America at least—as far back as 1679, and were from the adjoining state that usually arrogated to itself the exclusive title of the former province, although it was much the less of the two in point of acreage. This arrogant assumption heightened the ill-will between two commonwealths whose commercial interests should have been identical.

Luckily the revolutionary surveyor's line had given the smaller state a triangle whose upper acute angle contained the only mountainous region in the territory, and this was but a land of promise of higher glories just beyond.

Therefore a state pride that elevated the region of the Santee, with an occasional altitude of two hundred feet, into "High Hills," endured from the first of November to the last of April only. From early spring to late autumn the soft drawl of the low country could be heard in every hotel and inn of reputation from King's Mountain to Greenbrier Sulphur.

The Weldons had left the rice-country early in May.

As their only son had died of hemorrhagic fever the year before, their two remaining children, girls of six and sixteen years of age, were hurried away from the dangerous vicinity of fields dun with mist and musky with malaria, before the first wild azalea reddened under the pines of the uplands. The long buildings of the Balsam White lay under the lee of one of the foothills of the great Balsam range. Before the wide, airy piazzas spread an enchanting prospect; soft fields of clover and of wheat; village and farmlands, intersected by

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persimmon-colored roads red with rutty clay ; distant peaks and nearer ranges purple and damask green against the infinite arch of sapphire sky.

Natural groups of oak and elm, sycamore, ash and hemlock, dominated by towering pines, diversified the hotel grounds. Under their shade browsed the active, hardy cows from the neighboring dairy, adding either charm or terror to the landscape, according to the point of view. A boskage of rhododendron with dark satiny foliage, made an effective background for the whitewashed kiosk inclosing the sulphur spring, whose virtues occupied in great primer the major portion of the hotel circulars.

Here in the early morning, the colored nurses and their charges congregated to renew a daily strife :

"But yo' ma-a seh yuh *mus'* drenk um, honey-chile."

"*You* drink it for me, mauma," insinuatingly, with a sly, rebellious uplook ; answered by a vigorous wag of a turban or cap.

"No' me, missy. Nebbah tek *dat* stuff inside a me. Nebbah! No, my Lawd! No' lak spile aige dan anyting I ebbah see de w'ite folks drenk *befo'*. Hit pahse my comprehemshum huccome dey git dey own consent tuh swallah hit down. Dat it do!"

"Well, don't you look at me, or I will never get it down either."

The despised contents of the tumbler quickly disposed of in the shadow of a broad calico back—a performance repeated three times daily—soon produced a fine luxurious growth of grass about the kiosk, frequently pointed to as indubitable evidence of the virtues of sulphur water by unconscious parents, to the mystification of the elder *Das*. "Den w'at dey want it tuh grow *inside dey chillun an' deirsef* for. . . eh?" To the vast amusement and nudgings of the children and the more sophisticated younger colored women.

The Weldon girls were not told of their easy way to avoid an unpleasant prescription, and so followed their Da, Maume Dilsey, submissively to the Fountain of Youth the morning after their arrival. The other children looked askance at them with winks of joyous anticipation. Doris, the older girl, stood the shock of disgust and surprise with the fortitude of "ancestry" and the pride of sixteen years. She even declared the draught delicious as she handed the empty goblet to Dilsey,—then involuntarily pressed a handkerchief to her lips. But Fawn, the younger, made such a baby outcry over her glassful that a small boy, hitherto unobserved, on a bench near by, sniggered audibly. The child turned toward him imperiously. She was not

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used to being laughed at. She was a delicate little creature with immense, dark-hazel eyes which she fixed solemnly upon the giggling boy, while a sudden wild-rose tint bloomed in each sallow cheek.

He was evidently not one of the "hotel people's children." A mere skeleton of a boy, in an amazing pair of clay-colored trousers held up over a blue-checked shirt by leather straps. These suspenders were so uneven that one trouser leg displayed a ragged fringe from constant contact with the ground, while the other, though originally shorter, was rolled up above the knee.

A limp felt hat, the shape and color of a decayed mushroom, was pulled over a shock of hair which stood out under it like straws in all directions. The boy's sunburned face was not overclean; in fact, he looked as if he had been made of dust and never would outgrow it. But his eyes redeemed his forlorn and common appearance, for not only were they arched by dark brows and fringed with darker lashes, but they were of a strange unusual sea-color, full of shifting lights of blue and gray and green,—bright in the clear light and deepening to black in the shade. They gave his elfish countenance a curious charm, and those who looked at him once always looked again.

Fawn went up to him and held out the glass of water with an imperious: "Drink it."

He wriggled and shook his head, lowering his eyes in an agony of shyness.

"Hit air not fitten tew drink," he managed to blurt out.

"Then why did you laugh at me?" demanded the indignant little girl.

He dug his clayey toes into the grass convulsively.

"I was a-laughin' at you uns fuh a-scroogin' up yore face. Hit look plum redicklous," he confessed desperately. "I reckoned ez how you was kinder dis'pinted. I 'lowed tew muhse'f you was boun' tew be, soon's I seed you-uns a-comin' down th' hill."

"Then why didn't you say, 'Little girl, hit air not fitten tew drink?'" she asked with great severity.

He writhed in abject embarrassment, hanging his straw-colored head.

"I reckon you-uns *wanted* to see me scrooge up my face," continued Fawn with relentless mimicry, "isn't that so?"

"Hit 'pears tew me you air right," he mumbled in hopeless dejection.

"Then you can drink the rest of this water," she returned decidedly, holding the glass to his reluctant lips.

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He gulped it down, shutting his eyes hard. Fawn experienced an immediate and painful revulsion of feeling. She put a new five-cent piece on the bench beside him :

"There . . . you may have it. It is all I have with me. Maybe you can buy a stick of candy with it."

The boy looked wistfully at the bit of nickel. The water was so outrageous he thought he might accept it. He did not know how to express his feelings on the subject, but a bright idea occurred to him. He pulled a smooth leaf from the limb of the tree that waved just within reach, curled himself over the slats of the back of the bench and began to blow on the leaf, making an exceedingly sweet, flutelike sound.

Fawn was enchanted.

She hesitated a moment, looked him over daintily, then sat down on the bench, turned the ruffle of her crisply fluted white sun bonnet toward him and listened with glowing eyes of delight.

He piped several queer little tunes, keeping time with one foot.

"Miss Fawn!" called Maume Dilsey sharply, looking around for her. "Come right along wid me an' go back to de *ho*tel. I'se 'sprised and 'stonished at you, chile," she added in a low voice as the little girl ran to her.

"I was only listening to the leaf-music," said Fawn, coloring violently. "I want to stay and hear him play again. I will stand here by you."

But the boy had slipped away and was trudging down the road, piping on the leaf like a cricket that had learned to sing.

Two weeks after this the Weldons drove up the mountain near the hotel to find a country woman who had balsam for sale, as Doris wanted a "dream pillow." The afternoon was glorious. The winding road, white and hard from constant travel, revealed new scenes at every turn and was agreeably arched by superb trees that rose from great boulders on either side and diapered the path with dancing shadows. The sky, a profound and radiant blue, was piled to the zenith in the south with magnificent masses of cumulus, dazzling white, like Himalayan heights of Fairyland. The spicy odors of grain fields and of balsam forests penetrated the summer air that grew cooler with each steep ascent.

The trilling of birds, and all the indefinite and mysterious sounds of the woods, so fascinating to the dweller in cities, the voices of falling water, of rustling leaves, of wandering winds, the soughing

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of pines and hemlocks, the murmuring of wayside vines and bushes, where slipped unseen the little habitants of the woodland, added a deeper charm to the landscape.

Presently, from all these inarticulate murmurings of Nature—the Great Mother crooning to herself in the full tide of the year—there arose a thin, high, piercingly sweet sound. The merest silver thread of melody, that seemed to hang suspended in the air.

"Oh, dadda," cried Fawn, who was on the front seat of the surrey beside the Judge, "do listen! That is the boy I was telling you about. The boy who plays on a leaf. There he is,—in that tree!"

She pointed to a pair of clayey legs dangling from a limb overhanging a chattering mountain stream, and stood up in her eagerness, clutching her father's arm.

"He is playing 'Sweet Dreamland Faces,' that waltz the hotel band played the other evening. Isn't it *exquisitive?* I mean the way he plays it. Do call him, dadda."

The Judge, nothing loth, drew rein in the middle of the creek where the shallow quicksilver runlet foamed and fretted over the glittering quartz of its pebbly bed; the horses sucked up the ice-cold water noisily, with deep breaths of satisfaction, champing at their bits, pushing their steel-shod hoofs into firmer positions.

"Hello, bubba," called the Judge, "can you tell us where Mistress Week lives?"

"Over yan," the boy replied bashfully, peering out like a hamadryad, letting the musical leaf fall into the brook.

"Can we drive there?" queried the Judge with a dubious glance at the road.

"I reckon you-uns kin hitch tew the fench a leetle ways up. This a-way." He dropped lightly from the limb, waded the stream and went before the carriage at a dog-trot, his longest trouser leg flapping wetly against his brown ankle.

"He looks like a scarecrow just escaped from one of these cornfields," said Doris with scornful amusement. Her mother put a soft hand on her arm.

"He is somebody's little son, Doris," she whispered, tears in her eyes.

Doris, all compunction at once, leaned to her and kissed her gently.

They stopped at a ramshackle rail fence with corners gay with milkweed and bright purple and pink flowers. Beyond was a log-

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cabin on a steep incline. Below them, far below, the corn waved,—a green waterfall.

"Look," cried the little low-country maid, "the cornpatch fell down the hill, mamma. They must have had an earthquake here too."

Some spotted hounds came out to inspect the arrivals, agitated their pendulous ears and howled dolefully until the pack was in full cry. The boy disappeared and a woman came to the cabin door. Silencing the dogs with a broomstick laid on vigorously right and left, she advanced to the fence amid yelpings that punctuated the ensuing conversation:

"Howdy," she remarked affably, removing the snuffstick from the corner of her mouth and spitting energetically, "won't you-uns light an' hitch?"

"No, thank you," replied Mrs. Weldon, smiling involuntarily at the grotesque invitation, "we came to buy some balsam. We were told at the hotel that you had some for sale."

"Bud!" called the woman, without moving.

The piper displayed himself in partial eclipse at the door.

"Git them thar balsam pillers an' fetch 'em out yere."

She lounged over the fence, scrubbing her discolored teeth with the snuffstick, stolidly inspecting the visitors. Presently Bud came out, his thin arms clasping desperately a number of dark calico cushions in hideous patterns and colors.

"Hit air mighty sweet," said Mrs. Week, shaking one violently before handing it over the fence for inspection, "'pears like ever' one who comes yere fuh th' summer's dead bent on agittin' one of 'em."

"But this seems to be full of sticks," complained Doris, squeezing the pillow superciliously as if it were a cushion containing suspected needles.

"Hit air boun' tew hev some sticks in hit," expostulated Mrs. Weeks, as if astonished at the criticism, "they gits shattered orf arter yuh sleeps on hit a time er two."

"I would rather have mine 'shattered orf' before the pillow is stuffed," said Doris, "I don't want any sticks or trash in it at all."

"Hit air a pow'ful lot o' trouble tew get the balsam," replied Mrs. Weeks pointedly, "an' thur haint but one man 'roun' yere whut gits hit."

"Buy me one, please, dadda," cried Fawn, "I don't mind the sticks,—at least not so very much. I'll take that one," indicating a

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particularly hideous combination of brown, green and yellow calico that Bud was holding.

The little fellow sidled up to the carriage.

"How much, bubba?" inquired the Judge, captivated by his sparkling blue eyes. He explored a pocket for some loose silver.

"Hit air fifty cents," said Mrs. Week, "fuh hit's a pow'ful lot o' trouble tew git th' balsam."

She pocketed the silver, while Fawn took the ugly cushion gingerly.

"You'll have nightmare instead of sweet dreams if you sleep on that," said Doris with dismal prophesy, but Fawn was not listening.

"Give the little boy something, dadda," she whispered, dropping the despised pillow into the bottom of the carriage.

"Your son is fond of music, is he not?" said the Judge to Mrs Week.

"Who? . . . O . . . Bud! Yes, he air that," she answered, 'pears like to we-uns he kin git music outen a dead stick."

"Can you not play for us?" asked Mrs. Weldon, looking compassionately at the forlorn little figure.

Bud hung his head, speechless.

"Git yore flute," commanded Mrs. Week, an play fuh th' lady when ye're bid."

He ran a hand almost down to the end of a trouser leg and fished up a bit of reed pierced with tiny holes; then leaned against a tree and surveyed bashfully, yet expectantly, his audience.

"Please play the 'Kitty Puss,'" cried Fawn.

He piped away at the primitive country dance, diversifying the oft-repeated phrases with wonderful *nuances* spatting on the ground with an irrepressible foot. The little girl clapped her hands, sprang gaily from the carriage and jigged to the lively air, light as thistledown:

"Ef yew kain' dainee th' Kitty-Puss
Ye kain' dainee nothin',
Ye kain' dance nothin',
Ye kain' dance nothin . . ."

sweetly fluted the piper.

"Now," exclaimed Fawn, panting at the final recurrence of the interminable refrain, "play 'Sweet Dreamland Faces' again."

Her father smiled at her tone of condescending, yet admiring, proprietorship; so Bud piped up obediently, making up what he could

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not remember, and embellishing the theme with original variations—sparkling showers of tiny notes, an embroidery of brilliant spangles—perfect in pitch, executed with consummate art and dexterity.

The technique of the woodland reedpiper was amazing.

"Doesn't he play just *too* beautifully?" cried Fawn, looking at her father with eloquent eyes. She had danced her bonnet off, and her rich auburn curls were all afly.

"He plays on mos' anything," said Mrs. Week; "he 'peared tew be natchully borned thet-a way. His uncle, *Jo*si Week, he hev a fiddul, but, lawsy, Bud kin beat him f'um yere plum tew th' crick a-playin' of hit. Kaint yer, Bud?"

Thus adjured, Bud inspected his toes through his eyelashes with a blank countenance.

"The boy seems to have a great deal of talent and an extraordinary ear for pitch," said the Judge, who prided himself on being a judge of music as well as of law.

He glanced back at his wife who was smiling at his criticism, the while she regarded Bud with a melancholy interest.

"How many children have you, Mrs. Week?" she inquired.

A number of tow-heads with staring light-blue eyes had gradually gathered, and now swarmed in a silent cluster at one corner of the cabin, each struggling determinedly for precedence, yet all hanging back.

"Thar's seving of 'em, all tole," replied Mrs. Week, casting a calculating eye over the uneasy group; "*Jo*si, he calls 'em th' seven days of th' week, an' me an' my ole man, Sam Week, hev name 'em accordin'. This yere one's Monday—" whereupon Friday and Tuesday, who were next him, fell on all fours and crawled with lightning rapidity out of sight, to be followed in short order by the crimson Monday, who had squirmed out of his mother's grasp, leaving his Joseph's coat of many patches in his stead. Mrs. Week, failing in her introduction, continued volubly: "Bud, he's my sister's young un'; she thet lives down in Chincapin Cove. She air puny-like; got th' cornsumption, I reckon. Her name's Oberia Love, an' she merried Pink Dace. Pink he died ten years ago of th' cornsumption, an' Oberia, she 'lows she's a-goin' tew get Bud thur a fiddul an' bow an' turn him a-loose. He air thet triflin' an' no 'count."

Here Bud retired from public view behind the tree.

"Ef you-uns 'll wait a minute I'll git ye some posies," Mrs. Week went on genially. "We've got coronation penks, lockspurs, mary-

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goles an' chany-arsters. Not tew make mention of sweet-williamses an' love-lies-ableedin'."

She gathered a ragged nosegay composed mostly of "marygoles," and climbed upon and reached over the fence with it.

"Ef you-uns takes a notion tew git ary nother one of them thar dream-pillers, jis' sen' me th' word by th' boy at th' Spreng, an' Bud he'll breng hit tew ye."

Then, having narrowly observed the somewhat haughty expression of the eldest daughter of the house, she prophesied darkly as the carriage rolled away:

"Them thet drenks o' th' Spreng-water an' rests they head on th' dream-piller is natchully boun' tew en' they days in th' shadder o' th' balsams."

This was beyond Fawn, but Mrs. Weldon glanced with some amusement at Doris. Bud had vanished like a shy creature of the woods, and was trotting down the footpath leading to the Cove. The clear, high notes of the reed floated eerily up to the entranced listeners.

"You would have to write them with the point of a cambric needle on cobwebs," said Doris.

The Judge smiled at her with parental admiration, and treasured up the epigram for future repetition.

The next morning Bud, who had been sent on a self-devised errand to the village, sat on the steps of a corner grocery, chewing on some bread and cheese bestowed upon him by his friend, the grocer. He was mentally debating the comparative excellencies of dried-apple and sweet potato pie, but unable to arrive at a satisfactory conclusion without putting both to a practical test, he turned his eyes and attention to a little procession marching up the street—a troop of boys in soldierly array, neatly dressed in dark blue uniforms enlivened by gold braid, buttons and straps, carrying brass musical instruments in their hands, accompanied by a drummer, fifer and color-bearer.

Their bronze-colored faces looked curiously grim for such youngsters, under the patent leather visors of their trim caps. They were a band of half-grown Cherokees from *The Pink Beds*, a neighboring reservation, on their way to a political barbecue on the other side of the village, where they were to furnish the music for the refreshment of the audience after various and sundry impassioned orations. Bud gazed upon them with intense admiration. He observed their splendid clothes, their jaunty caps, the precision with which they swung

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along, step to step, above all, the gorgeous, glittering things in their hands.

At a sign from the boy who marched proudly alone, baton in hand, at their head, the keybugles, trombones, cornets and fifes came into sharp position.

Bud scrambled to his feet.

"B' jinks!" as Unc' Josi' would have said, they were going to play.

At that moment the boy would have bartered his soul for a bugle. Gladly would he have sold then and there his birthright as a Coveite for the pottage of the Pink Beds. Fiercely he wished to be a Cherokee.

The musicians puffed their cheeks at the mouthpieces.

The drummer lifted the sticks with the flat balls at the ends.

Ready?

Cr-rash!

"Ta-ra-ra, *Boom*-de-ay!"

On they marched, making the buoyant air vibrate with the clamor of the fine new piece they had just learned. The village had never heard it before.

It was very gay.

Its introduction was well-timed and effective, not to say dramatic.

The piper of the leaves ran after them like a bubble dancing on water. He fell into the swing of the march as he caught up with the band, taking great strides, his bare feet slipping between the wooden slats of the rotting sidewalk. He stubbed a heedless toe where slats ended and planks began, sprawling abroad suddenly.

Up again, with a peeled knee; this time in the red clay road. The village cows charged down the side streets, their tails in the air. A bull in the school-yard stood superbly at bay, pawed the earth and whiffled through fiery nostrils.

Clerks flew to shop doors in company with customers; lawyers and clients to office windows.

The dentist, forceps in hand, his victim toothless and bloody, poked their heads in conjunction from a second-story casement.

Mothers ran to snatch babies from mud-pies in the streets.

Geese hissed, chickens squawked, guineas screamed; everything flew that could fly.

The doctor on horseback reined in his stout gray and waved his hand to the Justice of the Peace in his buggy:

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"Fine, aint it, Judge!"

"Magnificent, you bet!" cried that great man enthusiastically. But for his superabundant flesh he would have stood up and shouted.

Bud heard them as he picked himself up and limped frantically in pursuit of the fascinating trumpets.

How mighty was the power of music!

CHAPTER II.

The dining-room of the Balsam White was filled with a lively company whose robust appetites took away the landlord's desire for food as he gazed at the rapidly disappearing dinner. He walked from table to table endeavoring to conceal his dismay, stopping to exchange pleasantries with his guests, and halted at the one where the Weldons sat *en famille*, Maume Dilsey standing behind Miss Fawn. He put his hand on the back of Mrs. Weldon's chair with a familiarity that provoked her. She knew that he meant nothing by it, but it irritated her. So did his voice as he loudly announced:

"That Catholic priest I was talkin' to you about has come, Mrs. Weldon. I reckon I'd better bring him to this table, eh? Whur's the Judge at?"

"You need not trouble yourself," said Mrs. Weldon coldly. "Judge Weldon has met Father Honoré and we have already invited him to dine with us."

"Oh, it's no trouble," replied the hotelkeeper easily. He winked at a drummer near by who was flirting with the usual widow, and it was the lady who smiled in response with an expressive glance at the unconscious Mrs. Weldon who was sitting erect, compressing her lips, examining her dinner-card through eye-glasses.

"Why, Mrs. Weldon," called out Miss Featherstone, a young lady near the other end of the table, "are you a Romanist? I never would have guessed it. Never."

This was said with a curiosity that was intended to be arch and engaging.

"Why not?" inquired Mrs. Weldon, surprised by her tone and expression.

"Oh, you don't look like one, somehow."

"How do they generally look, Miss Featherstone?"

"Oh, I don't know. But you don't. *You* wouldn't take her for a Romanist, now would you, Mrs. Black?" To her neighbor across the table.

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"No, indeed," replied Mrs. Black, "though I kind of thought she might be a High Church Episcopal. How do you happen to be a Roman Catholic, Mrs. Weldon?"

"It did not 'happen' with me," was the quiet reply.

"You know some unlucky people are 'borned thet-away'," said Doris flippantly, regardless of her mother's quick repressive glance.

"Now, how did you happen to be a Methodist, Mrs. Black?"

Unfortunately Doris' chance shaft struck home. Mrs. Black's religious vane had boxed the compass so often it was an invariable question with friends of hers upon meeting:

"Well, what's Sallie Black professing now?"

The answer always determined by the denominational character of the last 'revival of religion' in her town.

As Miss Featherstone was from the same place and promptly giggled at Doris' question, Mrs. Black turned a shade deeper than her constitutional scarlet. But the approach of Judge Weldon and the priest prevented for the time being the imminent torrent of explanation.

Miss Featherstone eyed the ecclesiastic with her usual curiosity and discovering him personable, if not positively handsome, languished at him with crudely darkened eyelids in a manner that she had been told by country beaux was "perfectly killing," but which excited Doris' contemptuous resentment.

The priest, who was a Canadian and not long from a seminary in Montreal, did not observe her at all and addressed himself to Mrs. Weldon, speaking the language to which he was most accustomed and to which Miss Featherstone listened with great delight, her ear agreeably titillated by an occasional 'bien' or 'après' with which she had a passing acquaintance. She experienced a delicious consciousness of being "cosmopolitan" for once in her life, and the vicinity of those she had been brought up to regard as "marked of the beast" and worshippers of the Scarlet Woman, gave her the same joyful shivers that surreptitious swingings over a forbidden well-curb had done in early youth.

"Then, Father, you have found in the Balsams the balm of Gilead?" said Mrs. Weldon.

"Oh, yes," with a quick gesture, hands spread over his lungs, "this air is divine, life-giving. You should have seen me when I came here, or rather to Pigeon Cove, a year ago. I was a skeleton, *un epouvantail*," with a significant glance at his coat and a little laugh that won him another eye-shaft from Miss Featherstone, who wished

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very much she had "studied French some more," and hoped as fervently that the others at table would think that she understood everything that was said.

"You certainly do not look like it now," replied Mrs Weldon, "but how much longer will you stay here?"

"I cannot tell—yet. Probably another year."

"And what is the state of affairs in this part of the world?"

"It could not be worse," he replied, frankly. "Wilson County might as well be in the heart of Dhalac or Tsinghai. Assuredly we have the heathen at our doors."

In reply to another question: "No; there is no mission. I was sent here alone, simply for my health. I would have died in Montreal. There is a small church, or chapel, midway Sapona and Pigeon River, but outside of the vagrant summer congregation there are but one or two Catholic families in the county, and they are, I am sorry to say, densely ignorant. There is one family in Sapona—but beyond description! Unluckily, the man, a convert of the most questionable type, is one of the so-called influential men of the village; and his wife, . . . it is impossible to speak of her in reasonable terms. Their vicious example damns the faith in the eyes of the villagers, and I do not hold them guiltless. The only way to reach the country people, the poor whites, is to live among them."

"But they are generally, in name at least, adherents of some one or other of the various sects, are they not?" asked Judge Weldon.

"Indeed, yes," was the priest's reply; "they belong to the most singular and distorted varieties of primitive Baptists, Methodists, Calvinists, Campbellites and dozens of others. I felt rather sorry for a young fellow, an Episcopalian minister, very high, very ardent, very importunate, who burst into Cass' Valley last year in full canonicals. He was finally obliged to leave, the rumor that 'the devil had appeared in Casses' Cove' being traced directly to him, not as the originator but as the provoking cause."

Mrs. Weldon laughed a little.

"I think I know him," she said. "Was it not Stanhope Bissell? Yes; he is a Charlestonian, and his family were much alarmed about him at the time."

"Alarmed?" exclaimed Father Honoré; why, he was in no real danger. . . ."

"They thought he was in imminent peril—of becoming a Catholic. Did he not take refuge with you?"

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The priest laughed also.

"Pauvre garçon . . . they did not know him as well as I did."

"No; they misjudged him," replied Mrs. Weldon, "as events proved. But perhaps you did not hear?"

"Then he . . .?"

"Married his cousin and they made him rector of St. Michaels-in-the-Fields," finished Mrs. Weldon, with an expression compounded of regret and amusement.

"I prophesied as much to him," said the priest, lifting his eyebrows. "It is, nevertheless, a pity. He had a real vocation for the spiritual life. It is a pity."

"He may have yet," replied Mrs. Weldon, with irrepressible mischief, "I know his wife!"

The judge looked at her quizzically and the priest glanced from one to the other of them.

"So?" he queried, smiling, "I believe there is a Protestant hymn beginning, "God moves in a mysterious way, His wonders to perform."

As they sat on the piazza after the late dinner, light feet pattered by them. A little figure flitted by in the dusk. And what was the sound that floated up to them on the cool night breeze? Fawn and Father Honoré leaned over the balcony rail to listen.

"Ta-ra-ra *boom*-de-ay!"

The merest phantom of a "boom-de-ay," but as sweet and clear in transposition as "horn of elfland, faintly blowing."

"Charming, charming!" cried Father Honoré. "Who is it? What is it? Ah," replying to his own question, "it is the piper of the leaves, is it not?"

"Then you know the little fellow, Father?" asked Mrs. Weldon.

"Yes; I have met him. He is a genius. He has made two discoveries all by himself—the diatonic scale and the existence of God. I would instruct him in music and metaphysics if I were not going to Pigeon River in a few days. Also, if I were a Greek, I should say that he was a faun."

"Mais je suis 'Fawn,' mon père," came from the piazza rail at his elbow.

He looked down into her great, soft eyes. "Sans doute, ma chère petite. . . ."

"A nom d'amour, Father," explained her mother, "a whim of the Judge's. Her name is Odile."

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"Ah, mademoiselle des beaux yeux—Fawn! c'est bien trouvé. But as for my faun, I would speak of him in Montreal except for his mother."

"How strange," said Mrs. Weldon, "that she should die in this air of consumption, while you, who feared it, came here to live."

"So it is. But in the case of these poor mountaineers bad health waits upon bad food and imperfect digestion. Their cooking is horrible. I don't believe they die of anything but gastric disorders. I wish you would go and see the poor woman, Mrs. Weldon. She may live a long time; it is wonderful how much these people can stand. Then, again, she may die any day. When she dies let me know, please, and I will see what I can do for the boy."

A day or so after this Mrs. Weldon, piloted by Bud, went to Chincapin Cove. Mrs. Dace was huddled over a smouldering fire in the mud-chimney, everything about her in dirt and disorder.

She seemed miserably ill.

"I don't see noways how I kin spar' him," she said, when Mrs. Weldon spoke of Bud, "hit's true I haint long tew live, but whilst I *am* alivin' I reckon on having Bud tew look arter me. He's right smart an' spry about cookin' vittles an' totin' in wood. Otherways I'm boun' tew say he air ez no 'count ez thet thar houn' pup en Gawd knows he's ez lazy ez they make 'em."

She snuffled at her pipe while Mrs. Weldon looked about her and wondered what else, "otherways," Bud was expected to do. Spin, perhaps,—as she caught sight of a dingy wheel in a dusky corner. The sick woman was talking again.

"'Scuse me fer smokin'. Hit's th' on'y theng thet makes me breathe free. I gits pow'ful choked up with the asthmy. Hope youuns 'll come ag'in. Much 'bleeged fur the vittles."

From time to time Mrs. Weldon went to see her, carrying food and wine and making her as comfortable as possible. A philanthropy which resulted in total neglect of the dying woman by her relatives and neighbors.

One evening the Judge and his wife, on their way to the Cove, came upon Bud, disconsolate on the roadside, a small and dirty bundle across his knees.

His reed lay untouched beside him; the trees waved their leaves above him in vain.

Tears had left pale runnels in the ochreous deposit in his thin, unchildish face. A more forlorn apparition the Weldons had never

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beheld. They questioned him closely and the Judge, by dint of long experience in cross-examining, found out that his mother had died several days before, and the Weeks had turned him adrift.

"'Pears like thur haint nare a place fur me nowhur," he said, sombrely, yet not complainingly. "Aunt Lurelia she say thur haint scurcely bac'n an' cornbread fur theyuns, let alone me. I 'low I don't eat a pow'ful sight o' vittles noway, an' she say thur haint nare a space on the floor nur yit in the yard, seein' ez thur's seving chillun let alone ten dorgs an' Mister an' Mis' Week an' Unc' Josi' an' Lem Pate."

It was the resignation of hopeless despair logically reasoned out. The Weldons gazed upon him and then at each other.

"Evidently they thought we would do something for him," said the Judge, "I dare say they told him to come to us."

Mrs. Weldon sat down on the moss beside the forlorn creature. His mountain stoicism gave way; he began to weep inaudibly, but bitterly, convulsively. The mother bereaved of her son, took the motherless one in her arms. The Judge went away and left them together for a while.

That night Bud fell into the Da's capable hands. She was warm-hearted, but inexorable. She gave him his first thorough bath. Then endued him with one of Fawn's nightgowns and conducted him with solemnity to her mistress:

"Miss Georgina," she said, anxiously, as if to forestall expostulation, "it do seem lak dis po' chile natchully made outen dish yah pussimmon-colored dut. Low country chillun made outen nice w'ite san', but dese yah mountain chillun de kin' what de good Lawd made outen red clay an' lean up by the fench tuh dry. It recline to come off, an' hebben knows I done scrub twell I plum skeered de po' lil' chile euty hab no skin lef' on he bone."

Mrs. Weldon could not control her face at the spectacle presented by the child, but she gathered him up into her lap, rightly surmising that feelings as well as skin had been scrubbed the wrong way.

"Mis' Weldon," he said, timidly, sitting up like a squirrel, half-pleased, half-scared, "is the black ooman agoin' ter git me in th' tin tub ever' night?"

Mrs. Weldon explained the necessity for soap and water, assuring him that he should not be scoured so hard another time, yet noting with approval the change in his appearance. The absence of dirt gave his quaint face with its wonderful eyes a look of infantile inno-

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cence. She took a hand-mirror and bade him take a good look at himself.

She then tucked him into his first real bed, kissed him goodnight—a strange, unfamiliar caress that lingered long on his cheek—and left him to sleep.

He was bewildered.

He felt the pillows gingerly. One of them was Faun's "dream-pillow" in a new cover and a linen slip. She had insisted upon putting it in his cot,

"Because," as she explained to her mother, "the smell of the balsam will make him feel at home."

"So will the sticks," said Doris, "for I am sure he never had a pillow in his life."

He snuggled under the linen sheets and pinched the gay-flowered silk quilt, wondering whether it was stuffed with air, thinking how delightful it was to feel cool and warm at the same time, then, overcome with excitement of heart, and brain, suddenly dropped into dreamland. And, indeed, until the scroll of life was unwound to the utmost, awoke and lived in the land of dreams also.

CLAUDE M. GIRARDEAU.

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MARRIAGE, WHEN RELIGIONS DIFFER.

WITHIN the last half century the enemies of the Church in all Catholic lands have plotted with striking unity of purpose and untiring assiduity, to destroy the sacredness of matrimony. Wherever they have been strong enough, they have abolished the validity of ecclesiastical marriage and imposed a civil ceremony in its place; they have usurped all legislation on the matter, and debased it to the condition of a mere civil contract, dissolvable at the will of man. (1)

One sad result has been that even many Catholics have lost their appreciation of the sacredness of matrimony. Without suspecting the soundness of their own faith, they are carried away by varying winds of doctrine that prevail in the sects around them. Such Catholics are easily led to contract marriage with those not of the fold; and they ask for reasons why the Church so strenuously opposes and forbids those mixed alliances. The Church, on her part, is eager to give those reasons. One of the most urgent exhortations that the latest Plenary Council of Baltimore gave to the pastors in the United States is, that they shall frequently explain to their flocks the Church's strict prohibition of these unholy contracts.

The Catholic Church, during her long career, has been successful in teaching all convert nations the sanctity of matrimony. Till the time of the so-called Reformation, all Christian lands honored this contract as a divine institution, far above human jurisdiction, and protected by the Church against the brutality of human passions. When Luther granted the landgrave of Hesse explicit permission in writing to have two wives at once, Christian sentiment, even among those who had left the Church, was too strong at the time to allow of the re-introduction of this Pagan polygamy and the bigamous contract had to be kept secret.

Even the divorce of Henry VIII from his lawful consort, the virtuous Catherine, was not half so degrading an insult to matrimony as can be witnessed at present in our civil courts. For Henry did not deny the sacred character of marriage, nor its independence of civil law. But, finding Rome unyielding, he disowned the authority of the

(1) See, on the Civil Marriage Bill in Italy, the *Catholic World Magazine* for August, 1879.

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Pope, packed an ecclesiastical court of his own in England and obtained from this court, not an annulment of a matrimonial contract, but simply a judicial declaration that such a contract had never existed in his case, and that Catherine had never been his lawful wife. Divorce, in our modern sense, or the attempt of a civil court to separate what God has united, was not thought of in Henry's time, and the judicial murder of his later wives was adopted as a more tolerable mode of ridding himself of his consorts. It was not till over two centuries later that modern civil divorce was attempted in Europe. "This altogether un-Christian practice originated in England in the seventeenth century, since which time it has spread widely with ruinous consequences to society. The first dissolution of marriage by authority of Parliament occurred in the year 1665. A letter has survived which tells by what disgraceful means the passing of this disgraceful measure was secured. An agent of the petitioner writes that he got six-and-forty of the House of Commons to the Dog Tavern at Westminster and gave them a dinner, and as soon as they had dined, they were 'carried' to the House and passed the bill without amendments." (1)

We need not explain, in this place, the intrinsic evil of divorce, nor the immense havoc that it is working in our American civilization; for this task has lately been most efficiently performed by the powerful pen of His Eminence, Cardinal Gibbons; and the Catholic Truth Society of Chicago has, with praiseworthy industry, scattered copies of his valuable pamphlet all over the country. (2)

Happily our Catholic population have suffered much less from the divorce evil than our non-Catholic countrymen have suffered. But there is another modern innovation from which we are suffering far more injury than from divorce. This is the practice of mixed marriages, of marriages in which one party is Catholic and the other party is not. The Church strictly forbids such unions; if the non-Catholic party is not baptized, she even makes those alliances null and void. For, as it belongs to civil governments to regulate civil contracts to such an extent as to make some of these invalid, for instance, certain contracts of minors; so it belongs to the Church of Christ to regulate the reception of the Sacraments instituted by Christ, to such an extent as to make some marriages unlawful or even ineffectual.

(1) Historical Manuscripts Commission, Belvoir Castle, *apud* Hunter, Dogm. Theol. III, 417.

(2) "The Catholic Church and the Marriage Tie," by James Cardinal Gibbons, Archbishop of Baltimore.

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We proceed now to consider some of the reasons why the Church so emphatically condemns the marriage of her children with aliens to the true faith. Mixed marriage is a twin evil to divorce. The latter breaks up the family, the former deforms it, making it unfit to attain the purpose of its institution. This will be found to hold true, whether we consider marriage in its natural character, as instituted by the Creator, or in the Sacramental dignity to which it was elevated by our Blessed Saviour.

The purpose for which the Creator instituted matrimony is distinctly declared in the Book of Genesis: "The Lord God said: 'It is not good for man to be alone: let us make him a help like unto himself.'" (ii., 18.) A man is a mystery to himself and to all other men. You think you know a friend, with whom you have grown up from boyhood, and you find in his riper age traits of character which you never suspected. A father fails to understand his little son, a mother her young daughter. These children have never been out of their parents' sight, and yet the depth of their thoughts and affections, and the free choice of their wills are unfathomable to those who imagined they had fashioned their very being. And thus, not knowing others, we do not know what is good for them; not knowing ourselves, we do not know what is good for ourselves. But the Creator knows His creature perfectly; God alone knew for certain what was good for Adam. He knew it was not good for him to be alone. "Good" is that which perfects a being, philosophers tell us. If Adam had remained alone, of what service would have been that wonderful gift of speech which is so intimately united with man's superiority over all the brute creation? Without human society there would be no communication of thought from man to man; no flash of genius struck from contrasted views, as the lightning is flashed from cloud to cloud; no harmonious concert of varied yet concordant voices of human hearts, blending in the concert of all creation, to which God refers with delight, saying, "When the morning stars praised Me together, and all the sons of God made a joyous melody" (Job xxxviii., 7). If man were alone his noblest tendencies would be inactive. There were then no exercise for his benevolence, nor for pity of the unfortunate, nor for admiration of virtue; no heroism, no devotion to the common good, nor any social virtue. Man, if left alone, could not exercise his bountifulness or liberality, by which he approaches nearest to the likeness of his Creator. But if man was to have companions to perfect his virtues, whence were they to come? Certainly God could have created

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other men directly, by the million, had He so chosen. But His wisdom planned a far more appropriate way, in which unity should reign amid variety and universal order and beauty should result. Such was the Divine concept of the family. Man was to share the glory of God the Father, "from whom all paternity is named" (Eph. iii., 15). And Adam was not to have this productiveness alone; but, by a most mysterious likeness to the Blessed Trinity, he is first the origin of one like to himself, and next, by the bond of love, he becomes with this image of self so intimately united that they are two in one, with the fertility of an inexhaustible offspring. "Then the Lord cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs, and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam. And Adam said: 'This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh" (Gen. ii., 21–24). Thus then the first family was the created image of the uncreated Trinity. The family, therefore, considering its origin, is a sacred or holy institution; holiness must, therefore, be its indispensable ornament. Everything is holy in proportion as it has relation to God; a holy place is one dedicated to God, a holy act is one tending to God, etc. Thus, too, matrimony must tend to God; it must bring the united hearts nearer to God during their temporal life on earth and dispose them for more perfect union with God in Heaven.

Now if one of the partners to the marital union is turned away from God, how can such union bring the other party nearer to God? Therefore, considering only natural matrimony, ungodliness or a false religion destroys its highest beauty and makes it unholy.

It is both the principal duty and the highest interest of every human being to honor and serve God; his principal duty, because God has made him for that purpose; "The Lord hath made all things for Himself" (Prov. xvi, 4); his highest interest, because upon it depends his weal or woe for eternity. Therefore, it is very wrong and most unwise for a man to put a great obstacle in his own way which will impede this honor and service of God; but he does so when he marries an alien to the true religion; therefore, such marriage is very wrong and most unwise. That such marriage makes it very difficult to honor and serve God is evident to everyone who knows what powerful influence husband and wife do, and necessarily

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must, exercise on each other. They are, and ought to be, so intimately united with each other, as to be as one person, united in body and soul, in mind and heart, in thought and affection. This union is the source and the secret of their happiness. It enables them to carry each other's burden without thinking it a burden. God and man will it so, and must will it so. Therefore, it is hard to conceive how, in such a condition of things, one can put a greater obstacle to his tendency to God, than by marrying a person that is an alien to God.

The facts of history confirm this reasoning. For Holy Scripture narrates how this evil of mixed marriages led to the universal corruption of mankind, which was the cause of the Deluge. It was when the worshippers of the true God, called by Moses "the sons of God," led on by passion, and not by reason, had intermarried with the race of Cain, styled "the daughters of men," that "God, seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent on evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: 'I will destroy man, whom I have created on the face of the earth; from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth Me that I have made them'" (Gen. vi, 5-7).

The lesson taught by the Deluge was not lost on future generations. Abraham would not allow an idolatress to be chosen for the wife of his son Isaac. But he said to the overseer of his house: "Swear by the Lord, the God of heaven and earth, that thou take not a wife for my son of the daughters of the Canaanites, among whom I dwell" (Gen. xxiv, 3). The virtuous Rebecca was brought from afar, and her marriage with Isaac was one of the happiest unions recorded in the pages of history.

The Lord took good care to inculcate the same important lesson on His Chosen People; for He absolutely forbade them to intermarry with the idolatrous nations around them. He laid down the law in Deuteronomy: "Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son. For she will turn away thy son from following Me, that he may rather serve strange gods; and the wrath of the Lord will be kindled, and will quickly destroy thee" (vii, 3, 4). It is difficult to conceive how a Catholic can read these words and say to himself: "There is no danger for me if I contract a mixed marriage, nor for

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my son if he should do so." The Lord said: "She (the infidel) will turn away thy son from following Me" and the Catholic answers, "She will not." It reminds one of the scene in Paradise, when God said: "In what day thou shalt eat of it, thou shalt die the death" (Gen. ii, 17). "And the serpent said to the woman, 'No, you shall not die the death.'" What a depth of conceit and infatuation is involved in knowingly setting aside the warning of God and listening to the enemies of God, the devil, the world and the flesh; for these are the well-known advocates of such alliances. Certainly, no one should consider himself to be so superior to others in character as to be safe from seduction in a situation in which God pronounces man to be extremely exposed to seduction.

Who will think himself wiser than Solomon? And yet this favorite of God, this wise man *par excellence*, after teaching the ways of wisdom for countless generations of men, was dragged by the influence of mixed marriages into the corruption of idolatry. "And when he was now old, his heart was turned away by women to follow strange gods. . . . Then Solomon built a temple for Chamos, the idol of Moab . . . and he did in this manner for all his wives that were strangers, who burnt incense and offered sacrifice to their gods. And the Lord was angry with Solomon" (III Kings, xi, 4-9). Will not the Lord be angry with all who disregard the warnings of Scripture and of His Church in this matter? We may well believe that the majority of Catholics who have contracted mixed marriages have never thought, perhaps have never heard, of these arguments; they have sinned in ignorance, rather than malice. They are certainly to be deeply pitied; and we would not, by words of reproach, heighten the affliction which already overwhelms so many of them now that they realize the evil consequences of their youthful imprudence. We have found many sad hearts of men and women, who acknowledge with bitter sighs that the one great mistake of their lives was their marriage with aliens to our holy faith. The Church does not call on her pastors to rebuke repentant souls for their faults; but she encourages and urges her ministers to teach the rising generation in good time that such unfortunate unions must by all means be avoided.

If sanctity was required of old for natural marriage, it is far more indispensable now, since this union has been raised to the dignity of a Sacrament. Holiness is no longer merely its fitting adornment, but it is become its very essence. For among Christians the marital bond is itself supernaturalized, and made the means of sanctification to the

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soul. "This is a great Sacrament," writes St. Paul, "but I speak in Christ and in the Church" (Eph. v, 32).

The sanctity of Christian marriage arises from various sources: 1. It is sacred in its Founder, Jesus Christ, being an institution of our Blessed Saviour. 2. It is sacred in its principal effect, an increase of sanctifying grace for the soul. For while natural marriage perfected man in the order of nature, the Sacrament perfects him also in the order of grace, disposing him to enjoy more perfectly the beatific vision of God. 3. It is sacred in its peculiar purpose, to supply the recipients of the Sacrament with such actual graces as are specially needed to perform properly the duties of married life. 4. It is sacred in the peculiar manner of its efficacy; for, like Baptism and the other Sacraments, it produces grace by its own power, *ex opere operato*, provided the recipients put no obstacle in the way. 5. It is sacred in its sublime signification; for in Sacramental marriage the union of the stronger with the weaker sex into one moral person is a figure of the union of the Divine Redeemer with redeemed humanity in the Church, of which Christ is the head. Therefore, St. Paul writes to the Ephesians: "Let women be subject to their husbands as to the Lord; because the husband is the head of the wife, as Christ is the head of the Church. . . . Husbands, love your wives as Christ also loved the Church and delivered Himself up for it. . . . For this cause shall a man leave his father and mother and shall cleave to his wife, and they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church" (v, 22-32).

This great sanctity of Sacramental Matrimony makes the marital union of a member of the Church with an alien to her fold still more inordinate than such alliance was, under the Old Law, between a Jew and a gentile. The reason which the Lord then gave for His condemnation of mixed marriages, besides the danger of perversion to idolatry, was the special sanctity of His chosen people: "Because thou art a holy people to the Lord thy God," He said, "the Lord thy God hath chosen thee to be His peculiar people of all the peoples that are upon the earth" (Deut. vii, 6). How far holier is the Catholic Church, the Spouse of the Lamb of God, of which St. Paul says that Christ "delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v, 25–27.)

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"It is the supernatural side of the Catholic marriage," writes Rt. Rev. Bishop Ullathorne, "which shows how grievous is the sin of a Catholic in marrying outside the Church and without her benediction. The Divine revelation teaches us, in the words of St. Paul, that the Sacramental union of the married pair is representative of the union of Christ and His Church. Nor is this a mere symbolical representation; for it has an actual foundation in the Sacramental grace which constitutes the supernatural principle of that union. The Catholic marriage, therefore, when entered upon with religious dispositions, reflects a profound mystery, and one of the greatest mysteries—that of the union of Jesus Christ with our human nature in the membership of the Church. The principle of Christ's union with the Church is grace; and the supernatural principle of marriage in Christ and in the Church is grace. Again, the principle of Christ's union with His Church is charity. He loved the Church and gave Himself for it; and the end of all His love is the final union of the Church with Him, in the Father, in the kingdom of Heaven. And the supreme principle of the marriage union between two devout Catholics is charity, which purifies natural love from its rudeness and raises it to a love in Christ, according to His unblemished law, that looks to a final union in the kingdom of Christ and of God. Again, as the union of Christ with His Church is fruitful in bringing new children to God through His blood, so the union of the Catholic husband and wife is fruitful, not only in bringing forth children to the world, but in bringing them by faith to Christ and to His Church. Thus the sublime end of their marriage is to add members to Christ and to increase the kingdom of God." (Discourse delivered at the Fourth Diocesan Synod of Birmingham.)

The last words of the preceding quotation suggest an additional argument against mixed marriages, which would be strong enough by itself to condemn them absolutely. The primary purpose of matrimony is the birth and the proper education of the children, in order to add members "to Christ and to increase the kingdom of God." The kingdom of God is not increased by multiplying men, but by multiplying good Catholics and strengthening them in the faith. This is not the usual result of mixed marriages, but the exact contrary is the case. Most of the children sprung from mixed marriages are lost to the Church; and of those that remain in her fold, few have that strong faith for which their ancestors were conspicuous.

How can it be otherwise, if we consider the circumstances under

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which such children are reared? From the first dawn of reason they see the true Church in their own home shorn of her glory as the One, Holy, Catholic and Apostolic Church, the immaculate Spouse of the Lamb; and they see her put on an equality with one of the sects. They unconsciously learn to pay the true Church a divided allegiance. If the Catholic parent displays the weaker character, the children are almost certain to follow the guidance of the other. And is not the Catholic parent likely to display the weaker character, after having contracted the marriage in opposition to the emphatic prohibition of the Church, and under the influence, as is usually the case, of human respect or other worldly motives? Will such a Catholic parent be ordinarily a staunch supporter of correct Catholic doctrine and practice? And will the other parent exercise no unfavorable influence on the faith and Christian morals of all the members of the family, the Catholic parent included? Add the influence of the grandparents, uncles, aunts, cousins, etc. The very word "faith" has a different meaning with the Church and with the sects. . With the latter it denotes only a probable opinion, the act of judging for oneself; not a docile assent to all the doctrines that the Church believes and teaches. The natural result will be that most children, in mixed families, will, like Protestants, form, on religious matters, opinions more or less wavering; but few of them will have faith; few can recite the act of faith, and say sincerely: "O my God, I *firmly* believe *all* the sacred truths which the Catholic Church believes and teaches." And yet St. Paul proclaims that "without faith it is impossible to please God" (Heb. xi, 6). We do not say that most of such children formally become Protestants by joining one of the sects. Some do; but the vast majority become indifferent to all religion, attend no church, but swell the wide ocean of unbelievers that is submerging Christianity in our land.

The evils resulting from home influence in mixed families are most likely to be still further aggravated by the irreligious education that will be given to the children. Catholic education costs money, irreligious schools are free. If both parents are conscientious Catholics, this financial sacrifice is willingly made; it is one of the many ways in which we are all brought to realize the truth that "The kingdom of Heaven suffereth violence, and the violent bear it away." (Matt. xi, 12). Christ commands: "Seek ye first the Kingdom of God and His justice;" and He adds the promise, "All these things shall be added unto you" (Matt. vi, 33). But if one of the parents is not a

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member of the Church, is it likely that considerable sacrifices will be made to give the children a distinctively Catholic education? If home and school unite their influence to foster indifference in religion, it were a moral miracle if the children did not lose the faith.

Do the facts confirm these reasonings? They do. Every priest that has been long employed in the ministry knows this. There are many parishes in this country that are half eaten away with the effects of this disease. It is difficult to make a census of such matters; but happily it has lately been done, not for a few places alone, but for the United States generally. The statistics of this census, as calculated by non-Catholics, are given in an article printed in the number for last December of the *Review of Reviews*. The article is found on page 725, and is entitled: "Facts about the Young Men of the United States." It begins thus: "An interesting statistical study of the conditions prevailing among American young men between the ages of sixteen and thirty-five, inclusive, has lately been made. The method adapted was to select certain representative cities, towns, and rural districts, in different parts of the country, and in 'average' blocks of representative wards to make a house to house canvas. Uniform question blanks were used, and in this way much important information was secured. Taking as a basis for his computations figures furnished by Chief Statistician Hunt, of the Census Bureau, Mr. C. C. Michener presents in Association Men for November, the following data."

We shall confine our extracts to such as bear directly on our present inquiry: what loss to the Catholic Church results from mixed marriages in this country? We read: "Where the father and mother are both Catholics, only eight per cent. of the young men are not Church members." Therefore, in such families, ninety-two of every hundred young men, between the ages of sixteen and thirty-five, are church members. This is gratifying, especially if we reflect that those who have remained practical Catholics till the age of thirty-five are most likely to remain so all their lives. At this rate, if all our Catholics were to marry in the Church, the leakage of our Church members would almost disappear. But now notice the difference: "Where one of the parents is a Catholic and the other a Protestant, sixty-six per cent. of the young men do not belong to a Church." Only eight young men are lost to the Church in Catholic, to sixty-six in mixed families, when one parent is a Protestant. It is added that when the non-Catholic party has no religion, forty-four per cent. of the young

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men do not belong to any church. The shortest way to the extinction of Catholicity in this land is, therefore, the marriage of Catholics with Protestants.

When general principles are to be applied to practice, difficulties will present themselves which require careful consideration. Laws must be enforced, not for destruction, but for edification. Catholics may be so circumstanced that mixed marriages become for them a moral necessity. Holy Church recognizes these situations by treating them as canonical reasons for granting a dispensation from the existing impediment. There may be localities, parishes or even dioceses, where peculiar circumstances render these exceptions much more frequent than elsewhere. The Bishop of the diocese is the best judge in the matter ; and the faithful are naturally bound to submit to his decision. Our teachings regard the whole country, and, in fact, the Church generally.

We are well aware that many mixed marriages, even when they have been contracted without sufficient reasons, have eventually led to favorable results, such as the conversion of the unbelieving partner. And we gladly take this occasion to express our admiration for those Catholics, husbands and wives,—several of them among our own acquaintances—who, by the earnestness of their Christian piety, have raised their children to be fervent members of the Church, notwithstanding the adverse influence of their alien consorts. We wish to pay a similar tribute of respect to such Protestant parents in mixed families as have striven to give a Catholic education to their children, in compliance with the promise made at their marriage. For instance, we know a worthy Protestant lady living in Detroit who has taught the Catholic Catechism to her children with a care that might be held up as a model to Catholic mothers. One of the greatest presidents that German Catholic societies have ever had in America was taught his holy religion by the personal efforts of his Lutheran Mother. In such cases, the Protestant parent is, no doubt, sincere and conscientious ; and, being in good faith, may be very pleasing in the sight of God. In such the words may be verified which Christ spoke of some Gentiles : "Many shall come from the East and the West, and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven ; but the children of the Kingdom shall be cast out into exterior darkness" (Matt. viii, 11, 12).

But a Catholic would expose himself to great danger of disappointment if he married an alien to his Church in the confident hope of

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future conversion or of favorable influence upon the religion of the children. For every successful issue of either kind, ten examples could probably be adduced of total failure. But lately we have been saddened by such a disappointment. We had expressed to a former pupil of ours earnest regret at his marriage with a non-Catholic partner. But he assured us that he had good hope of her conversion, and he expected to raise a good Catholic family. Last month he requested us to call on his wife to arrange about the baptism of his first child. She received our several visits most kindly, and we were hopeful of success. But we soon found that her Protestant relations had also to be reckoned with ; they managed to have the child baptized by a Protestant clergyman. Now the entire family will most probably be lost to the Church. When visiting them I found their next neighbor had also married a Protestant ; she had two children unbaptized and had abandoned the practise of her holy religion. Such people usually die without the Sacraments. For the sad details of the "sudden and unprovided death" of one of them, I beg to refer the reader to the pages of the popular weekly periodical "*The Ave Maria*" for May 25, 1901 (pp. 656, 657).

Large questions, like that of mixed marriages, cannot be decided by casting up two columns of pros and cons, of successes and failures and striking a balance. They must be settled on general principles, as we are here doing. We may be asked whether we do not fear that we are doing more harm than good by our severe condemnation of mixed marriages. May not many aliens to our holy religion take offense at our doctrine? We hope not ; we have certainly the kindest feelings for such persons ; but we must state the truth clearly and without compromise, even if offense should be taken which is not intended. Our Divine Saviour Himself says about such matters of conscience : "Do not think that I came to send peace upon earth—I came to set a man at variance against his father and the daughter against her mother, etc." (Matt. x., 34, 35). We hope that, without giving offense, we shall foster a correct public opinion, which is most powerful to check deplorable abuses.

We are not giving our individual views. The Holy See, in 1858, sent an Instruction to all the archbishops and bishops of the Church, teaching explicitly that the Church has always reprobated these marriages, and has held them to be unlawful and pernicious ; as well because of the disgraceful communion in divine things, as because of the peril of perversion that hangs over the Catholic party to the mar-

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riage, and because of the disastrous influences affecting the education of the children. And then the Holy See reminds us that the holy canons forbid these marriages, and that if the more recent constitutions of the Sovereign Pontiffs have relaxed the severity of the canons in some degree, so that mixed marriages have occasionally been allowed, this is only done for the gravest reasons, and very reluctantly, and not without the express condition of requiring beforehand those proper and indispensable pledges which have their foundation in the natural and divine law. The pledges here spoken of are explained in the same document. They are solemn promises to be made by both parties to the mixed marriage, to the effect that all the children of both sexes who may be born of such parents shall be educated in the sanctity of the Catholic religion ; that the Catholic consort shall be in no danger of perversion by the other party, and that the Catholic parent shall be obliged to strive earnestly by persuasion to withdraw the other from error.

The legislation of the Church prohibiting mixed marriages dates back to the time of the apostles. St. Paul wrote to the Corinthians : " Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God ; as God says : 'I will dwell in them, and walk among them, and they shall be My people. Wherefore go out from among them, and be ye separate,' saith the Lord, 'and touch not the unclean thing ; and I will receive you ; and I will be a Father to you, and you shall be My sons and daughters,' saith the Lord Almighty" (II Cor. vi., 14–18). This text evidently forbids all such familiar intercourse of Christians with unbelievers as will expose them to the contagion of infidelity ; and mixed marriages undoubtedly do so. St. Cyprian, St. Jerome, Estius, à Piconio and others, interpret these words of St. Paul as directly prohibitive of such unholy alliances.

It is well known that the early Church had her own laws concerning the Sacrament of Matrimony; St. Ignatius, Tertullian, and Clement of Alexandria inform us that, in their times, Christian marriages were contracted before the bishop. Now any one familiar with the spirit of the faithful in those days could hardly imagine the bishops as sanctioning the marital union of Christians with pagans, or with heretics, or with persons alien to all religion. It was a time

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when the discipline of the secret impressed the faithful with the sublimity of their vocation to the faith, and of their special election to be God's own people. The words of St. Peter were constantly read among them: "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His marvellous light; who in time past were not a people, but are now the people of God" (1 Pet. ii., 9, 10).

A law enacted as early as A. D. 313, by the Council of Eliberis says: "Even although the young unmarried women may be numerous, yet Christian virgins are on no account to be given in marriage to heathens." The same council decreed as follows: "If heretics will not enter the Catholic Church, the daughters of Catholics must not be given to them in marriage. They are not to be given to Jews or heretics, because there can be no society between believers and unbelievers. If parents act against this decree, let them abstain from Communion for five years." Similar decrees were enacted in the Council of Laodicea, in 372, and in the General Council of Chalcedon, A. D. 451. The Fourth Council of Toledo, in 634, made marriage with unbelievers null and void.

The Holy Fathers and Doctors of the Church uniformly inculcate the same spirit of opposition to mixed marriages. St. Ambrose writes: "How can there be accord of charity where there is discord as to faith? The first thing therefore to be sought in marriage is religion" (De Abr. B. I. Ch. 9). St. Augustine says of marriage with schismatics: "These miserable people, while believing in Christ, have their food at home in common, but the Table of Christ they cannot have in common. Must we not weep at so often seeing the husband and wife vowing to each other in Christ to have their bodies faithfully united in one, whilst they rend the body of Christ through being attached to different Communions? Great is the scandal, great the devil's triumph, great the ruin of souls" (Ep. 23, n).

The words of St. Augustine, "Great is the scandal," suggest an additional and very strong objection against mixed marriages. Scandal is one of the greatest evils on earth. "Woe to the world because of scandal," says Christ. "Woe to that man by whom the scandal cometh. It were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea" (Matt. xviii., 6, 7). Scandal means bad example, anything wrong which is likely to lead others to do wrong. Now we have shown, by

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various arguments, that mixed marriages have much in them that is wrong, and very wrong, and there can be no doubt that they are examples likely to be imitated by other persons. Therefore they are scandals. The multiplication of them establishes a public opinion in their favor, which is itself a strong inducement for worldly minds to extend the evil further and further.

But if they are such evils, how can the Church ever grant dispensations from her laws against them? She can do so only when her refusal to dispense would do still greater evil. Pope Clement XI, in answering a petition for a mixed marriage, wrote: "We hold it of greater moment not to overpass the rules of God's Church, unless the good of the whole Christian republic requires it." An instance of the public good requiring such a dispensation is seen in the marriage of the Princess Louise, daughter of Louis Philippe, King of France, to Leopold I, King of Belgium. Leopold was a Protestant, but his kingdom was Catholic. It was of the highest importance that Catholic Belgium should be ruled by a line of Catholic sovereigns. This public advantage was secured by Leopold's marriage, in 1832, with a virtuous Catholic consort, with the express provision, of course, that all the children should be raised as Catholics. Motives of public utility were for ages the only reasons for granting such dispensations. Benedict XIV states this fact distinctly in a letter to the bishops and pastors of Holland and Belgium. For he writes that it was extremely rare for his predecessors thus to dispense, except only in the case of the marriage of sovereign princes, to prevent great evils to the commonwealth.

Unreflecting minds often find fault with the Church, for sometimes allowing to princes what is refused to the people at large. The Church follows the same principles of conduct with all parties, but when the circumstances of the parties differ, the application of the principles are likely to differ. Thus there were excellent reasons for allowing the Princess Louise to marry a Protestant king, while such reasons would not exist in the case of private persons.

But how does it come that the Church often grants such dispensations at present to private parties also? Because, now that the faith of many has grown weak, she often fears that, if the dispensation were refused, these undutiful children, whom she loves with a mother's tender love, would marry without dispensation, and thus commit a still greater sin. They may do without the religious ceremony altogether and contract marriage before a civil officer, or, worse still, they may marry before a minister of a false religion. They may even become

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entirely estranged from the Church, to the grievous injury of themselves and of their children. Under such circumstances Holy Church reluctantly grants the dispensation demanded; but while doing so, she secures important conditions which lessen the danger of perversion for parent and offspring. Yet, even then, to express in a sensible manner her abhorrence of such alliances, she forbids her ministers to bless mixed marriages, to celebrate them in her churches, or to make use at them of any sacred vestment or ceremony. The rites of Catholic Matrimony are joyous and full of consolation; but those of a mixed marriage have the gloom of a funeral "without book or bell" in times of public interdict.

It is not only by such marks that the Church betokens her disapprobation of mixed marriages, but she speaks out on all proper occasions in a tone of authority that cannot be misunderstood, to deter her members from contracting these unfortunate alliances. Our American archbishops and bishops, at the last Plenary Council, held at Baltimore, in 1884, published these earnest words on the subject: "Since this entire chapter on ecclesiastical discipline is of the weightiest moment, let all who are entrusted with the care of souls look to it that the evils arising from mixed marriages be prevented by the most efficacious means; or if they cannot be entirely avoided, that they be at least greatly diminished. To obtain this purpose, it will be highly conducive: 1. If the parish priests will frequently instruct the faithful regarding the Church's prohibition of mixed marriages. 2. If the same parish priests will make it a uniform practice in the cases that may occur to prevent wilth all their power, by exhortation, persuasion and rebuke the contracting of such alliances. 3. If they will make a strict examination of the canonical and serious causes which are required before the impediment arising from this mixed communion can be dispensed from. 4. If, after the mixed nuptials have taken place, the parish priest will remember that they are burthened with a heavy load on their conscience to watch that the conditions promised by the contracting parties be observed and obtain their effect (n. 133)." Such wise and earnest language of our chief pastors in this country has not been uttered in vain; but yet there is wide room for improvement among our Catholic people.

CHARLES COPPENS, S. J.

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A POET FROM HIS PRISON CELL.

ROBERT SOUTHWELL (1562–1595).

MARTYR.

THROUGHOUT the long history of English literature, no more striking contrast can be found than that marking the lives of Shakespeare, Marlowe, and all the brilliant company whom we know as the "Elizabethan Poets," and a certain brother-poet, an English Jesuit, whose very existence, doubtless, was unknown to his gay literary contemporaries.

While the name of Robert Southwell is honored by all who have drunk deeply of the "well of English undefiled," we who are his brethren in the faith for which he so gloriously lived and died, should know him not merely as an English poet, but as an English martyr, the heroism of whose brief life, and the high character of whose virtue, place him among the pre-eminent examples of holiness which the Society of Jesus has raised up to God's service. With all reverence it may be said of Father Southwell, as of those other youthful followers of St. Ignatius living in the same century with him, St. Aloysius, St. John Berchmans, and St. Stanislaus Kotzka—"being made perfect in a short space, he fulfilled a long time."

Born in 1562 of a noble family in the county of Norfolk, there is a tradition that a band of gypsies made an unsuccessful attempt to steal him in his infancy, and that gratitude to Almighty God for his deliverance from such a fate was one of the impelling influences which in after life led Robert Southwell to consecrate himself absolutely to the Master's service. Certain it is, that at an early age he gave such unmistakable signs of having been called to the Church, that he was sent to Douai to be educated for the priesthood. At Douai, at Paris, and at Rome in turn, he vainly pleaded to be received into the Society of Jesus, his extreme youth proving an insurmountable bar to admission. Finally, on Southwell's attaining the age of seventeen, the Roman superior granted him the desired permission.

The young novice's gratitude for this crowning blessing was unbounded. With all the eagerness and devoted enthusiasm of his nature, he entered upon the preliminary labors of the novitiate, which, with the subsequent studies embraced in the courses of philosophy and

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theology, were accomplished to such "very great satisfaction" of the Jesuit Superiors, that, on their completion, Southwell, notwithstanding his youth, was made Prefect of Studies in the English College at Rome. In the Jesuit houses at Rome, it must be recalled, the holy founder of the Society had labored long, and in one of these had gone to his reward but a few short years before. Many of the Fathers with whom Father Southwell now held daily intercourse, through intimate personal association with Saint Ignatius, had received in their own characters the indelible impress of their great leader's ardent zeal and boundless charity. In the providence of Almighty God, the grace of such inspiring intercourse was to quicken into a consuming fire the flame of Apostolic zeal already burning in Father Southwell's sensitive and intense young soul. To win souls to his Beloved by his life ; or, if it might be, even by an ignominious death like unto the Saviour's own, this became more and more the supreme motive to which every prayer and thought and effort were directed. Especially did Father Southwell long to be spent in laboring for his unhappy countrymen, and with the consent of the Jesuit Superiors, he now prepared himself, amid the peaceful and holy influences of the Roman house, for the perils of the English mission.

The dangers which faced him there were sufficiently explicit. "Any papist," according to Statue 27, Elizabeth, c. 2, "born in the dominions of the Crown of England, who shall come over thither from beyond the sea (unless driven by stress of weather, and tarrying only a reasonable time), or shall be in England three days without conforming and taking the oath, shall be guilty of high treason,"— and high treason meant to a consecrated priest, above all to a hated Jesuit, the Master's own guerdon, an ignominious and cruel death.

Realizing, as he did, that every talent and energy is summoned into God's service ; longing with all his soul's strength to devote them absolutely *ad majorem Dei gloriam*, and being humbly conscious of his unusual literary abilities, Father Southwell made a careful and critical study of his native language, hoping thereby to become better fitted to win souls to the faith in England. The brilliant success attending this study was, as we know, but the prelude to those poetical productions which later on were to immortalize their writer's name. Father Southwell's own words reveal how clearly he beheld the Divine purpose working through every labor of mind and spirit and will.

"God gave thee the talents thou possessest, the more clearly to

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perceive the things most conducive to thy salvation ; and also the more easily to conquer the subtle wiles of the enemy ; and more fervently to love God ; for it is just that love should more ardently follow the greater knowledge of God."

A glance at some of his spiritual maxims "to guide his soul in its conduct towards others," may help us to gain an insight into the interior graces which made him, according to the testimony of a close companion, "at once prudent, pious, meek and exceedingly winning." (1)

"In every action, never commit to another what thou canst do thyself, nor defer till to-morrow what should be done to-day, and have a care of the least fault. Show thyself prepared for all, preserving evenness of soul and countenance ; also inwardly reverence those with whom thou art in most familiar intercourse. The least blot in a religious is a great deformity, and he whose duty it is to lead others to perfection of life, should himself exhibit that patience, charity, modesty, meekness and union with God which he professes."

The quiet years of preparation for the English mission were at length followed by the long-desired summons to the conflict, and on May 8, 1586, Father Southwell and Father Henry Garnett set forth for England, "two arrows shot towards the same goal," as the former joyfully exclaims.

The countless perils encountered from henceforth by these intrepid missioners differed in kind, not in degree, from those endured by the early martyrs. In letters to his Superiors, Father Southwell unconsciously reveals the steadfast cheerfulness with which he and his companions made of every present terror a sure promise and hope of the desired privilege of martyrdom. Truly the eyes of these devoted men "had seen the King in His beauty. They had seen the land afar off," and the Valley of the Shadow darkened by man's most dreadful cruelties could but lead for them to the Promised Land and the bosom of God.

"As yet we are alive and well, being unworthy, it seems, of prisons. We have oftener sent than received letters from your parts, though they are not sent without difficulty ; and some, we know, have been lost."

"The condition of Catholic recusants here is the same as usual,

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(1) Father Gerard's narrative on "The Condition of Catholics under James I."

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deplorable and full of fears and dangers, more especially since our adversaries have looked for wars.

"As many of ours as are in chains rejoice, and are comforted in their prisons; and they that are at liberty set not their hearts upon it, nor expect it to be of long continuance. All, by the great goodness and mercy of God, arm themselves to suffer anything that can come, how hard soever it may be, as it shall please our Lord, for whose greater glory and the salvation of their souls they are more concerned than for any temporal losses;" and again, "We have written many letters, but it seems few have come to your hands. We sail in the midst of these stormy waters with no small danger, from which, nevertheless, it has pleased our Lord hitherto to deliver us.

"We have altogether, with much comfort, renewed the Vows of the Society, according to our custom, spending some days in exhortations and spiritual conferences. *Aperuimus ora, et attraximus Spiritum.* It seems to me that I see the beginning of a religious life set on foot in England, of which we now sow the seeds with tears, that others hereafter may with joy carry in the sheaves to the heavenly granaries."

Father Southwell refers to the recent martyrdom of two of his companions and continues:

"With such dews as these the Church is watered, *ut in stillicidiis hujusmodi laetetur germinans.* We also look for the time, if we are not unworthy of so great a glory, when our day (like that of the hired servant) shall come. In the meanwhile, I recommend myself very much to your Reverence's prayers, that the Father of Lights may enlighten us, and confirm us with His principal Spirit. Given March 8, 1590. (1)

The writer of such exulting summons to martyrdom must have borne, we feel instinctively, upon his very countenance the impress of habitual union with his Lord crucified:

"Yet still his mien
Is bright with majesty serene;
And those high hopes, whose guiding star
Shines from th' eternal worlds afar,
Have with that light illumed his eye,
Whose fount is immortality.
He seemed a being who hath known
Communion with his God alone."

(1) Challoner's "Memoirs of Missionary Priests.

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The only portrait extant of our subject, which unfortunately it has been impossible to reproduce here, corresponds strikingly with a poetical pen-portrait quoted by the Reverend Alexander Grosart, Father Southwell's able and sympathetic biographer :

" Tender his words, and eloquently wise ;
Mild the pure fervor of his watchful eyes ;
Meek with serenity of constant prayer,
The luminous forehead, high and broad and bare ;
The thin mouth, though not passionless, yet still
With the sweet calm that speaks an angel's will.
Resolving service to his God's behest,
And ever musing how to serve Him best.
Not old, nor young ; with manhood's gentlest grace,
Pale to transparency the pensive face,
Pale not with sickness, but with studious thought,
The body tasked, the fine mind overwrought ;
With something faint and fragile in the whole,
As though 'twere but a lamp to hold a soul." (1)

During Father Southwell's missionary labors in England, he was always assured of a refuge at the London house of Anne, Countess of Arundel, whose husband, Philip Howard, Earl of Arundel and Surrey, sealed his devotion to the Faith by a ten years' imprisonment in the Tower, which terminated only with his death in that grim old "pleasance chamber" of the Virgin Queen Elizabeth. Father Southwell's letters to these loyal confessors of the faith are among the most precious fragments of his prose writings which have come down to us.

He also sent earnest and pleading letters to his father and brother, who, it appears, were falling away from the practice of their faith, but whom, nevertheless, he dared not visit lest "his presence would be perilous to them." The first of these letters, "To the Worshipful his very good Father, Mr. R. S.; his dutiful son, R. S., wisheth all happiness," is, to borrow the words of an able critic, "perfectly unique in its delicate tact and its combination of the most perfect filial respect with an equally earnest and plain-spoken reproof ; it is the outpouring of a mind richly stored with the knowledge of Scripture, with the

(1) Description of the Benedictine prior, the Hon. Mrs. Norton's "Lady of Garaye." Part IV.

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teachings of the Holy Spirit, with the whole range of sympathy and duty between parents and their children." (1)

As an example of its writer's poetical and forcible prose we quote from it extensively. (2)

"I am not of so unnatural a kind, of so wild an education, or so unchristian a spirit, as not to remember the root out of which I branched, or to forget my secondary maker and author of my being. It is not the carelessness of a cold affection, nor the want of a due and reverent respect that has made me such a stranger to my native home, and so backward in defraying the debt of a thankful mind, but only the iniquity of these days, that maketh my presence perilous, and the discharge of my duties an occasion of danger. . . . It is a continual corrective and cross unto me, that, whereas my endeavors have reclaimed many from the brink of perdition, I have been less able to employ them, where they were most due; and was barred from affording to my dearest friends that which hath been eagerly sought and beneficially obtained by mere strangers. Who hath more interest in the grape than he who planted the vine? Who more right to the crop than he who sowed the corn? or where can the child owe so great service as to Him to whom he is indebted for his very life and being? With young Tobias I have travelled far, and brought home a freight of spiritual substance to enrich you, and medicinal receipts against your ghostly maladies. I have, with Esau, after long toil in pursuing a long and painful chace, returned with the full prey you were wont to love; desiring thereby to insure your blessing. I have in this general famine of all true and christian food, with Joseph, prepared abundance of the bread of angels for the repast of your soul. And now my desire is that my drugs may cure you, my prey delight you, and my provision feed you, by whom I have been cured, enlightened, and fed myself; that your courtesies may, in part, be countervailed, and my duty, in some sort, performed. Despise not, good Sire, the youth of your son, neither deem your God measureth His endowments by number of years. Hoary senses are often couched under youthful locks, and some are riper in the Spring, than others in

(1) Rev. J. G. MacLeod, "Robert Southwell," *The Month*, Dec., 1877.

(2) This letter has been extravagantly praised as being the composition of Sir Walter Raleigh, among whose "Remains" it is frequently included under the title, "The Dutiful Advice of a Loving Son to his Aged Father." Its forcible argument was the means of drawing the elder Southwell back to the practice of religion, his renewed loyalty thereto being finally attested by his death in the Fleet Prison.

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the Autumn of their age. God chose not Esau himself, nor his eldest son, but young David to conquer Goliath and to rule His people: not the most aged person, but Daniel, the most innocent youth, delivered Susannah from the iniquity of the judges. Christ, at twelve years of age, was found in the temple questioning with the greatest doctors. A true Elias can conceive that a little cloud may cast a large and abundant shower; and the Scripture teacheth us that God unveileth to little ones that which He concealeth from the wisest sages. All this, I say, not to claim any privileges surmounting the rate of usual abilities, but to avoid all touch of presumption in advising my elders; seeing that it hath the warrant of scripture, the testimony of example, and sufficient grounds both in grace and nature. . . . O, dear Sire, remember that the scripture terms it a fearful thing to fall into the hands of the living God. . . . Wrestle no longer against the struggles of your own conscience and the forcible admonitions that God doth send you. Embrace His mercy before the time of rigour, and return to His Church, lest He debar you His kingdom. He cannot have God for his father that refuseth to possess the Catholic Church for his mother; neither can he attain to the Church triumphant in heaven who is not a member of the Church militant on earth. . . . The full of your spring-tide is now fallen, and the stream of your life waneth to a low ebb; your tired bark beginneth to leak, and grateth oft upon the gravel of the grave; therefore it is high time for you to strike sail and put into harbor, lest, remaining in the scope of the winds and waves of this wicked time, some unexpected gust should dash you upon the rock of eternal ruin."

But we must return to the chronicle of Father Southwell's triumphant march heavenward. Although, as has been said, ever welcome at Arundel House, he spent by far the greater portion of his missionary life with those Catholics of less exalted station, who, scattered up and down the land, were always eager to shelter a consecrated dispenser of the Holy Sacraments, even though by so doing they placed their own lives in jeopardy, death being the penalty for even so much as "harboring" a priest. With these faithful members of the fold, Father Southwell was, however, far too zealous to remain long in what was at least comparative safety. Under cover of darkness and in all manner of disguises, he wandered far and near, seeking with his Lord the strayed sheep of the flock of Israel. This devoted apostle's success in making converts and in confirming the timid and wavering in the faith was so remarkable that, shortly after his arrival in England,

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we find him officially described to William Cecil, Lord Burleigh, Prime Minister to Queen Elizabeth, as "the chief dealer in the affairs of our State of England for the Papists."

For six years Father Southwell labored unweariedly, looking forward with steadfast joy to the consummation which he knew was to crown his work, and ever, like Paul of old, glorying in the cross of Christ. Then, at last, as if to make still closer the likeness to his Divine Master, Robert Southwell was betrayed into the hands of his enemies through the treachery of an unhappy creature who had sought his aid under the guise of penitence. The chief captor, Topcliffe, one of the most ferocious and infamous "priest-hunters" of the time, first subjected his victim in his (Topcliffe's) own dwelling, during a period of ten weeks, to such pitiless tortures that, as Father Southwell acknowledged to his judges, death itself would have been preferable.

But all to no purpose. The most ingenious cruelties were powerless to shake the constancy of this inflexible sufferer or wring one word from him which could be used against his brethren. (1) In despair the torturers declared Southwell resembled a post rather than a man, and, on his being transferred to the Gatehouse, Westminster churchyard, an even more convenient place where they might strive to break his will, we find Topcliffe writing off posthaste to his sovereign to ask whether it be her merciful pleasure "to know anything in his (Southwell's) heart," the inhuman wretch going on to describe the further horrible tortures he intends to employ for this laudable purpose, if such be the queen's gracious pleasure. Topcliffe's letter closes with the fawning words: "May it please Your Majesty to consider, I never did take so mighty a man, if he be rightly considered," (2) unwitting testimony out of the very mouths of Father Southwell's enemies to his successful labors. It appears that it was Elizabeth's good "pleasure" to know what was in this poor sufferer's heart, for during Father Southwell's confinement in the Gatehouse,

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(1) Even Lord Cecil was impelled to give admiring testimony to Father Southwell's courageous fortitude: "Let antiquity boast of its Roman heroes and the patience of captives in torments; our own age is not inferior to it, nor do the mind of the English cede to the Romans. There is a priest confined, one Southwell, a Jesuit, who, thirteen times most cruelly tortured, cannot be induced to confess anything, not even the color of the horse whereon on a certain day he rode, lest from such indication his enemies might conjecture in what house, or, in company of what Catholics he that day was."

(2) See "Annals of the Reformation," Strype, Oxford, 1824 ed., Vol. VII, p. 185.

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and subsequently during his long imprisonment in the Tower, he was repeatedly racked and subjected to such agonizing tortures as wring our hearts in the reading.

At the Tower he was at first confined in so "filthy and noisome" a dungeon, that when brought forth at the end of a month to be examined, his clothing was alive with vermin. On this the elder Southwell, whose recent marriage with a lady of the Court gave him a certain influence, petitioned the Queen that if his son was guilty of any political offense he might suffer death, but that if not he might be treated as a gentleman, and be no longer kept in such a loathsome place. This petition was to some extent regarded. Father Southwell was allowed a better lodging and his father was permitted to send him "cloaths and other necessaries."

To sustain himself during the grievous trials of his confinement, the prisoner asked for but two books, the Holy Bible and the works of Saint Bernard. Says Mr. Grosart, "The selection of *the* book of books and the father of fathers for a poet is very noteworthy; and through all his weary imprisonment 'spiritual things' not civil or earthly, were his theme when he discoursed to his sister Mary (Mrs. Bannister) or others, permitted occasionally to visit him." After a time even the consolation of these occasional visits was denied, and from henceforth Father Southwell's sufferings were endured in utter loneliness.

How much was borne in trial of his constancy is known only to that all-seeing, loving Master, whose promise, "I myself will be thy exceeding great reward," upheld this true follower to the end. From the testimony of Sir Robert Cecil, president of Elizabeth's Council, we can gain some idea of the dreadful lengths resorted to by Southwell's torturers.

Lord Cecil confesses: "He (Father Southwell) was tortured so cruelly that he was never allowed to rest, except when he seemed to be dying and required to be brought to by remedies. All the time he was so patient, and the expression of his countenance was so sweet, that even the servant who watched him began to look upon him as a saint. His only exclamation was, "My God and my All!"

After three years' imprisonment in the Tower, Father Southwell was at last brought to trial, charged with being an English priest who had remained in England with treasonable intent against the Queen's most gracious Majesty. He, of course, pleaded not guilty to the charge of treason; but admitted in a brief but eloquent speech his

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religious profession as a Catholic priest, whose one purpose in coming to England was "to administer the sacraments of the Catholic Church to such as desired them." On a verdict of guilty being brought against this "boy priest," as Sir Edward Coke, the Queen's solicitor, could still mockingly call him, and on his being asked if he had anything to say, Father Southwell replied, "Nothing, but from my heart I beg Almighty God to forgive all who have been anyways accessory to my death."

On the following morning, February 22, 1595, the condemned was drawn on a hurdle to Tyburn, there to suffer in the sight of thousands of onlookers, such a death as men consider shameful and inglorious; but which is, we know, accounted precious in the sight of God and of His saints. Arrived at the place of execution, Father Southwell with difficulty made the sign of the Cross over the multitude, his hands being bound, and briefly addressed the people, beginning with those exultant words of another martyr: "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's." Calling them to witness that he died a Catholic priest of the Society of Jesus, and in conclusion praying the Lord of All Comfort that his death might be to him "the complete cleansing of his sins, and a real solace and increase of faith and constancy to others." Then, on the noose being adjusted, and the horses starting to drag the cart from beneath his feet, Father Southwell raised for the last time his fettered hands in blessing and thus with the prayer, "Into Thy hands, O Lord, I commend my spirit" on his lips, this invincible and true Soldier of the Cross passed heavenward, "to where beyond the voices there is peace."

POET.

"Heaven's dove, when highest he flies,
Flies with thy heavenly wings."

—*Crashaw on religious poetry.*

The latter-day reader, who seeks in Southwell's poetry such material attractions as flowing measures, rich imagery and brilliant descriptions, will assuredly be disappointed. If, however, he studies the work of this poet-priest in the light of his heroic life, and seeks to find, as its writer sought to give therein, a deepened insight into heavenly things, he will, from first reverencing its religious spirit, come to admire the lesser excellencies of style and metre and expression.

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To estimate truly its value, he must remember that Robert Southwell was a poet who was forced to become such because he was a priest, and that he ever made of his poesy not an end in itself, but a means to show forth the Divine Life, for which he lived and died so gloriously. The life, as the writings, of such a rare soul, are above our easy comprehension. To use the language of metaphor, to pass from the glow and airy nothingness of much of the so-called poetry of to-day, to the holy and exalted atmosphere of such poetry as Southwell's, is not unlike stepping from the dazzling glamor of a crowded ballroom to the great silence "which is beneath the starry sky." At first, on account of the glare of artificial light from which we have emerged, we can see but few, if any, stars, but as we gaze they reveal themselves in whole clusters. So it is with the poetry of Father Southwell; at first glance the words and ideas may seem commonplace, but every new reading discloses new depths of heavenly meaning and inspiration.

His poetry is full of antithesis, constant alliteration and quaint turns of expression, euphemistic tendencies which, we will remember, mark the productions of nearly all the Elizabethan poets. Although thus employing some of the peculiar poetic mannerisms of his time, Father Southwell never once stooped to the choice of such subjects as were popular with most of his literary brethren. "Thou shalt love the Lord thy God . . . with thy whole mind, and with thy whole strength." Because he obeyed absolutely that solemn behest, the subjects of Father Southwell's poems are all purely religious, drawn directly from the life of our Lord and of His Blessed Mother and His Saints, or expressing the fulness of the Divine Love as contrasted with that of earth, or the disciple's yearning desire to be united to our Lord—to lay down life itself as an oblation which shall win souls to Him. Brief examples will at once serve to illustrate Father Southwell's peculiarities of style and the strength and tenderness of his religious nature.

Of the following Christmas hymn to the Child Jesus, "rare Ben Jonson" himself declared: "Southwell was hanged; yet so he (Jonson) had written that piece of his, 'The Burning Babe,' he would have been content to destroy many of his."

"As I in hoary winter's night stood shivering in the snow,
Surprised I was with sudden heat, which made my heart to glow;
And lifting up a fearful eye to view what fire was near,
A pretty Babe, all burning bright, did in the air appear,

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Who, scorchèd with exceeding heat, such floods of tears did shed,
As though His floods should quench His flames, which with His tears were fed.
Alas! quoth He, but newly born, in fiery heats I frye,
Yet none approach to warm their hearts, or feel my fire, but I!
My faultless breast the furnace is, the fuel wounding thorns,
Love is the fire, and sighs the smoke, the ashes shame and scornes;
The fuel Justice layeth on, and Mercy blows the coals,
The metal in this furnace wrought are men's defiled souls,
For which, as now, on fire I am, to work them to their good,
So will I melt into a bath, to wash them in My blood.
With this He vanished out of sight, and swiftly shrunk away,
And straight I callèd unto mind that it was Christmas Day."

By far the best known poem of the second class of subjects mentioned, those drawn from the lives of the Saints, is "Saint Peter's Complaynt" Father Southwell's longest poem, though by no means his best. The fourth line of the last stanza is as fine as any contained in its one hundred and thirty stanzas and is, indeed, unforgetable.

"Redeem my lapse with ransom of Thy love,
Traverse th' indictment, rigour's doom suspend;
Let frailtie favour, sorrowes succour move,
Be Thou Thyself, though changling, I offend.
Tender my suit, cleanse this defilèd den,
Cancel my debts, Sweet Jesu, say Amen!"

It is interesting to note that many able critics have been impressed with the resemblance in a literary way between "Saint Peter's Complaynt" and Shakespeare's "Lucrece." Says Professor Hales: "It reminds one of 'Lucrece' in the minuteness of its narrative, and in the unfailing abundance of thought and fancy with which every detail is treated. It is undoubtedly the work of a mind of no ordinary copiousness and force, often embarrassed by its own riches, and so expending them with a prodigal carelessness. Thus Southwell's defects spring not from poverty, but from imperfectly managed wealth; or, to use a different image, the flowers are overcrowded in his garden, and the blaze of color is excessive. Still, flowers they are. Like many another Elizabethan, he was wanting in art, his genius ran riot." (1)

(1) See article on Southwell by John W. Hales. Ward's "English Poets," Vol. I, p. 479.

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When we recall that nearly all Father Southwell's poetry was written during the weary years of his long imprisonment, we do not wonder that the most beautiful and touching poems, like the songs of his own "solest swan," were brought forth by the thought of death—that dear and welcome visitant, which was to bring a sure release from this life's perils, and lead to eternal joys.

"In playnte I pass the length of ling'ring dayes ;
Free would my soule from mortal body flye,
And tread the track of Death's desirèd ways."

"Life's Death, Love's Life," will illustrate the actuating spirit of this group of poems :

"Who lives in love, loves least to live,
And long delays doth rue,
If Him he loves by whom he lives,
To whom all love is due.

"Who for our love did choose to live,
And was content to die ;
Who loved our love more than His life,
And love with life did buy.

"Let us in life, yea, with our life,
Requite His living love ;
For best we live when least we live,
If love our life remove.

* * *

"Life out of earth hath no abode,
In earth love hath no place ;
Love settled hath her joys in heaven
In earth life all her grace.

"Mourn, therefore, no true lover's death,
Life only him annoys ;
And when he taketh leave of life,
Then love begins his joys."

Loveliest of all these prison-songs is the surpassingly beautiful, "I die alive." Every line is profoundly touching, vividly recalling as it does the circumstances under which this longing for death was uttered, the poet's poor body racked and torn and reduced to a state

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(MURILLO.)

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of such utter exhaustion, that merciful unconsciousness at last steals over his senses, but only for a time, "Thus still I die, yet still I do revive."

The entire poem must be quoted, in order to show its flower-like and tender charm :

"O life ! what lets thee from a quick decease ?
O death ! what draws thee from a present prey ?
My feast is done, my soul would be at ease,
My grace is said, O death ! come take away.

"I live, but such a life as ever dies ;
I die, but such a death as never ends ;
My death to end my dying life denies,
And life my living death no whit amends.

"Thus still I die, yet still I do revive ;
My living death by dying life is fed ;
Grace more than nature keepes my heart alive,
Whose idle hopes and vain desires are dead.

"Not where I breathe, but where I love, I live ;
Not where I love, but where I am, I die ;
The life I wish must future glory give,
The death I feel in present dangers lie."

In lighter vein and as an example of Father Southwell's felicitous use of epigram, a stanza or two of "Content and Rich" are given :

"My conscience is my crown,
Contented thoughts my rest ;
My heart is happy in itself,
My bliss is in my breaste.

"No change of fortune's calms,
Can cast my comfortes down ;
When fortune smiles, I smile to think
How quickly she will frown.

"And when in froward moode,
She proves an angry foe ;
Small gain I found to let her come,
Lesse loss to let her go."

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As a last example of Father Southwell's poems, we give "Our Lady's Salutation," one of his many loving offerings to heaven's Queen when her dear name was a word forbidden in England, when her image and those of all God's glorious saints were swept from cathedrals and minsters, their empty niches still speaking to us of the time when throughout the length and breath of "Merrie England," there was in truth but "one Fold and one Shepherd"—the mystical body of Christ Our Lord unsevered by schism and heresy.

"Spell Eva back, and Ave shall you find,
The first began, the last reversed our harmes;
An angel's witching words did Eva blind,
An angel's Ave disenchants the charms:
Death first by woman's weakness enter'd in,
In woman's virtue life doth now begin.

"O virgin breast! the heavens to thee incline,
In thee their joy and sovereign they agnize;
Too mean their glory is to match with thine,
Whose chaste recite God more than heaven did prize.
Hail! fairest heaven, that heaven and earth did bless,
Where virtue's star God's sun of justice is!

"With haughty mind to Godhead man aspired,
And was by pride from place of pleasure chased;
With loving mind our manhood God desired,
And us by love in greater pleasure placed;
Man laboring to ascend, procured our fall,
God yielding to descend, cut off our thrall."

In closing this brief and inadequate tribute to the fragrant memory of Robert Southwell, we turn for a last glimpse of his lofty and devoted nature, not to his poetry, as such, but to a specimen of his prose writings, the all too little known prose-poem, "Marie Magdalen's Funerall, Teares for the Death of our Saviour." Readers who have greater regard for form than for substance may perhaps pronounce this beautiful devotional treatise inartistic in construction, marred by a superabundance of religious imagery, and over-fervid and impassioned in the language of its colloquies, through the medium of a great saint, with Almighty God and with self. The justice of the last mentioned objection we deny absolutely, but, granting that the others have foundation, what are such faults but *dulcia vitia* when weighed

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in the balance with the noble spiritual elevation of the entire volume, with its beauty and richness of thought, with the deepened insight it gives us by way of contemplation of the heights and depths of that divine Love both saint and writer knew so well, that divine Love which by the death of the cross, *aperuisti credentibus regna coelorum.*

From the dedicatory epistle we cull the following deliciously quaint and pregnant passages which, since "the pen doth but deliver what it copieth out of the mind," clearly reveal their author's wisdom and penetration, his transparently open and exquisitely balanced mind and soul.

"For as passion, and especially this of love, is in these dayes the chiefe commander of most men's actions, and the idol to which both tongues and pennes doe sacrifice their ill bestowed labours: so is there nothing now more needful to bee intreated, than how to direct these humours unto their due courses, and to draw this floud of affections into the right channel. Passions I allow, and loves I approve, only I would wish that men would alter their object, and better their intent. For passions being sequels of our nature, and allotted unto us, as the handmaids of reason, there can bee no doubt, but as their authour is good, and their end godly; so their use, tempered in the meane, implieth no offence. Love is but the infancie of true charitie, yet sucking Nature's teat, and swathed in her bands, which then groweth to perfection, when faith, besides naturall motives, proposeth higher and nobler grounds of amitie. Hatred and anger are the necessarie officers of prowesse and justice, courage being cold and dull, and justice in due revenge slacke and carelesse, where hate of the fault doth not make it odious, and anger setteth not an edge on the sword that punisheth or preventeth wrongs. Desire and hope are the parents of diligence and industrie, the nurses of perseverance and constancie, the seeds of valour and magnanimitie, the death of sloath, and the breath of all vertue. Feare and dislikes are the scouts of discretion, the harbingers of wisdom and policie, killing idle repentence in the cradle, and curbing rashnesse with deliberation. Audacitie is the armor of strength, and the guide of glory, breaking the ice to the hardest exploits, and crowning valour with honourable victorie.

"Sorrow is the sister of mercie, and a waker of compassion, weeping with others' teares, and grieved with their harmes. It is both the salve and smart of sinne, curing that which it chastiseth with true remorse, and preventing need of new cure with the detestation of the disease. Despaire of the successe is a bit against evill attempts, and

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the hearse of idle hopes, ending endlesse things in their first motion to begin. True joy is the rest and reward of vertue, seasoning difficulties with delight, and giving a present assay of future happiness. Finally, there is no passion but hath a serviceable use, either in pursuit of good, or avoidance of evill, and they are all benefits of God, and helpes of nature, so long as they are kept under vertue's correction.

"But as too much of the best is evill, and excesse in virtue, vice; so passions let loose without limits are imperfections, nothing being good that wanteth measure. And as the sea is unfit for trafficke, not only when the windes are too boysterous, but also when they are too still, and a middle gale and motion of the waves serveth best the sayler's purpose; so neither too stormie, nor too calme a mind giveth vertue the first course, but a middle temper betweene them both, in which the well ordered passions are wrought to prosecute, not suffered to pervert any vertuous endeavor."

Kneeling in wrapt adoration with Saint Mary Magdalene beside the empty tomb of his soul's Beloved, "with Whom to be miserable I reckon an higher fortune than without Him to be most happy," this poet-priest breaks into such an outpouring of longing desire for Divine union as for deep spirituality and sublime good sense, render these "Funerall Teares" deserving to be numbered with the writing of the Church's most honored mystics.

"O sweet tombe of my sweetest Lord, while I live I will stay by thee; when I die, I will cleave unto thee; neither alive nor dead, will I ever be drawne from thee. Thou art the altar of mercy, the temple of truth, the sanctuary of safety, the grave of death, and the cradle of eternall life."

"O unhappy mee, why did I not before thinke of that which I now ask? Why did I leave him when I had him, thus to lament him now that I have lost him? If I had watched with perseverance, either none would have taken him, or they should have taken me with him.

"But through too much precisenesse in keeping the law, I have lost the law-maker; and by being too scrupulous in observing his ceremonies, I am proved irreligious in losing himselfe, sith I should rather have remained with the truth, than forsaken it to solemnize the figure."

"Repentant eyes are the cellars of angels, and penitent teares their sweetest wines; which the savour of life perfumeth, the taste of grace sweetneth, and the purest color of returning innocency highly beautifieth. This dew of devotion never faileth, but the sunne of justice

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draweth it up, and upon what face soever it droppeth, it maketh it amiable in God's eye. For this water hath thy heart beene long a limbecke, sometimes distilling it out of the weeds of thy owne offences, with the fire of true contrition : sometimes out of the flowers of spirituall comforts, with the flames of contemplation, and now out of the bitter hearbs of thy master's miseries, with the heart of a tender compassion.

"This water hath better graced thy lookes, than thy former alluring glances. It hath setled worthier beauties in thy face, than all thy artificiall paintings. Yea, this only water hath quenched God's anger, qualified his justice, recovered his mercy, merited his love, purchassed his pardon, and brought forth the spring of all thy favours."

"Learne that whom sinne loseth, love recovereth, whom faintnesse of faith chaseth away, firmenesse of hope recalleth ; and that which no other mortall force, favour or policie can compasse, the continued teares of a constant love are able to attaine. Learne of Marie, for Christ to feare no encounters, out of Christ to desire no comforts, and with the love of Christ to over-rule the love of all things. Rise early in the morning of thy good motions, and let them not sleepe in sloth, when diligence may performe them. Runne with repentance to thy sinfull heart, which should have beene the temple, but through thy fault was no better than a tombe for Christ: sith having in thee no life to feele him, he seemed unto thee, as if hee had beene dead. Rowle away the stone of thy former hardnesse, remove all thy heavie loads that oppresse thee in sinne, and looke into thy soule, whether thou canst there find the Lord. If hee bee not within thee, stand weeping without, and seeke him in other creatures, sith being present in all, hee may bee found in any. Let faith bee thine eye, hope thy guide, and love thy light. Seeke him and not his : for himselfe, and not for his gifts."

"Absent, hee must bee sought to bee had ; being had, hee must bee sought to bee more enjoyed. Seeke him truly, and no other for him. Seeke him purely, and no other thing with him. Seeke him only, and nothing besides him. And if at the first search hee appear not, thinke it not much to persever in teares, and to continue thy seeking. Stand upon the earth, treading under thee all earthly vanities, and touching them with no more than the soles of thy feet, that is, with the lowest and least part of thy affection. To looke the better in the tombe, bow downe thy necke to the yoke of humilitie, and stoope from lofty and proud conceits, that with humbled and lowly

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lookes thou mayst finde whom swelling and haughtie thoughts have driven away. A submitted soule soonest winneth his returne, and the deeper it sinketh in a selfe-contempt, the higher it climeth in his highest favours. And if thou perceivest in the tombe of thy heart the presence of his two first messengers, that is, at the feet sorrow for the bad that is past, and at the head desire to a better that is to come, entertaine them with sighs, and welcome them with penitent teares: yet reckoning them but as harbingers of thy Lord, cease not thy seeking till thou findest himselfe. And if hee vouchsafe thee his glorious sight, offering himselfe to thy inward eyes, presume not of thyself to bee able to know him, but as his unworthy suppliant prostrate thy petitions unto him, that thou mayst truly discerne him, and faithfully serve him. Thus preparing thee with diligence, comming with speed, standing with high lifted hopes, and stooping with inclined heart, if with Mary thou cravest no other solace of Jesus but Jesus himselfe, he will answer thy teares with his presence, and assure thee of his presence with his owne words, that having seene him thyselfe, thou mayst make him knowne to others, saying with Mary, *I have seene our Lord, and these things he said unto me.*"

And in conclusion what could be more sublime and, in the light of Father Southwell's own life, more poignantly touching than this beautiful definition of true love:

"Love is not ruled with reason, but with love. It neither regardeth what can bee, nor what shall bee done, but only what itselfe desireth to doe. No difficulty can stay it, no impossibility appall it. Love is title just enough, and armour strong enough for all assaults, and itselfe a reward of all labours. It asketh no recompense, it respecteth no commodity. Love's fruits are love's effects, and the gaines the paines. It considereth behoofe more than benefit, and what in duty it should, nor what indeed it can."

Because no difficulty could stay the love of Robert Southwell for his divine Master, no impossibility,—imprisonment, torture, loneliness, death itself—appall this true follower's devotion, we crown his brow to-day not merely with the poet's fragile laurel wreath, but with that radiant diadem of martyrdom, which through eternity is the portion of those who "are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb."

A. C. STORER.

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A LOSS TO GERMAN LETTERS.

Death of Rev. Wilhelm Kreiten, S.J.

By the death of Father Kreiten (1) not only the German Jesuits but the whole Catholic body in Germany have lost one of their most eminent men of letters.

Born in 1847 in the sunny Rhineland, in the neighborhood of Aix-la-Chapelle, he became a Jesuit at the early age of sixteen and from the first distinguished himself not only by his amiable character and piety, but also by extraordinary gifts of mind. His bodily strength, however, could not keep pace with his mental energy and his studies were frequently interrupted by severe illnesses which repeatedly brought him to the brink of the grave. After two fruitful years spent at the University of Münster which he devoted chiefly to the study of German literature he was sent to the south of France in whose mild climate he was enabled to finish his scholastic studies. For the last twenty-three years he lived in a hospital at Kerkraede in Holland, a sick man, often hovering between life and death, never sure of the next day, for weeks sometimes unable to celebrate Mass, kept alive only by the unremitting watchfulness and care of the good hospital-sisters, yet preserving in spite of bodily frailty and feebleness a wonderful mental elasticity and energy. It is amazing, nay almost incredible, that a man in his condition should have produced the enormous literary out-put that he has poured from his unwearying pen. For twenty-eight years he wrote for the "Stimmen aus Maria-Laach" and of the sixty-two volumes of the collection there is hardly one which does not contain lengthy articles or book-reviews contributed by him; for Father Kreiten was a gifted poet, a learned scholar, a critic endowed with keen judgment and exquisite sensibility, a literary historian and a consummate master of German prose.

He began his career as an author while living in Provence, where he was drawn to the study of the brilliant new school of Provençal poets that had revived the speech of the southland people, the sweet *langue d'oc*, as a literary language. In 1874 he published in the "Stimmen" his series of articles entitled "Felibre and Felibrige"

(1) See "Stimmen aus Maria-Laach," July, 1902.

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which for the first time revealed to Germany the existence of the wonderful works of the new Provençal poets Roumanille, Aubanel and the incomparable Mistral. It is worthy of note as a curious coincidence that after twenty-eight years, at the end of his distinguished career, he returned once more to his beloved Provençal poets and that the same number of the "Stimmen" which contained his obituary brought also the last of a series of articles from his pen on the celebrated Frédéric Mistral. His first great work, begun by his friend and fellow-Jesuit Father Diel, was the life in two volumes of Clemens Brentano, followed in the course of years by the biographies of the poet and convert Dreves, of Voltaire, Molière and Pascal. If we add to all this studies in the works of Crétineau-Joly, George Sand and Fernan Caballero, we come to realize how great and varied was the range of his literary activity. We may recall here that some ten years ago when subjecting the Protestant Gothein's life of St. Ignatius to a deservedly severe criticism, he announced in the "Stimmen" that he himself was writing a new life of the founder of his order. It would be interesting to know whether he was able to complete this work for which he was so well fitted.

From 1883–86 he was engaged on a critical edition with notes and commentary of the poetical works of Annette von Droste-Hülfshoff, which he published in four volumes together with a biography of this extraordinary woman, "Germany's greatest poetess," a title of honor first given to her by a Protestant writer and now awarded to her by all Germany. Father Kreiten was himself a distinguished poet, as he proved by his two volumes of lyrics: "Home melodies from a foreign land" and "Pilgrim's songs," the latter collection having seen eight editions in as many years, an honor shared in our days by no other lyrical poet in Catholic Germany.

As a literary critic, Father Kreiten held a foremost place in Germany. Solidly grounded in philosophy, viewing life and art in the light of Catholic truth, a poet inspired by true greatness and beauty, a priest filled with loathing for what is base and sinful, ever feeding his own mind with the great masterpieces of the world's literature, never satisfied with his own work, but ever striving after a more perfect form and expression, he was as no other fitted to become as he did, the literary guide to Catholic Germany. For twenty-eight years, says the writer in the "Stimmen" already referred to, the department of literary criticism in that periodical was mainly entrusted to him. In this wearisome toil he kept two objects in view: first, fearlessly to lay

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bare the hollow pretensions with which the anti-Catholic press "puffed" its heroes and swindled the public. How often did Father Kreiten prick the bubble of some ephemeral reputation, of "the stars of a season," and open the eyes of Catholic readers to the intrinsic worthlessness of their glittering pages! Another object of Father Kreiten's critical labors was to raise the standard, in prose and poetry, among Catholic writers, and by his example, as well as by his essays, spur them on to strive after greater perfection of literary form. To quote the words of the writer in the "Stimmen": "There is probably no other Catholic critic who, during the last three decades, has labored with such unwearied courage and whose work has been rewarded with such decisive and beneficent results." It was, perhaps, unavoidable that a man who had reached in the course of years the position of incontestable authority as a literary critic, a few words of censure from whose pen would be fatal to a bad work, and who was obliged not seldom to judge the efforts of even Catholic young authors with severity, should have made enemies for himself. Serious and thinking men admired, trusted and loved him. His epistolary correspondence was enormous. German and foreign bishops and priests, leaders of the Centre-party, members of the highest aristocracy, scholars and writers visited the modest religious in his solitary cell in the obscure little hospital. Distinguished authors and artists consulted him. To the suffering he was a kind consoler, to the poor an ever ready helper. He sought not literary nor poetical fame; his only ambition was to contribute his mite to the sacred cause of the Church and of God. His heart was the well-spring of his poety as of all his endeavors. Solace, courage, joy he sought and found with Him who was watching day and night in the tabernacle close by his sick room. R. I. P.

B. GULDNER, S.J.

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THE EMPTY CHURCHES.[1]

PROMPTED perhaps by reminiscences of early piety, or it may be because there was speculation in his eye, a veteran newspaper man started out on a pilgrimage one Sunday morning to the various churches of a great city. He was very lonely, but his loneliness increased, for he found the churches almost empty. Here and there a few pious spinsters; in some places a few unworldly looking men; in the more pretentious churches some representatives of fashion or wealth, who came apparently for other than pronouncedly religious reasons, represented the degree of religious feeling. In the poorer districts the number was a little greater than elsewhere, because of the need of religion which poverty forces men to feel; but nowhere was there any indication of the old time Sabbath habit of church-going.

Of course he was not visiting the Catholic churches, and when he directed his steps thither quite a different condition of things confronted him. In all of them there were crowds of people; a new throng for each new service, and that occurring five and six times at each place; one congregation waiting on the sidewalk until the other vacated the church. Some of the edifices were poor and shabby; some only basements; most of them demanding an odious toll at the door, which custom struck him as repellant. The sermons, if there were any, made very little pretense to eloquence and in the early services were either omitted or extremely brief.

What was it, he asked, that brought these multitudes of men, women and children to church, in spite of such drawbacks, while their Protestant friends and neighbors remained at home in bed, or read the gospel of the day in the Sunday newspapers? The solution he arrived at was the correct one. Catholics do not go to church merely to hear a sermon, though they have a keen appreciation of pulpit eloquence, especially when it is backed by a holy life, but they go whether there is a sermon or not, to fulfil their duty of worshipping God. They are obeying the command which is at the head of the Decalogue; and—though the pilgrim did not appreciate that fact—they are fulfilling that duty in the most perfect way possible. Their

(1) Apropos of the League Intention for October.

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act was a recognition of God's absolute, eternal and inalienable dominion over His creatures, and it is precisely this which differentiates them from their non-Catholic neighbors. They are the absolute and irreconcilable antipodes of the anarchists who put upon their banners: no God and no master. Catholics recognize all lawful authority and chiefly that of God. This is the secret of their assiduous church-going. It is in the church, especially, that they adore, petition, express their thankfulness for blessings given them, and seek forgiveness for transgressions committed.

Can they not do that in the seclusion of their homes? In the first place a Catholic is at home in any Catholic Church no matter in what part of the world he may find himself. It is his Father's house. And though he should and does supplicate in private, he recognizes that as he is not merely an individual but a component part of society, a public recognition of God's authority is likewise demanded of him. Moreover, no where but in a Catholic Church can a perfect act of adoration be performed; for only there, is an exclusively divine worship offered; because only there is God worshipped by sacrifice. It is indeed possible to worship God by prayer, by song, by preaching, by praise or by the various ceremonies which may be employed in carrying out a religious service. But it must be borne in mind that each of these things beautiful as they may be are employed in honoring merely human creatures and are not exclusively restricted to divine worship. I can sing the glories of my country's heroes; I can entreat the great and powerful to exert their influence in my behalf; I can prostrate myself before them in my helplessness; I can promise my fealty; I can pour out my soul in gratitude. They are not restricted to the worship of the Almighty. But in Protestant churches, the worshippers employ no other means than these in the homage they pay to God. They are excellent as far as they go, but they do not go far enough. It is not a perfect worship. For looking back over the history of religion there rises before us at the very beginning, an altar; we see the children of our first parents offering to God upon an altar the best thing they possessed: the first fruits of the field and the chosen lambs of the flock. There is already a priesthood, an altar, and an oblation. So, too, the first construction that rose upon the earth after it was desolated by the disaster of the deluge was an altar, and the first act of the new father of the human race was to immolate victims upon it; and when God chose a special people for Himself he appointed an elaborate worship in which the central

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and culminating act was to be that of sacrifice; and He made the entire race centre about the splendid temple which was built over the altar on which the sacrificial fires were ever to burn. Years after, when the great Daniel looked out from his Babylonian captivity and saw the desolation of the sanctuary in its overturned and smokeless altars, he uttered the words: "it is the end;" that is to say: religion has ceased among the people of God; for the sacrifices have been abolished.

Sacrifices indeed are not essential for religious worship, but they are essential for the perfection of it; for nothing can so well express the sentiment of submission to God; nothing can give such emphasis to gratitude, nothing is so potent for intercession; nothing avails so much for atonement. It is in the very nature of things. Men have always thought, and still think there is no stronger or better way of enforcing their words than by relinquishing the best they have as a proof of sincerity. Moreover, to sacrifice to any one else than God, would be impiety and idolatry.

The absence of this kind of worship explains the emptiness of the Protestant service. There is no altar; there is no priesthood; there is no sacrifice. The attempts of Ritualists are ineffectual to restore either, and the words of Daniel are applicable to their worship as to that of rejected Judaism.

For sixteen hundred years the central and culminating act of Christian worship was the sacrifice of the Mass. All the heresies which divided nations or races from the Mother Church clung to that form of adoration, no matter how widely they departed from her in points of doctrine. Protestantism alone proclaimed that a service of song and prayer was enough. They overthrew the altars; they abolished the priesthood, and consequently ceased to worship the Almighty with anything like the perfectness of the old Patriarchs and cannot at all compare with the people of the Old Testament whose sacrifices were incessant.

It is true that the sacrifice of Calvary put an end to all blood-offerings, both of the chosen people and the Gentiles. It is true that the Blood of Jesus Christ paid the debt of our transgressions; that it was a perfect and an infinite act of adoration; that it petitions for us and voices our gratitude as nothing else can. But we must remember that the infinite oblation on Calvary was the act of a brief moment and took place only in the presence of the few who stood near the cross. In the perfect religion which Christ died to establish this

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sacrifice must be continual, otherwise it would lack something which the sacrifices of the Old Law possessed, and the Church would have failed to fulfil Christ's dying injunction: "do this, which in its Scriptural acceptation means: "offer this sacrifice." As the sacrifices of the Old Law were typical and representative of what was to occur on Calvary, so there should be, if the New Law was to be perfect, a continual representation of what had occurred; not a representation such as a picture or a ceremony would afford, but a reproduction of what had taken place. The apparent impossibility of doing so has been overcome by the manner of Christ's existence under the sacramental species which the wisdom and the power of God have conceived and accomplished.

Christ indeed has merited our salvation, but He has left to His ministers the application of those merits to the souls of men; and the new sacrifice which Malachy saw would be offered among the Gentiles from the rising to the setting of the sun, is realized only by the continual oblations of the Mass which encircle the world with the progress of the sun, drawing up from the infinite ocean of Christ's merits the showers of grace which they pour down upon the world, or send in rivers through the lands which, but for them, would perish. Such has been the teaching of the Church from the beginning. It is the only explanation of the magnificence with which she invests this great central act of her worship; of the sacredness with which she surrounds her altars; and of the inspired sublimity of the temples in the midst of which these altars stand.

What splendid conceptions of religion all this furnishes for the people; what limitless matter of instruction it places at the disposal of the pulpit! Numberless treatises, of course, have been written on this theme in every tongue and at every period of the world, and matter has never been wanting. The learned work of Dr. Gihr (1) on the subject, from which most of these thoughts have been taken, is one more valuable contribution to this precious literature.

(1) "The Holy Sacrifice of the Mass." (Herder, St. Louis.)

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EDITORIAL.

A QUESTION FOR THE LAITY.

WHAT will chiefly impress the reader of our chronicle this month, is the number and extent of the Catholic congresses which have been held in Europe, the enthusiasm with which they were attended, and the prominent part which laymen have invariably taken in their proceedings. At Mannheim, Fribourg, Namur, Compostella, it is the same story, business and labor suspended, the towns in holiday attire, multitudes of people to witness the ceremonies and hear the addresses, and the presence, voice and action of Catholic laymen from every walk in life, in evidence, if not predominant, throughout. When all is said about the favorable conditions of our Church in the United States, one question still needs an answer, and it is, how comes it that in a democracy, which is supposed to bring out what is best in the individual citizen, we, as Catholics, appear, at least, to have such little public spirit, and to assert but faintly, if at all, the belief we profess? Why is it that in countries, which some of us are but too ready to look upon as inferior in many respects to our own, Catholic men are not only capable of expressing their views in a manner and style to excite the admiration of their clerical hearers, but fearless and energetic enough to compel the attention and respect of men whose tradition and interest it is to antagonize them in every way? We have, or at least pretend to have, political advantages far superior to theirs. Have we really such superior advantages over Germany, for instance, or Belgium, or, for that matter, over Spain, or Switzerland? If we have, it only adds to the difficulty of accounting for our failure as individuals as well as a body to impress the stamp of our religious faith, and the strength it should impart to our mental and moral character, on the sentiments of our fellow citizens, on the institutions which we, as well as they, originate and maintain, and on the action which quickens our national life? Are we inferior in education to our brethren in the Old World; or, if equal to them, are we, as compared with them, far inferior to those about us? Considering the excellence of Catholic education generally in Europe—even in France this is the chief objection of the present government against it—considering also the disadvantages under which we have had hitherto to labor, we may easily admit some inferiority to Catholics abroad without any discredit to ourselves, and without admitting, in spite of certain obvious advantages of theirs, any real superiority on the part of our non-Catholic

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fellow-citizens. In the last analysis it is not political or educational or any other disadvantage, which must account for this strange reverse in the order of things, by which with all our liberty, or, at least, with comparative freedom from untrammeled conditions, which so many regard as liberty, we still lack the public spirit of Catholics in countries which are not democratic like our own. It is idle to say that we have been used to having our priests act for us. If this be true it is not the fault of the priests, but our own. For years the most worthy priests of this land, not merely the men to the manor born, but others quite as patriotic, and often much broader in mind and heart, all, in fact, who have been best acquainted with the needs of its people, have been exhorting and organizing the laity, men and women, young and old, and urging them to take a more active part in the life of the nation, in its political, social, intellectual life, in its reforms, enterprises, charities, civil and social functions, literature, art, music, in a word, in all that helps to make the model citizen and extends his influence to the widest circle. In proof of this we need only mention the splendid and effective organization of the laity in our German Catholic societies and in the various national and racial bodies which have been formed and, in great measure, sustained by the co-operation of our priests. Sooner or later the ecclesiastic, prelate or priest, who would attempt to suppress the legitimate aspiration, social or civil, of any Catholic organization, or who, unauthorized, would seek to constitute himself the exclusive formulator of Catholic sentiment, would necessarily lose all influence and impair his efficiency. It is not the spirit of our prelates or priests. Just as in the congresses reported in the chronicle, the bishops and clergy were the most generous in support of the laity, so likewise the members of our own hierarchy, and our priests as a rule have urged the laity to cultivate a public spirit, and none more than they have rejoiced at every slightest manifestation of it.

FEDERATION AND PUBLIC SPIRIT.

If Catholic laymen in the United States have done but little hitherto towards influencing public opinion and impressing the stamp of their faith on the social life of the nation, it is not, therefore, because of their political or educational disadvantages as compared with their fellow-Catholics in the Old World ; nor is it because of any unsought or unwarranted clerical interference. On the contrary, what little influence they have exercised thus far is due, for the most part, to the encouragement received from the prelates and priests of the country, who have always been ready to approve and promote every genuine

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movement among the laity as soon as it reached the stage which justified their action in its favor. Witness the zeal with which two of our bishops, the Right Reverend James A. McFaul and Sebastian G. Messmer, have labored to advance and consolidate the movement for the federation of Catholic societies, which is essentially a layman's movement. Witness, also, the readiness and heartiness with which nearly one-half the members of our hierarchy and hundreds of our prominent clergymen have bidden the movement God-speed, for the simple reason that they recognize in it the very best means of developing in the Catholic laity an active Catholic spirit, a union for the employment of the most effective Catholic agencies in all that can further the moral, social and civil status not of Catholics only, but of every citizen in the land. Our greatest drawback in times past has been that besides being comparatively few in number, we have been scattered up and down the land, isolated practically from one another as well as from those who are not of our faith. To speak out was like crying in the wilderness, and Catholic societies were, like individual Catholics, units apart. It was all very plausible to bid them take part in movements in common with all our fellow-citizens, irrespective of creed, when, for want of union among themselves, they could not compel a recognition of their rights. It was all very well to say that what was needed to influence or form public opinion was a leading Catholic weekly or daily newspaper. A great newspaper may influence, but not create nor develop, public opinion ; it merely helps to form an opinion which is already in process of formation, and to confirm the same by giving it popular and permanent expression. The real editor has to study what is in the mind of his readers much more than they have to study what he writes in his editorial. He has to divine what they are thinking ; they have only to recognize in his expression the thoughts they had formed but not expressed. Living apart, often apparently with conflicting interests, with no ready means of communication, a common Catholic sentiment was impossible, and without this a Catholic newspaper, weekly or daily, would have no reason for existence. United, and kept in contact by actual and frequent communication, it will very soon require several newspapers to give expression to the public Catholic sentiment that will thus be developed ; and if we may judge by the excellent work our Catholic weeklies have been doing recently, they will be quite equal to the demand. This union federation has effected in a manner, which may seem but natural to us now, but which the future chronicler of this remarkable year in the history of the Church in the United States will record as nothing short of marvellous. Very justly may the President of the Federation write, as he does in the opening article of this num-

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ber of THE MESSENGER: "Since the Columbian Congress no event in the life of the Church in America has had such wide attention or aroused so much interest as the recent Chicago convention of the federated societies."

And he writes this without the slightest boast. Indeed his article is throughout suggestive of the modesty which disposes men to reckon with the difficulties in their way before grappling with them. To him and the laymen who have been associated with him in this great movement, we owe more than we can fairly estimate. To express disappointment with the work done in the convention of delegates for the American Federation of Catholic Societies assembled in Chicago the first week in August; to ask why they did not accomplish more; to enumerate what they failed to do, is to overlook the fact that they did more for the union of Catholics of every nation and race in the United States than the great conventions in Baltimore in 1889, or at the World's Fair in 1893, even more, in some ways, than the Baltimore Plenary Council in 1884.

A NOTABLE SERVICE OF THE CATHOLIC PRESS.

To the vigilance, intelligence, firmness and genuine Catholic spirit of the editors of our Catholic newspapers, we owe it that there is an end for the present to the bitter anti-Catholic animus which inspired so many of our newspapers pending the Taft negotiations in Rome, notably the organs whose editors seemed to think that party interest would best be served by hostility to the Friars in the Philippines. With every disposition to regard the mission of our representatives to Rome as a compliment to the Holy See, as well as the best means, under the circumstances, of solving the vexed problems of the settlement of the Friars' land question and of the status of the Friars themselves, they carefully refrained from speculating on the matter, confining their attention to the documents published by our War Department, the statements issued by the Washington Press bureau, and to communications from authentic sources, which were for the most part so reliable that up to this but one or two of them have been contradicted, and even these have not yet been satisfactorily proved to be erroneous. They might, it is true, and pardonably perhaps, have speculated how far the Spanish sympathies of the Friars would lead them to distrust American methods of government, or how far their sense of humiliation would make them antagonize our administration and create difficulties that no moral or military power could overcome. Fortunately there was no need of this, and fortunately, too, the genius of our people, even when employed in the editorial work, is content with docu-

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mentary evidence and well attested facts, and of this there was abundance of the very highest order. There was, first of all, the splendid work, "El Archipielago Filipino and Atlas," issued from the United States Government Printing Office, which was reviewed in THE MESSENGER for January, 1900. Then there were all the Reports of the Schurman and Taft commissions to the President and Secretary of War, the various Senate documents, notably the famous No. 190, containing the testimony of all the heads of Religious Orders in the Philippines, of the Archbishop of Manila, of the bishops of Jaro and Vigan (all of whom, purposely, it would appear, testified even more than was required of them), and a significant letter, on page 221, from His Excellency, the Apostolic Delegate, Archbishop Chapelle.

Among other testimony might be enumerated the document signed by the heads of the Chief Religious Orders in 1896 reporting to the Minister of Foreign Affairs at Madrid the reasons of the insurrection against Spain, the report of Commissioner Harris on education in the Philippine Islands, not to mention the authentic interviews of Archbishop Nozaleda, of Friars who had left the archipelago, numerous letters from ecclesiastics and reputable laymen who were thoroughly conversant with the state of affairs there before and after our occupation of the islands. Encouraged by the action of many of our most conservative bishops and the clergy and laity of their diocese, and confirmed, finally, by the views of the Holy See itself, they ceased not to protest against the violent and prejudiced attitude of the newspapers, and always within the bounds of truth to demand a fair hearing for the Friars which has been finally accorded them. All this has been done in admirable temper, with a discretion amounting even to a reticence, rare in editors, of facts which they could use to greater effect by reporting them to the authorities competent to act in the premises, and with a delicacy of charity shielding every element in the Church in the Philippines, lay or clerical, secular or regular, from the exaggerated as well as from the slanderous charges of the enemies of the Church.

CELEBRITY AT A CHEAP RATE.

"Whoever desires to obtain celebrity at a cheap rate can adopt no more certain method than to be a Catholic, and, while loudly proclaiming that he is one, to write against the Church herself, or against something which is distinctively hers. He that does this, speedily has greatness thrust upon him, and finds no inconsiderable section of the press and the public generous in its recognition of his learning and his ability, the cogency of his reasoning, and the

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weight which must attach to his authority."—*The Month*, September, 1902, p. 244.

The truth of these words was forcibly brought home to us the other day when our attention was called to a short article in the New York *Evening Post*, of September 6, bearing the significant heading: "Character of Catholicism. Could it be adapted to the spirit of the age?" The author, who, to his credit be it said, writes with calmness and refrains from those supercilious expressions of contempt which we so often meet with in elucubrations of this kind, mentions the name of German Catholic writers, some of whom are esteemed in Catholic circles and others not, but none of whom would have ever received honorable mention in Protestant periodicals or papers had they not given vent to ideas and enunciated principles that brought displeasure and grief to Catholics. Our writer, as was to be expected, arrives at the conclusion that Catholicism cannot be adapted to the spirit of the age. "The spirit of the age!" It is a vague and consequently unsatisfactory catch-word, and our author does not take the trouble to tell us what he means by it. If he means by it the spirit of scepticism, of infidelity, the spirit which among various Christian denominations leads to the denial of the inspiration of the Bible, of the Trinity and the Incarnation; it needs no books or newspaper articles to prove that the Church cannot be adapted to it. She must conquer that spirit as the Apostles conquered the spirit of Rome and of Athens and their scepticism. And if the Church is not in a day victorious over the anti-Christian forces of modern times, neither were the Apostles in their day. The warfare lasted more than 300 years, and thousands upon thousands of believers in Christ had to lay down their lives for the faith that was in them. "This is the victory that *conquers the world*, our faith." If by the spirit of the age be meant the religious and intellectual aspirations of mind and heart, the social, economical and political needs and demands of our time, the Church is eminently adapted to this spirit. Such was the intention and purpose of Christ, who founded His Church for all times, for all places and for all peoples. And it is proved no less by contemporary history than by the records of the past. We might point to the wonderful strides the Church has made in this our country during the century just passed, and to her thriving and flourishing condition to-day. But as the writer who gave occasion to these lines is thinking of Germany in particular, let us cast a brief glance at the condition of the German Catholics. It is a fact gainsaid by none, least of all by their enemies, that the German Catholics more than hold their own in point of numbers; that the allegiance of the people to

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the Church is not one in name only, but that it is active, affectionate, enthusiastic; that the Church holds and retains in her bosom not only the masses but also the classes, the educated and the cultured; that there are thousands of university students leagued together in clubs whose bond is the Catholic religion; that the number of Catholic university professors, now that the governments are forced to be more impartial, is increasing year by year; that the scientific work and literature of Catholics is compelling the attention and respect of their adversaries; that in social and economical initiative, be it legislative or practical, they have been the pioneers and are to-day far in advance of all others; that their political leaders, holding high the banner of Catholic principles, are the "ruling party" in the Reichstag and in several of the State legislatures. And this is the Catholic religion in Germany which the State but yesterday persecuted and undertook to annihilate. The Catholic Church not adapted to our times? *Solvitur ambulando.* Go over to Germany and witness, for example, a Catholic congress, such as was held the other day at Mannheim. The question might be asked more pertinently about German Protestantism. The Protestant religious papers and their preachers daily lament the fact that their churches are empty, that the clergy are out of touch with the people and have lost all influence over their flocks, that infidelity is rampant far and wide, that the Protestant parts of Germany are honeycombed with Atheistic Socialism.

THE NEW INSTITUTE OF PEDAGOGY.

The Catholic University announces by this pamphlet its intention to open a school of pedagogy in St. Francis Xavier's College, New York City, beginning October 1, 1902. Lectures will be given from Monday to Friday inclusive from 4 to 6 p. m. and on Saturday from 10 a. m. to 12 p.m. They will include the *History of Education, Principles and Methods of Education, Logic and Ethics, Psychology, American History, and Library Work* and will be given by the Rev. Thomas J. Shahan, D.D.; Rev. Edward A. Pace, Ph.D., D.D., Rev. Francis P. Duffy, S.T.B., Rev. Joseph H. McMahon, Ph.D.; Edwin Lyell Earle, Ph.D.; Charles H. McCarthy, Ph.D. "This Institute of Pedagogy has been established" as the circular announces "to provide under Catholic auspices the preparation required of teachers by the rules of the Board of Education of New York." "It is but just," the circular adds, "that the share which the Church has had in the work of education should receive more attention than is accorded it by the average manual of the

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history of education." Some of the misinformation contained in such books and retailed by non-Catholic professors of pedagogy may possibly be ascribed to unconscious prejudice, but most of it we trust to want of knowledge. The new Institute proposes to furnish all the instruction that can be obtained in other schools of pedagogy, and to relieve Catholic teachers from the unpleasant experience of being compelled to listen in silence to views which they know to be false, and which perhaps they have no ready means of controverting.

Judging from the enthusiasm with which the project was received by Catholic public school teachers when it was first broached we have no doubt that the courses will be well attended. The distinguished corps of professors undertaking the work is a guarantee of unusually excellent results.

More detailed information may be obtained of Dr. Pace whose office hours will be at the College from 4 to 5 p. m. daily, from September 25 to October 1; or at any time during the year from Dr. McMahon, at 468 W. 145th Street, New York City.

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CATHOLIC CHRONICLE.

HOME NEWS.

A Protest from American Bishops.—*The Freeman's Journal*, New York, for Sept. 20, has the following: "Rome, Sept. 13.—It was announced at the Vatican to-day that protests had been received there from seventeen American bishops against Governor Taft's demands regarding the treatment of the friars in the Philippines."

New Archbishops and Bishops.—The Right Rev. John M. Farley, Auxiliary Bishop of New York, and, at present, administrator of the diocese, has been appointed archbishop, in succession to the late lamented Archbishop Corrigan. The archbishop-elect has held various positions of trust in the diocese. He was private secretary of Cardinal McCloskey for a number of years; was appointed vicar-general of the diocese by Archbishop Corrigan, and on December 21, 1895, was consecrated bishop auxiliary of New York.

The Right Rev. George Montgomery, bishop of Los Angeles, California, has been appointed coadjutor, with the right of succession, to Archbishop Riordan of San Francisco. Bishop Montgomery was for some time chancellor of the latter diocese. He now returns to it, after a ripe experience of eight years in the Episcopate. He has always been active in furthering every Catholic interest in California.

Other appointments are: The Rev. James J. Keane, pastor of the Church of the Immaculate Conception, Minneapolis, Minn., bishop of Cheyenne, Wyoming, successor to the late Bishop Thomas M. Lenihan, and the Very Rev. J. N. Stariha, vicar general of the archdiocese of St. Paul, Minn., as first bishop of the newly erected See of Lead City, which is part of the diocese of Sioux Falls, South Dakota.

The church in the Northwest has grown rapidly within the past thirteen years. On December 27, 1889, three new bishops were consecrated at St. Paul for the then new Sees of Duluth and Winona, Minn., and Jamestown, now known as the diocese of Fargo, North Dakota. On October 20 of the same year the first bishop of the See of St. Cloud, Minn., which was until then known as the Vicariate Apostolic of Northern Minnesota, was consecrated in Switzerland. The Right Rev. Martin Marty, then vicar apostolic of Dakota, was named first bishop of Sioux Falls, which was also erected in the same year.

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On July 25, the Rev. J. B. Pitaval, a priest of the diocese of Denver, Colorado, was consecrated auxiliary bishop to Archbishop Bourgade, of Santa Fe, New Mexico. The archbishop was consecrator. He was assisted by Bishop Matz, of Denver, and Bishop Granjon, of Tucson, Arizona.

Deaths of Distinguished Priests.—On August 12, Father Theophile Charaux, S. J., died at St. Mary's College, Montreal, Canada. He entered the Society of Jesus in 1852, and was ordained priest by Cardinal McCloskey, then Bishop of Albany, in 1856. Father Charaux taught for a number of years at St. John's College, Fordham, and at St. Francis Xavier's College, New York City. In 1874, he was made Superior General of the mission of Canada and New York, of the Society of Jesus, and when the latter place was united to the province of Maryland in 1881, he was appointed Instructor of the Fathers who make their third year of probation.

On Thursday, September 11, Father Thomas Scully died at Cambridgeport, Mass. He was held in high esteem by all classes, irrespective of religious belief. On the day of his funeral, St. Mary's Church, of which he had been Pastor, was thronged with representatives of the clergy of the Archdiocese of Boston, officials of the state, the city, the Grand Army of the Republic, and by some Protestant ministers. Father Scully was founder of the hospital for incurables on Cambridge Street, Cambridge. His parochial schools had an attendance, last year, of 828 boys, and 887 girls. He established St. Thomas Aquinas College for the boys of his own parish. Thirteen of its graduates have already become priests. The extent of his private benefactions was unknown even to his most intimate friends.

A Jubilee.—The Right Rev. Monsignor Bernard O'Reilly celebrated the diamond jubilee of his priesthood at St. Mary's Church, Yonkers, New York. A large gathering of priests and people assembled on this occasion, to do honor to the distinguished priest. He is the author of several excellent books. During the civil war the Monsignor was chaplain of the Sixty-ninth Regiment, New York. He was afterwards employed by President Lincoln in a diplomatic service in France.

Prominent Clergyman Changed.—The Very Rev. A. L. Magnien, S. S., D.D., for many years superior of St. Mary's Seminary, Baltimore, Md., and a prominent figure in ecclesiastical circles throughout America, has been obliged to retire from office owing to ill-health. Dr. Magnien possessed great administrative ability, and it was due to his efforts that St. Mary's Seminary is now one of the largest and best equipped institutions of its kind in the country. The Rev. Dr.

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Dyer, of Dunwoodie Seminary, New York, has been appointed his successor. Rev. Dr. Driscoll will succeed the latter.

An Important Decision of a Court.—The Court of Civil Appeals of the State of Texas sustained an order issued by Branch 354 of the Catholic Knights of America, expelling one of their members, at Houston, Texas, for having joined the Knights of Pythias. The District Court of Harris County, of the same State, had rendered judgment against the Order. This decision was reversed by the Higher Court. Supreme President, Mr. P. J. O'Connor, in writing about the decision, says that a Wisconsin court had held that "the Catholic Knights of America, and other Catholic societies with similar laws, must conform to the rules and canons of the Catholic Church or else forfeit their membership and benefits in the Order."

A Loss to Catholic Journalism.—The retirement of Dr. Michael Walsh, of New York, from the field of Catholic journalism will certainly cause general regret among newspaper editors. His sound training in the alma mater of distinguished scholars, Maynooth, Ireland; his teaching career at St. Patrick's College, Carlow; and, after his arrival in America, his successful work along the same lines in the Latin school established by the late Dr. McGlynn, and his genuine Catholic spirit made him a most desirable editor of a Catholic newspaper.

The Apostolic Mission House.—A new institution will be opened this fall at the Catholic University. The object is, undoubtedly, most praiseworthy, and deserves the hearty support of Catholics. It will train its members for mission work among non-Catholics, in our own country, and supply priests for our recently-acquired possessions. Father Elliott, of the Paulist Fathers, has been appointed its first Rector. One of the Catholic newspapers states that fifteen priests have already applied for admission.

Official Visit to Cuba.—On Saturday, Sept. 6, Archbishop Chapelle left New Orleans for Havana. His visit to Cuba is in connection with his duties as Apostolic Delegate to the island. Just before leaving the Archbishop was in receipt of instructions from Cardinal Rampolla, to start for Rome as soon as he had inspected the condition of the Church in Cuba.

A New Abbot.—The Right Rev. Charles Mohr, O. S. B., Papal Prior of St. Leo's monastery, St. Leo, Pasco County, Florida, has been raised to the dignity of abbot. This will give the Benedictines twelve mitred abbots and two arch-abbots in the United States. According to the Catholic Directory for 1902 there are 516 priests of that Order in the country.

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American Priests for the Philippines.—Two Augustinians, Father D. J. O'Mahoney, of Lawrence, Mass., and Father J. A. McErlain, of Villanova College, Phila., Pa., have been sent to the Philippines by the Rev. M. J. Geraghty, Provincial of the Order in America.

GERMANY.

The Catholic Congress, or "Catholic Day" (Katholikentag), was held this year from August 24–28 in Mannheim, the largest city in Baden and its commercial metropolis. These annual assemblies, begun in the midst of the upheavals of 1848–49, have been ever since one of the chief means of holding the Catholics of Germany together and of strengthening their courage and faith, and have grown from year to year in importance, imposing splendor and enthusiasm; and this year's gathering, in the opinion of many, has surpassed all its predecessors. It is impossible for an outsider to realize, much less to describe the spirit of these meetings, the thrilling effect produced upon the vast multitudes by the presence and the kindling words of their devoted, able and eloquent leaders who hasten to the Congress from all parts of the Empire.

The city of Mannheim, in which the Protestants form the majority of the population, had put on its holiday garb, and all the streets were gaily decorated in honor of the Congress. The city had just completed the erection of a new public hall, the largest in Germany, holding 15,000 persons, which was inaugurated, or, as the Liberals invidiously expressed it, desecrated by the holding of the Catholic Congress. Dr. Cardanus, editor-in-chief of the *Kölnische Volkszeitung*, was chosen president. He accepted the honor as an acknowledgment of the services of Catholic journalism. He greeted the delegates from Alsace-Lorraine, from Austria and Switzerland, and added: "While we Catholics yield to none in loyalty and patriotism, we pray that God may preserve us from that idolatrous worship of 'nationalism' which is now-a-days the fashion." After a solemn service, held in honor of the Sacred Heart in the old Jesuit Church, the parade of the societies of workingmen took place. More than 20,000 men walked in this impressive procession, representing 170 societies from Baden, Bavaria, Hesse, Alsace-Lorraine, Württemberg and Prussia.

Immediately after the parade the working men were gathered in four different halls where they were addressed by popular speakers on the great social questions of our day. After this the congress itself was formally opened by President Cardanus with the time-honored Catholic greeting, *Gelobt sei Jesus Christus* (Praised be Jesus Christ), the reading of Cardinal Rampolla's letter conveying the Pope's bless-

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ing and his good wishes, and the blessing given to the congress by the Archbishop of Freiburg. The main work of the congress is always done in the committees, where resolutions are prepared, the new needs of the Catholic body considered, fresh enterprises planned and the improvement of existing works determined upon. The committees make their reports to the congress. In the public meetings the congress has the opportunity of hearing the famous Catholic orators. We will briefly mention a few of the speeches. "The Jubilee of Pope Leo XIII," was the subject of a discourse by a lawyer of Freiburg in Baden. He was so eloquent that he received quite an ovation at the end of his speech. Dr. Bachem, one of the parliamentary leaders, spoke on "the attacks on the Catholic Church in our days" by so-called Catholic "reformers," by the Protestant rationalists and by the Socialists. He reminded his hearers that "conflict and warfare has been the lot of the Church from the beginning, nay, it has become one of her elements of life; without it she would not be what she is, and without combat we cannot expect to reap the fruit of the seeds planted by our fathers. Without strife we cannot attain heavenly glory." Dr. Gassert, a physician of Freiburg, delivered a beautiful discourse received with great applause on "the value and importance of the religious orders" at the present time. Professor Braig, of the University of Freiburg, spoke on "the Catholic Church and scientific research" and paid his compliments to the *Voraussetzungslosen*. Professor Esser, of Bonn, had chosen for his subject "Religious and Political Catholicism." This is the hazy catch-word coined by the late Professor Kraus. According to him all the sufferings of the Church flow from the fact that Catholics are not satisfied with their religious life, but as Catholics enter upon politics. Dr. Esser proved from history, from ethical principles and theological doctrines confirmed by the teaching of Leo XIII, how utterly false Professor Kraus' high-sounding phrase is. This speech for beauty of diction and finish of literary form, for abundance of matter, closeness of reasoning and wealth of illustration, was a masterpiece. Dr. Endres, of Ratisbonne, spoke on "Catholicism and Art," Dr. Wacker, on "The Church and Authority," Dr. Antoni, Burgomaster of Fulda, on "The Anti-duelling Movement."

The many Catholic associations covering Germany with their network, held as usual their annual meetings in connection with and as part of the congress. We mention among them the Catholic teachers' federation, the merchants' guilds, the three federations of University students' clubs, the Holy Land Society, the Bonifatiusverein, which supports the Catholic missions in the Protestant *diaspora*. This later society builds churches, schools, and supports priests and

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teachers among the poor Catholics living scattered up and down Protestant Germany. The income of the society during the past year reached 2,600,000 marks. The Windthorst clubs train young men for public life. This association has on its lists the names of 200 speakers, mostly young, clever and energetic men who are ready without remuneration to answer any invitation to deliver speeches or give conferences in Catholic meetings. Last, but by no means least, we must mention the Catholic people's society (Volksverein). This great organization, Windthorst's last creation, has for its object the defense of Christian society against the forces of the revolution and concentrates in one body the efforts of Catholics in religious, social and political work. The anti-Catholic *Kölnische Zeitung* in its report of the congress thus speaks of it: "This Catholic *Volksverein* deserves the serious attention of all the other political parties. Even the indefatigable and energetic socialists have nothing to show that can compare with it. The number of 210,000 members does not seem very large, but it must be borne in mind that behind them stand thousands of well-trained and trusted leaders. During the past year the society has held 1,300 popular assemblies all over Germany; it has established courses of instruction for working men, conferences on the social questions, popular libraries, a central bureau of information, employment bureaus, a Catholic book-peddling system; it has scattered over the country millions of tracts and pamphlets on social and religious questions. This society is composed of the élite of the Catholic body. One should learn from the enemy, and here all other parties can learn much."

The limits of space forbid our entering into more details though we feel how bald and incomplete is our sketch. We must omit too the many important resolutions that were passed—with one exception. On the very day that the King of Italy was the emperor's guest in Berlin, the Catholic Congress re-iterated and unanimously passed the resolution protesting against the humiliating and unjust bondage in which the Holy Father is held and demanding full liberty and independence for the head of the Church. The Fiftieth Congress will be held next year in the city of Cologne.

Unrest and Discontent in the Empire.—Germany is in the throes of a great industrial and financial depression, brought on partly by overproduction, partly by reckless and unscrupulous speculation. The country has been shocked by gigantic failures of banks and industrial establishments, with a loss to the people of hundreds of millions of marks, causing widespread suffering and distress, and landing a number of prominent men in the penitentiary. The consequent discontent has reacted upon the political life of the nation. Whenever economi-

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cal conditions are unsatisfactory the government usually is held, in a vague way, responsible for the situation, and if it happens, at such a time, that the government commits real blunders, these blunders are exaggerated by the press, thus adding fuel to the general discontent. Such is at present the case in Germany. The government is charged with vacillation and inconsistency; it does not know its own mind; a strong and a steady hand is needed at the helm. No doubt the emperor, who is very impulsive and fond of personal interference, often embarrasses his officials and makes it extremely difficult for those who are responsible to the people to pursue an even course.

The position of the Catholics is one of extreme difficulty. The Protestants, as a body, having broken away from all positive Christian doctrine, the inspiration of the Bible and the divinity of Christ being denied by vast numbers of educated laymen and by the bulk of professors and preachers, they fall back, as a rallying point, upon the most savage attacks on the Catholic Church, as if their religion simply consisted of hatred of the Church of God and a desire to destroy it. The Catholics are obliged to defend themselves daily against exasperating slanders and misrepresentations; hence religious controversy has grown exceedingly bitter.

The Polish question looms up as a dark and threatening cloud in Eastern Prussia. This persecution, for so it must be called, as we have repeatedly shown in the Chronicle, is utterly condemned not only by all Catholics and most conservative Protestants, but by many government functionaries even in the unfortunate Province of Posen. The emperor some months ago re-dedicated, with great pomp and ceremony, the "Marienburg," in West Prussia, the old castle of the Teutonic knights, a pearl of mediæval architecture, and in a speech which he delivered on the occasion, spoke threateningly of the re-awakened "Polish arrogance." (On the occasion of a visit early in September to the capital of Prussian Poland he tried to soften the bad effect of these regrettable words by assuring the Poles, in the strongest terms, that neither their religion nor their national peculiarities and traditions should be interfered with.) The magnificent church belonging to the "Marienburg," also restored to all its mediæval splendor, was then handed over and solemnly dedicated to Protestant worship, though the Catholics had had the use of it uninterruptedly from time immemorial. It is true that when in the early part of the nineteenth century the Catholics brought suit against the government for the recovery of ownership, they lost their case; but they claim that they did not thereby lose the right to use it, and the government, though owning the church, was not justified in handing it over to the Protestants. The matter will be brought before the Prussian legislature next session and also before the courts.

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A painful sensation was caused some weeks ago by the summary dismissal from office of a German Catholic, one of the highest government functionaries in the Province of Posen, because, as some said, he had privately expressed his disapproval of the government's policy against the Poles; as others would have it, and as seems to be the fact, because he had married a young lady whose father at one time had been a subaltern officer in the army. Papers of all shades of opinion censured the action of the government in scathing terms as a stupid piece of folly.

The duelling folly, too, and its consequences have again aroused the indignation of the people. A young officer had killed a comrade for an insignificant offence. He was sentenced to two years in a fortress, and, after a few months, pardoned. On his return to the regiment his fellow-officers, by way of challenging public opinion, gave him a great ovation. The emperor could not help avenging this outrage upon public decency, and dismissed from the army both the pardoned duellist and the other officers who had either been parties to the demonstration or had connived at it.

The emperor's telegram to the Prince-Regent of Bavaria offering him 100,000 marks refused by the Bavarian legislature (MESSENGER, Sept., p. 377), has caused an indescribable sensation all over Germany. The feeling in Bavaria is extremely bitter, and even those who go through thick and thin with the government emphatically declare that at least the publication of the telegram, upon which the emperor had insisted, was a grievous blunder. "If we were to view this affair," says the leading Centre organ in Bavaria, merely from the point of view of party politics and party advantage, we would cry out, *Victoria!*" The emperor speaks of the "black ingratitude of the legislature" and of his own "profound indignation," and offers to the Regent this sum of money to *enable* him to carry out his designs for art. A strange spectacle that the head of the Hohenzollerns should offer a present of money to the head of the house of Wittelsbach, when it is a well-known fact that the latter possess a much larger family fortune than the Hohenzollerns. "If the German princes," says a Socialist organ, "have so much money to spare, why do they not build the fleet out of their private purses, instead of heavily taxing the people?" Many papers complain that the emperor is surrounded by sycophantic advisers who withhold from him a knowledge of the true state of public feeling, or lack the courage of speaking out when his impulsiveness makes him take a false step.

Intolerable Arrogance of University Professors.—The Centre-party in Baden has forced the government to allow the establishment of a few convents of men in the Grandduchy, where none have been allowed

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to exist for a hundred years. This has aroused the ire of the Liberal professors of Heidelberg, Freiburg and Karlsruhe, who tremble for the safety of Baden. They have sent a remonstrance to the Grand-duke signed by 124 of these *Voraussetzungslosen*, in which they protest against the contemplated action as a danger to the country. A Catholic paper has looked up the antecedents of these gentlemen, and has discovered that just 18 of the 124 are natives of Baden. "If you cannot live," the paper tells them, "in a country where there are two convents of Capuchins, you are free to return whence you came. We can very well get along without you. You did not come into our Grandduchy for the love of us, but for the sake of honorable position and for the salaries paid out of our pockets."

The Catholics of Alsace-Lorraine.—In a great meeting of the Catholic *Volksverein* lately held at Metz, resolutions were adopted declaring that the time had come when the Catholics of Alsace-Lorraine should formally join the Centre-party. Several of the leading Catholic papers of Alsace-Lorraine have taken up the discussion expressing their conviction that it is highly desirable that this union should take place, that the stagnation and apathy existing among them at present would be got rid of by the contemplated action. A considerable number of prominent laymen and priests from Alsace-Lorraine attended the Catholic Congress at Mannheim and took a conspicuous part in the proceedings.

The Catholic Faculty of Theology at Strassburg.—The *Kölnische Volkszeitung* announces that the negotiations of the German government with the Holy See for the creation of a Catholic faculty of Theology at the University of Strassburg are concluded and that the establishment of the faculty is now assured. Baron von Hertling, President of the Görresgesellschaft, a leading member of the Centre-party, carried on the negotiations on behalf of the government of the Empire.

FRANCE.

The Closing of Religious Schools.—The *Figaro* estimates that 180,000 children are deprived of all opportunities of attending school in consequence of the recent closing of religious schools. In 23 departments of France the Catholic schools closed voluntarily, numbering in all 591. These, as well as the schools from which the teachers were expelled, have all applied for authorization, which the *République Française* declares it knows the ministry will not grant. The law courts of Lyons ordered the government seals to be removed from two free (religious) schools as having been illegally affixed, but the procurator of the Republic hindered it. In some few instances the

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seals were broken by the lay proprietors of the buildings, who, when brought before the courts, were acquitted. In some places Catholic ladies are teaching in free schools opened since the expulsion of the nuns. For instance, at Privas, the Mayor of Grospierres opened a religious school which is taught by his daughter, Mlle. de Bournet.

Brittany and Savoy, most severely stricken by the ministry, have most nobly resisted. In Brittany, particularly, everywhere thousands gathered to make a living wall around the Sisters, even to the shedding of blood. In many cases they erected real fortifications; to break through which considerable bodies of troops were necessary. One poor soldier in tears, aided in expelling his own sister, who was a nun. At Levallois-Perret some Sisters were recalled by the officials after their expulsion, in order to take charge of a dispensary for the poor: they returned. When Savoy came under French rule, its religious houses were authorized and guaranteed their independence. When menaced before, the senators and deputies of Savoy insisted upon the legal rights of the religious houses, which were admitted in the French law courts.

Forty-seven Departmental Councils—there are eighty-seven in all—sustained the tyranny of the ministry. This they did on the invitation of the ministry itself. There was only a small majority of votes in many instances; nor do the forty-seven councils preside over a population of more than sixteen millions. Notwithstanding the anti-clerical Prefects and Freemasons, eighteen councils condemned Combes and his work; and thirteen demanded the re-opening of the condemned schools. The others abstained from all action.

The strange thing is that it is in Southern France, and where religious practices are generally observed, that the officials—senators, deputies, councillors, prefects—are most bitterly anti-clerical. Toulouse may be considered the centre of this region. Here, in places where everyone goes to Mass and the majority of the men comply with the Easter duty, where families are proud to have their sons in the priesthood, where pilgrimages are in honor and Freemasons only a handful, the people have not yet learned to elect representatives who will not trample on their most sacred rights. The contrast with Brittany and Normandy is striking.

Meanwhile, the great Petersburg journal, the *Novoie Vremya*, writes of "the crime of Combes," and assures us that the phrase, "the mistake of Combes" is in every Russian newspaper that loves France, and that the Russian press in general is *ashamed* of the folly of the allied nation. Nevertheless, "the work of laicization goes on actively."

The Ministry Keeps Right On.—Premier Combes, who takes no vacation, is dismissing the mayors who condemned his violence.

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Priests are deprived of their government subsidies. Two newspapers have been brought before the courts—the *Croix de la Lozère* and *L'Indépendance Bretonne*. There is a threat, too, to strangle all journals condemning the ministry. It has been decided that Religious, even though they quit the habit, may not teach. The prosecutions of ex-religious continue. M. Pelletan, minister of marine, demands in a circular, that all his functionaries show their loyalty by sending their children to non-religious schools; and André, minister of war, has publicly declared that education must be *secular*, that "the workingman must be dragged away from the (religious) education which hinders his emancipation." The *Lanterne* proclaims, "Now we must not forget the *curés* (parish-priests): after the monks, let us attend to them!"

The Catholic Movement.—"What twenty years could not do, Jacobin persecution has effected in one day," says the *Univers*. Old dissensions are forgotten, and wounds healed in the Catholic hosts. The question of the day in France is the religious persecution of the sectarian minority which administers the affairs of the nation. The Catholic movement continues, has deepened, and is becoming better organized. There was a great demonstration at Nantes, and a fierce condemnation of the ministry by Coppée, with whom were associated Piou and the Marquis de La Ferronnays. A ringing appeal was made to the young men. A similar meeting of 5,000 persons at Turcoing was characterized, says the *Vie Catholique*, by "indescribable enthusiasm." M. Piou presided over an assembly of several thousands at the rue d'Enghien, Paris. At his right was the Baronne Reille, grand-daughter of Soult, and mother of the two Catholic deputies of Tarn. François Coppée spoke amid storms of applause, the whole assembly rising to receive him. M. Georges Thiébaud declared that "Catholicity is indissolubly united with the French mind and character, and to attack it is the deed of a bad Frenchman." Several similar meetings were held in various parts of Paris, as in the rue d'Athènes and Vaugirard. The provinces have imitated Paris. *The League of Liberty of Teaching* "does not purpose to limit itself to a theoretic and general protest against the tyranny of a government of 'degenerate Jacobins'; but determines to act, and to act effectually by confining itself to a few objects precisely determined." *The Catholic Union of the Gironde* is "pertinaciously active." Adhesions and protests are pouring in from members of the Institute and Academy, such as Vandal, Brunetière, Thureau-Dangin and Barth; from senators, from the General Society of Education. There are resignations and refusals to obey tyrannical commands, such as that of Dr. Robin, cantonal delegate of Saint-Savin, dismissed by the

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Departmental Council of Public Instruction because he wrote: "My conscience forbids me to be with the proscribers: I prefer to be numbered with the proscribed." The chamber of commerce of Angers demanded that the government allow the re-opening of the religious schools, in the name of economy, industry and commerce; and when disciplined by Trouillot, minister of commerce, asked him if he intended "to frighten men born free," and reminded him that he had failed "even in the most elementary rules of politeness in their regard."

What was practically the acquittal of Lieutenant-Colonel de Saint-Remy by the Council of War, for refusing to lead his soldiers against the Sisters, has made the sectarian press furious. The *Radical*, with contemptible hypocrisy, calls the decision "an apology for insurrection against the law." Commandant Delolm de Labaudie resigned rather than take part in the proceedings against Lieutenant-Colonel de Saint-Remy and Commandant Le Roy Ladurie..

ENGLAND.

Catholic School Successes.—At the recent Oxford Local Examinations, 11,079 candidates presented themselves. Of these, 7,647 obtained certificates. In the senior examination, 1,317 passed, out of 2,084 competing; and amongst the successful, were 260 from Catholic colleges and convent schools. J. Murphy, a student of St. Francis Xavier's College, Liverpool, was sixth in the first class senior honors list; while another student of the same college was first in the list of the first class of juniors, out of 5,272 competitors. St. Francis Xavier's and St. Ignatius (Stamford Hill) had each a student standing second in the preliminary examination. A scholarship (£10) and a local prize were the rewards following the successes of St. Francis Xavier's.

Six Catholic students have passed the intermediate examinations in arts of the London University. Two were from convent schools. Of the six, one had a place in the first division. In the Cambridge examinations six graduates of convent schools won first and second honors, and six others passed. In a list of schools warned by the education department that their subsidies may be withdrawn for inefficiency, no Catholic school is mentioned.

In the very important and difficult examinations of the joint board of Oxford and Cambridge, taken by most of the larger public schools, and in which only 64 per cent. passed in the higher, and 53 in the lower, Catholics have been even more successful this year than last. Manresa House, Roehampton, leads. St. Edmund's College has 19 certificates and 33 first classes.

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The Education Bill.—After a seven-night's debate, clause 7 was carried by 220 voices to 98. This gives, as of course in plain justice it should, to the managers of denominational schools the right to appoint the teachers. The length of the debate shows the pertinacity of Noncomformist opposition. This, instead of abating, is growing stronger ; and the local elections, just now occurring, are going against the ministry. "Religious rancor" is the chief obstacle, says the *Tablet;* which is undoubtedly true, for the nation evidently desires denominational schools, seeing that the majority of the children are taught in them.

The Pope's Congratulations to the King.—As our readers know, Mgr. Merry del Val was the special envoy of Pope Leo to the king's coronation. He presided at the special religious services at the Brompton Oratory. At these were present, in the crowded congregation, Sir Wilfrid Laurier ; Sir Nicholas O'Connor, Ambassador to Constantinople ; Lord Edmund Talbot, the Duke of Norfolk's brother —he himself being absent owing to the illness of his son—the two Lords Kerr, one a General, the other, First Sea Lord of the Admiralty ; Lord Howard, and Lord Clifford.

The bulk of the worshippers remained to witness the departure of the Papal Envoy, raising loud cheers for the Holy Father, the King, and the Envoy.

The Indo-European Correspondence (July 30) informs us that after the service at Brompton Oratory on Sunday, the Nuncio received a representative of the press and authorized him to say that the Pope had ever entertained towards the late Queen feelings of the highest esteem and sympathy, that he had followed her reign and rule with the liveliest interest and admiration ever since he first made her acquaintance when he was Nuncio in Brussels ; that he hailed with every confidence the accession of Edward VII to the throne, being convinced that his (the Pope's) spiritual subjects would continue to enjoy every religious liberty ; that it was with very special pleasure he sent his envoy, being deeply sensible of his Majesty's recognition of his own Papal jubilee ; that he heard with the deepest sorrow and sympathy of the king's illness, and participated to the fullest in the function celebrated that day by his representative at the Oratory for the king's recovery.

The Religious Orders in England.—All people of honor and knowledge now understand the depth of the low calumnies which Henry VIII had published against the Religious Orders when he ruthlessly destroyed them in England. In our own day of the "Second Spring," besides the old historic Orders, such as the Benedictines, some of

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which are restored to their ancient seats, England sees springing up everywhere a splendid array of new foundations. The number of religious women in England now is far greater than at any time before the so-called Reformation. Amongst the more numerous communities, the Benedictine monks, who had 25 priories in 1501, have at present eight principal establishments, with 59 dependent "cells," as they are called. The Franciscans have 14 houses, the Dominicans 9, the Jesuits 31, the Sisters of Charity of St. Vincent de Paul 49, the Sisters of Mercy 84.

SPAIN.

The Bishops, the King and the Congress of Compostea.—In their address to the king, which sums up the resolutions of the late Congress, the bishops demand liberty for the Religious Orders, the best men and minds of Spain recognizing society's debt to them. Instead of being reduced, they should be more numerous, in order that their teaching and example may influence the people, especially in the populous cities. Parents have the first right in education, and the Church the right of supervision. Whosoever opposes such rights is the enemy of the Christian family. Let the State aid and protect education, not suffocate it. The bishops pledge to their sovereign the lasting loyalty of the Christian people of Spain, shown in the recent coronation, "notwithstanding the corrosive action of the press and tribune." The congress and all Spain laments that politicians should neglect the true interests of the country for selfish and sectarian trifles. Men of all political views attended the Congress and professed to put the interests of religion above all others. In fact, some enthusiastic Catholics were anything but pleased over the professions of men who had not so long ago, and not without reason, figured as anti-clericals. The great desire of the prelates was to unite all the Catholic elements against the social forces rising against religion and order. Freemasonry, false liberalism, anarchy and irreligion were vigorously condemned. The development of the Catholic press was insisted upon, as well as the use of the vote in favor of representatives and governments that respected the rights of the people. The extension and betterment of educational establishments were traced out and social reforms methodically urged. Arbitration between employers and men, economic instruction of the toilers, their religious training and observance, their homes and those of the poor, rural and savings-banks, the regulation of salaries, the teaching of sociology in seminaries—these and like matters engaged, and, we may trust, not fruitlessly, the attention of the Congress.

The Character of Spanish Anti-Clericalism.—The Congress at Compostela has revealed how little anti-clericalism accords with the bent

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of the Spanish character. It is against the grain ; and, according to the London *Times*, "superficial." The *Times* correspondent testifies that the secular clergy live on the merest pittance and are scarcely numerous enough. Compared with the state of things in England, the revenue of the bishops seems modest and penurious. The most rabid anti-clerical desires no other than a convent education for his daughters, and no one wishes that women should be anything else than clerical. A nation which fought for its religion for seven hundred years and which spread it most zealously over all its vast possessions, is not likely to turn against it in a day.

The Ladies of the Christian Doctrine in Seville.—The Association of Ladies of the Christian Doctrine has had, according to the Spanish *Messenger of the Sacred Heart* (August), "a prodigious development" within the last three years, during which it has been extended to seventeen cities of Spain, including Toledo, Burgos and Barcelona. So successful has been the work of those ladies, that even men who had banded themselves together under oath never to enter a church, have been induced to return to the practices of religion.

Seville is one of the dangerous centres of advanced Socialism, its dupes being amongst the laborers, and its method of propaganda impiety. Here the ladies began, in 1895, to teach Christian doctrine to the working-people and the poor of both sexes, particularly in the remoter suburbs of the city. At present there are six centres with 2,960 members, divided into 83 sections, and in charge of 118 ladies. The organization of these devoted women is admirable. Their work is portioned out ; some looking after irregular marriages, others procuring clothing, etc. There are honorary associates, also, who contribute by alms and influence to the success of the work. Generally speaking, each teaching associate has charge of forty working people, towards whom, says the *Messenger*, "she exercises all the offices of zeal and self-denial which a solid Christian piety can inspire." Besides instructing them, the ladies bring the bands of toilers to Mass on Sundays, and lead in the recitation of the rosary before the service begins. So great is the influence of those apostolic teachers, that in quarters of the city ill-affected towards religion, they can bring a large attendance to the church and the altar. Their zeal is, not infrequently, a little daring. They will go to the entrance of the wine-shops and even to the bull-fights to gather their flock, nor do they fail of success.

A notable feature of the work is the giving of rewards—substantial and practical ; bread, rice, etc.—to the more faithful families. There is a distribution, twice a year, of as many as three thousand gifts of useful or necessary things. An annual mission in each one of the

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centres is enthusiastically attended, and is one of the great means of keeping up and increasing the good done by the devoted Ladies of the Christian Doctrine.

ITALY.

The Congress of Milan.—The seventh congress of the Catholic Association of the Province of Milan, held at Monza, is said to have been the most imposing demonstration of the Catholic movement hitherto held in Lombardy. The significance of the congress is all the greater as Monza is a stronghold of socialism. There was a procession composed of 10,000 persons. One of the important protests of the congress was that against the introduction of a Divorce Law, which, notwithstanding the national abhorrence of it, is now announced for debate at the opening of Parliament in November.

The League of Public Morality, presided over by Professor Rodolfo Bettazzi, with headquarters in Turin, invited "all Italians of good will" to a meeting on the 9th, 10th and 11th of September, to consider what private or associated action should be taken to insist on the enforcement of existing or amended laws for the repression of public manifestations of immorality. The *Osservatore Romano* (Aug. 19) deplores the indifference to disgusting and degrading scenes, exhibitions and practices, which in other countries would be at once repelled by an outraged public sentiment. The Pope himself, some months ago, sadly spoke of the growing paganism of Rome, whose modern statues have a vile suggestiveness which the pagan artist never or rarely expressed. The infamous trade of human brutes in the dance-halls and café concerts of Paris, lately revealed by the *Revue des Deux Mondes*, is not unknown below the Alps. And as for official corruption in the Italian peninsula, the history of Crispi, of the Notarbartolo murder, and of the almost inconceivable municipal scandals of Naples, any one who knows anything about these, knows the character of the official conscience, from the Premier to the clerks of the city councils.

A municipal examination of the scandals in Naples was promoted by Senator Saredo at a public expense of 300,000 lire ($60,000); but it came to little, and appears not likely to come to anything more. A Senator (Cavasolo) maintained in the National Parliament that the investigation cost too much, and the rascals concerned sustained him in the press; the criminals were restored to their former posts, while the government deferred all serious action. No wonder the *Osservatore* should say that "the essence of public morality is wanting to the governing classes."

ROME.

The Apostolic Delegate to Manila.—Mgr. Guidi, who has already filled many important posts successfully, has been appointed by the

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Sovereign Pontiff. He was born in 1852 at Alatri in the province of Rome. In 1870 he had finished his studies in the famous Collegio Romano. Having taken degrees in the Pontifical Seminary, he was sent by Pio Nono to the University of Innsbruck. Here, in 1877, he took the degrees of theology and law. A year in the Sorbonne, Paris, brought him a degree in Oriental languages. He was attached as secretary to the nunciature at Madrid from 1879 to 1883. Then he went as secretary to the embassy sent for the coronation of the Czar. From 1883 to 1887 he was secretary of the nunciature at Lisbon. Later he was auditor, chargé d'affaires in Munich, secretary of extraordinary ecclesiastical affairs at the Vatican, on extraordinary diplomatic missions in Brazil and Ecuador, and again at his former post in the Vatican. He has been consecrated Archbishop, and will proceed immediately to Manila, with an English-speaking secretary.

IRELAND.

Cardinal Moran on Archbishop Croke.—Speaking at the Pontifical High Mass of Requiem (Month's Mind) for Archbishop Croke, in the Cathedral of Thurles, the Cardinal, after summing up the life of the great Archbishop, emphasized his great love and steadfast imitation of O'Connell. "He denounced as a misnomer and a sham the false patriotism that would lead his countrymen into a career of crime." The Archbishop loved his country fondly and wisely; and his fidelity to its best and truest interests merited "the enthusiastic affection and admiration of his fellow-countrymen at home and of the true sons of Erin in every land of their pilgrimage." "I have imbibed," he said, "the love of liberty from my earliest years, and have ever been in heart and fact a rebel against every species of tyranny, but thoroughly in sympathy with the poor, the afflicted and the oppressed." Another love he had, and a loyalty still greater—namely for the Sovereign Pontiff, "that great man who has the heart of a true Father for the faithful of the whole world."

Cork City Honors Cardinal Moran.—"Rebel" Cork has, through its Council, admitted Cardinal Moran to its freedom and privileges, making him an Honorary Burgess, "in recognition of his eminent services to the Church and to the nation, of his brilliant and successful labors in extending the influence of religion, in promoting the great work of Christian education, in vindicating Irish history, and in advancing the great principle of self-government, not only in Ireland, but in the commonwealth in which so many of our race and kindred have found a happy and prosperous home." In doing honor to this great man, said the high sheriff, they were doing honor to themselves. His eminence was invited to visit the city, to receive its homage, and personally sign the roll of Honorary Burgesses.

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SWITZERLAND.

The Fifth International Marian Congress.—The public honor of the Mother of our Saviour is always greatly consoling for Catholics and full of promise. The Fifth International Congress in her honor was celebrated with great devotion and magnificence in the city of Fribourg, in Switzerland, the people of the city, as well as of the diocese and canton, doing their best to worthily celebrate the important event. Joy-bells and cannon announced the opening; and to receive strangers, even the barracks were vacated. There were ten bishops at the congress, while a large number of others, including the Cardinal-Archbishop of Vienna, sent congratulations. The Holy Father sent his special blessing. The members of the congress were divided into German, French and Italian sections. The founder of the Sodality of Our Lady, really identical with the present one, was shown to be Blessed Canisius, who lived and labored in Fribourg. Prince Max, of Saxony, read a paper on the enduring and remarkable devotion to the Blessed Virgin in the Greek Church. The sodality was earnestly recommended for students. It has spread very widely in Hungary of late, five hundred societies, chiefly of the Blessed Virgin and of Young Men, having been founded in the last two years for the defence of the Catholic Faith. The participation of sodalists in works of zeal and charity, as for instance those of St. Vincent de Paul, was strongly urged.

The following statement, adopted with unanimity and applause, should silence the foolish assertion, so often made by very many non-Catholics, that we worship the Blessed Virgin instead of God:

"This assembly of sodalists in Fribourg lifts its voice aloud in order to protest solemnly against the calumny, three centuries old, that Catholics make the august Mother of God an object of adoration. The assembly, in the name of truth and justice, demands that this lie and calumny, systematically spread by official teachers and masters of religious communities separated from us, should at length cease. It calls attention to the irrefutable truth that the Catholic Church knows of no other adoration but that of the Triune God and of Jesus Christ our Lord; and that all love and confidence in the Blessed Virgin Mary is strictly limited to such love and veneration as, according to the words of the Archangel Gabriel, the eulogy of St. Elizabeth, and the requirements of reason itself, is owing to a creature who was elevated to the position of Mother of Jesus Christ and to whom even an Apostle was committed from the cross as a child to its mother."

BELGIUM.

The Death of the Queen.—The virtuous and beloved Queen Marie Henriette, although ailing for some time, died quite suddenly on the

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19th of September. She had felt many sorrows, especially the death of her little son in 1869. She was an Austrian princess, daughter of the Archduke Joseph. Born in 1836, she was married in 1853, and in 1865 ascended the throne of Belgium.

The Eucharistic Congress at Namur.—It was the fourteenth international congress of the Blessed Eucharist. It was remarkable that the people of Namur, where the Catholic parliamentary party was lately defeated, should take a week's holiday and decorate their houses with splendor in honor of the Eucharistic Congress. The Burgomaster officially welcomed the congressists, and in a speech pledged with great emotion the fidelity of a majority of the people to the Mystery of the Blessed Sacrament. He bitterly condemned the persecution in France and eulogized the heroic devotedness of the Bretons. The part taken by laymen in this and similar assemblies is very striking. The Cardinal Legate presided and the Papal Nuncio was present with the governor of Namur, and M. de Woeste, the great Catholic leader. There were several bishops and abbots. The five principal sections of the congress dealt in a most practical manner with sacerdotal training and work, the instruction of youth, public worship and devotion, social work and the co-operation of women. Earnest desires were expressed for spiritual work amongst seamen.

CANADA.

The French Canadian Catholics.—The *Nouvelle France* of Quebec (July, 1902), says that the religious census of the French-Canadians of Canada "forms a page of history as consoling as persuasive," and predicts—and no doubt with truth—that the race will become a great tree in the near future if it remains faithful to its religion and language.

There are two hindrances to French-Canadian growth in Canada—infant mortality and the emigration to the States. "Emigration is still carrying away the flower of our youth."

The total population of Canada in 1901, is given as 5,371,315. Of this number, 2,229,599 are given as Catholic; and of these, 1,666,667 are French-Canadian. The French-Canadian population is thus distributed: Nova Scotia, 45,061; New Brunswick, 80,097; Prince Edward's Island, 13,862; Quebec, 1,322,513; Ontario, 161,181; Manitoba, 21,357; British Columbia, 5,103; North-West, 13,511; other places, 3,982.

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THE READER.

The Death of Sir Launcelot. By Condé B. Pallen. Small, Maynard & Co., Boston.

We congratulate Mr. Pallen on this new volume. Its title is "The Death of Sir Launcelot," but that is merely the opening poem, a curious custom generally adopted at the present time for books of this character. A better method of naming might be adopted, but that perhaps is a personal matter.

The dedication, "To Theodora," is very graceful and doubtless deeply appreciated by the one to whom it is directed. Its opening lines are:

> "To thee, God's gift in whom all gifts unite
> In token of thy gift of love to me,
> Who feels that he receives unworthily,
> I offer up this sheaf of songs, though slight
> Their worth, and poorer still the singer be."

The strain runs thus through the entire sonnet; in which particular kind of verse Mr. Pallen is particularly felicitous.

"The Death of Sir Launcelot" is suggested, and, for a Catholic, we might almost say, insisted upon by the two lines from Tennyson, which are made to introduce the poem:

> "So groaned Sir Launcelot in remorseful pain,
> Not knowing he should die a holy man."

It makes us happy to know that the wondrous knight became a saintly monk and atoned by fierce penance for his wild sins, thus verifying the prophecy that "he would die a holy man."

The poem is written in the style of the Idyls of Tennyson, of whom Mr. Pallen has been from early youth an ardent admirer and successful imitator. Of his favorite bard, he says, later on in the book:

> "Who took the laurel from the brow
> Of him who uttered nothing base,
> And ever bore it in the vase
> Of purity? O! Master, thou.
>
> "Of virgin song, when round thee beat
> The lustful rhythm of a time
> That welds false passion with false rhyme,
> Like some fierce Titan in the heat
> Of unregenerate desire."

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The counterblast to "Omar Khayyan," about whom the world was momentarily crazy, strikes us as particularly good, because of the strong, trenchant, full verses which characterize it from beginning to end. He is entitled to say, for he has not dwelt on the outer rim of philosophy and history:

"Nor deem I that the pouring of thy song
From old to newer vessels does thee wrong;
For deft the hand that fashioned the new clay;
A master's hand and as a master's, strong.

"From that old plaint which sickened thy soft soul
And to thy lips held up the poisoned bowl,
Made luscious with the nectars of the sense,
Still sings your song and echoes all its dole.

"Yet all the garnered learning of the age
Has added not a tittle to your page
Of that first truth and last the soul desires;
Your word as wise as theirs, your wit as sage."

It is a poetical preachment with a peculiar versification, in which to succeed there can be no idle or superfluous word; and we think the writer has succeeded.

One should be more than ever convinced that Wordsworth was right when he bade us to "Scorn not the Sonnet," after perusing the excellent examples of that difficult kind of verse which are placed at the end of this little volume. It is especially with this kind of poetical material that Mr. Pallen has constructed his house of song, at whose portal he bids us:

"Stop! Come not anear the poet's fane
Without the poet's robe of love; the spot
Is sacred; red with sanctities of pain,
That blossom flower-wise in a garden plot
Fed by the tilth of grief and weeping rain."

In this part of the book a tender and sweet love of children is noticeable in many of the strains, notably in the one that begins:

"There was a little life that beat from mine,
A little hand that clasped my hand, and eyes
That looked in mine with all love's mysteries."

It is the Catholic sentiment caught from love of Him who wished "the little ones to come unto Him." It is all good, but Mr. Pallen has reserved the best wine for the last.

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Earth to Heaven. By Mgr. John S. Vaughan. B. Herder, St. Louis. $1.00.

This book is a guide through smoke; for so Carlyle, who is quoted on the title-page, describes human conditions: "Not only has the unseen world a reality, but the only reality; the rest being not metaphorically, but literally and in scientific strictness, a show; in the words of the poet 'Schall und Rauch umnebelnd Himmels Gluth'—'Sound and smoke overclouding the splendor of heaven.'" Of course all this is cribbed from St. Paul both by Carlyle and the German, but it is serviceable to hear such echoes even if they pretend to be the original voices. The titles of the chapters: whence? who? what? "whither?" and so on, ending with "celestial joys" indicate that the book is essentially: "The exercises of a Spiritual Retreat." Needless to say that it is charmingly written from cover to cover, and even the small boy runs the risk of being captured by the opening line: "You are all familiar with the story of Robinson Crusoe and his desert island," which begins the chapter: "Whence?" In a delightfully simple way he shows the origin of man by means of this familiar illustration; and, as if that were not clear enough, he adds: "Let me throw the same thought into yet simpler language;" which he does. Such is the character of this very interesting spiritual book throughout. It is most attractive in its style and of course solid and safe in its asceticism. The writers of to-day by the way who regard asceticism as such a gruesome thing would be somewhat amazed if they glanced at the book. They would fancy themselves in the wrong street. For while discussing the most serious subjects the writer is at the same time bubbling over with humor; two things which are not incompatible; for there is no reason for a man being sad or sour, who is going with the author from "Earth to Heaven." Here for example is one of the arguments intended to impress upon us the truth that we are destined for heaven. "An elephant was never destined to fly through the air. An oyster was never destined to gather honey from flowers. A snail was never made to course hares. These are all propositions to which we can readily and willingly assent. True. But why? What, in plain truth, is the proof underlying our assent? Why are we so absolutely sure? Because it is perfectly clear that had it been God's intention that elephants should skim through the air like swallows, or that oysters should gather honey like bees, or that snails should course hares like greyhounds, He would most assuredly have constructed them on a totally different plan."

Ça fait image, as does the story of the discontented king whose

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counsellors suggested that the way to be happy was to put on the shirt of the most contented man that could be found. The man was found. He was absolutely happy, but he had no shirt.

The distinguished author trusts that "the book will continue to exhort, and to plead, and to instruct, and to exercise a certain influence for good long after its author's lips have been silenced in death." We are sure of the first; we hope the second is reserved for the very remote future.

First Lessons in the Science of the Saints. By R. J. Meyer, S.J. B. Herder, St. Louis, Mo. $1.25.

Perhaps no better idea can be had of the character of this new contribution to ascetical literature than that which the distinguished author himself gives us in the Preface, viz., that "the subjects which are treated in the present volume as well as those which, God willing and necessary occupations permitting, are to be treated in subsequent volumes have often furnished appropriate matter for spiritual conferences, instructions and considerations during the annual retreats made by priests, religious, seminarians, sodalists and others." As it is not restricted to any particular class of people "practical applications and illustrations are of course omitted." On the other hand, a greater number of quotations than is usual in such books refer back to the theologians and standard authors. With the writer we echo "the wish that the devout reader may be led by the perusal of the book to a more intelligent esteem of the interior life and to a more ardent love of God." As he rightly says "the Science of the Saints is the sublimest and the most essential as well as the first of sciences. It consists in knowing how man, such as he is, must rise above the world in which he lives, towards God for whom he is created."

The Living Church of the Living God. By Rev. Charles Coppens, S.J. Benziger Bros., New York.

This beautifully written little pamphlet of thirty pages shows graphically how Christ came, not only to give a new life to the soul of man, but also to institute a living society which was to be actuated by His Spirit and to work for the uplifting and salvation of mankind. Had He merely added this new life to the individual there would have been no visible Church, which in human conditions is indispensable. He established, therefore:

"One central principle of unity,
As undivided so from errors free,
As one in faith, so one in sanctity."

The conclusion is: "See that you refuse Him not that speaketh."

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ST. PETER'S DELIVERY FROM PRISON.

Domenichino, at S. Pietro in Vincoli.

See "Pilgrim Walks in Rome."

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THE MESSENGER

VOL. XXXVIII. NOVEMBER, 1902. No. 5.

LUTHER'S LATEST BIOGRAPHER.

IT must be evident to every careful student that the modern critical methods of historical writing have effected a most marked and salutary, even if startling change. Pursuing these methods Niebuhr restored to us pristine Rome, Mommsen rescued it from mythland, Janssen revealed a new Germany, and Freeman paved the way to the true historic England. No epoch, however, seems more materially affected, modified, even discredited, than that of the so-called Reformation. The persistent outcry for indisputable evidence, absolute objectivity and unwavering truthfulness of narrative, seems to demand a complete rehabilitation of Reformation history. Historians who many years ago became suspicious and dissatisfied with the historical legacy handed down with uncritical faith and accepted with childlike docility, are now amazed at the structural weakness which propped up the edifice and perpetuated error.

Macaulay, with his keen, historical intuitions, must have been aware of the conditions that brought on and buttressed the English Reformation. His words giving us its history have not only the sting of biting epigram, but the ring of a challenging defiance, when he traces its genealogy as springing from "a king whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile parliament, such," he sarcastically claims, "were the instruments by which England was delivered from the yoke of Rome." Continuing its genetic history, he goes on, "the work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest." (1)

(1) "Macaulay's Essays," Vol. I, p. 199. New York, 1879.

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A glamour of saintlike holiness encompassed the heroes of the Scottish Reformation. Historians, from John Knox down to Thomas Carlyle, represented them as men living in an impregnated atmosphere of piety, aspiring to the loftiest spirituality, motived by the most heroic unselfishness—saints and patriots. Now comes Professor York Powell, Scotchman and Protestant, with his ruthless bludgeon, and annihilates the entire picture. He tells us, and in indignant tones, that the "whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show."(1)

The most radical change of historical sentiment about the Reformation, however, we discover in Germany. Wolfgang Menzel, himself one of its leading historians, voices it with an ill-concealed tinge of irritation and sorrow, when he deplores the fact that "the falsification of history during the last three hundred years has done an immeasurable amount of harm and occasioned profound shame," and seemingly aware of the ineradicable partisanship, which, in spite of incontestable evidence, clings to myth and legend, makes the confession that "even now the end is not in view when falsehood will come to an end."(2)

Not the least hopeful sign is that the general public is measurably influenced by the same critical canons of historical rectitude. Myth and legend, fable and romance, the pillars that supported the Reformation fabric, are shaken, tottering on their foundations. At one time the word "Reformation," bearing in mind Coleridge's axiom, that "the populace is wholly and absolutely governed by words and names," acted like an incantation, produced the effect of an enchantment. At one time the general public was more prone to give the acquiescence of intellectual slaves than exercise the service of reasonable freemen—when the heroes of the Reformation were under consideration. But now, with critical history as standard-bearer, there is a quest for the truth, the whole truth, and nothing but the truth. The countersign now is, "the detection of falsehood is the triumph of truth."

In spite of the drastic, but none the less beneficent methods alluded to, sporadic efforts are not wanting to vitalize these legends and myths, especially when they gravitate from the Reformation as a con-

(1) "Fortnightly Review," August, 1900, p. 217.
(2) "Kritik des modernen Zeitbewustseins," p. 153, 2 Ed.

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crete fact to the Reformers as specific factors. Of these we have a conspicuous, a palmary example in the new "Life of Luther," by Thomas M. Lindsay, D.D., Professor of Church History, Fr.C. College, Glasgow.(1)

It was said by Plato that the Greek rhapsodists could not recite Homer without falling into convulsions. Most biographers of Luther seem afflicted with a kindred mental infirmity. They seemingly cannot give us a portrayal of their hero without lapsing into a state of eulogistic hysteria. Instead of enlarging our views, enlightening our understanding, segregating truth from fiction, their only aim consists in warming our passions, exciting our feelings, obscuring truth. They give us a Luther free from all defects, foibles, paradoxes,—just as some painter or sculptor would give us a Cyrano de Bergerac without his bulbous nose, an Oliver Cromwell without his protuberant warts, a Lord Byron without his club foot. Professor Lindsay does not only sin in coloring facts, assigning motives, conjecturing feelings, reproducing time-stained banalities, seasoned with pungent suggestion, and when dealing with Mother Church leave nothing to the imagination, but upon closer examination his work reveals an utter absence of scientific spirit, comprehensive grasp and discriminating views. A critical analysis of the first chapter of his work will confirm this estimate.

LUTHER'S PARENTAGE.

Luther was born at Möhra, a hamlet near Eisleben, November 10, 1483. While his parents recalled the hour and day of his birth, the year in some inexplicable manner escaped their memories. For it, since Luther himself gives us no autobiographic hint, we are dependent upon the evidence of his brother Jacob. The romancing proclivities of Professor Lindsay confront us here at the outset and hunt us to the close of his biography. If unlike the original Luther biographers, some of them his contemporaries, and at times members of his household, he does not herald the birth of his hero by prophecies, heavenly portents, supernatural prognostications, numerical identifications and astrological predictions, he cannot resist the temptation to weave about it the texture of sympathetic romance. We are indebted to Melanchton for the incidents connected with the birth of his friend and mentor, which he in turn received from the Reformer's mother. According to our biographer, paraphrasing Melanchton's narrative

(1) "Luther and the German Reformation." Charles Scribner's Sons, 1900.

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"she remembered lying in bed and counting the minutes till the clock struck twelve."(1) The vision of the expectant mother, in painful and prayerful travail, counting the wearisome moments till her first born is ushered into the world is a cleverly contrived interlude, not devoid of dramatic incident, and worthy of Froude in one of his most imaginative flights. But it is neither true to history, nor just to Melanchton. The latter simply states that the mother told him her son "was born during the night of the tenth of November after eleven o'clock."(2)

Continuing in almost the same breath he tells us that Luther's "parents taught their children the Ten Commandments, the Creed and the Lord's Prayer, the teaching which Luther afterwards made possible for all German children by his Catechism."

Inferentially but one conclusion can be drawn from this statement —that Luther's parents were a shining exception to a prevalent rule— that they rose superior to the religious environment, influence and practice of their time—that Luther's Catechism supplied a want which the Church utterly neglected. But what are the real facts? Luther, his contemporary and modern biographers, the very existence of numerous editions of Catechisms ante-dating the Reformation, prove that the charge is unwarranted and baseless. In spite of his avowed hostility to the Church which blinded him to all good in her doctrine and discipline, Luther always bore in grateful recollection the schools of the Papacy, in which he states explicitly what Professor Lindsay denies covertly, that "the Lord's Prayer, the Creed and the Ten Commandments were retained and which the Church employed in caring for the children."(3) Mathesius, the fountain head of most Luther biographical data, a member of his household for a time, and a devotee whose ardent admiration for his hero is only equalled by his virulent hatred of the Church, contends "that although the truths of religion were obscured under the reign of Antichrist, all the same, God in some wonderful manner preserved the Catechisms in the schools."(4) He flatly contradicts our author by stating that under the Papacy "parents and teachers taught their children the Ten Commandments,

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(1) Page 13.

(2) Die Historie vom Leben und Geschichten Dr. Martin Luthers. 5 Theil. p. 72. Leipz. 1830. Philipp Melanchton's Werke.

(3) Tischreden, Fol. 458 a Leipz. 1621

(4) Mathesius, Historie von des Ehrwürdigen, etc. D. Martin Luther. Fo 3 a, Nürnberg, 1588.

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the Creed, the Lord's Prayer, as I learned these lessons in the schools myself in my childhood."(1) It is a misconception in the words of Köstlin, "that there was wanting to the Church and the youth entrusted to her care the true Christian doctrinal matter in that measure, which is frequently surmised to be the case,"(2) and Bayne does not hesitate to state that Luther "did recollect and to the last acknowledge, that his Mother Church had taught him the Lord's Prayer, the Ten Commandments and the Creed."(3)

It would be a work of historical supererogation to impugn the honors thrust upon Luther as the father of the catechism or catechetical instruction, or produce evidence that catechisms in the vernacular in many editions and impressions were in common, even mandatory use before the Reformer was born. Janssen (4) with his customary critical research and copiousness of illustration devotes no less than ten pages to the catechetical methods of the Church at the close of the Middle Ages, while Moufang's collection of catechisms of the sixteenth century alone embraces six hundred and twenty-six pages.(5)

An age in which the darkest periods are characterized by Neander as "pervaded by active benevolence, hospitality, sympathy with the sick and suffering; devout participation in prayer and all the ordinances considered as belonging to the church life; zeal in the Christian education of children,"(6) must have been an age in which the Lord's Prayer lost its educational character in devotional practice, when the Creed was not a Sunday School recitation feat, but an unfaltering profession of faith, when the Ten Commandments were not an "iridescent dream," but the rule of conduct, the discipline of the faithful, the guide of nations.

Historical criticism, not Catholic as much as Protestant, has focalized a strong and piercing light on the Luther household, with results that prove it to have been anything but an ideally happy or religious one, unless indeed parental brutality may be accounted a domestio virtue. It was a household not calculated to leave beneficent impres-

(1) Mathesius, Historie von des Ehrwürdigen, etc. D. Martin Luther. Fol. 56 b, Nürnberg, 1588.

(2) Martin Luther, Sein Leben und Seine Schriften, Vol. I, 31, 2 Ausgabe Elber, 1883.

(3) Martin Luther. His Life and Work. Vol. I, p. 86, London, 1887.

(4) Geschichte des Deutschen Volkes. Vol. I, pp. 42–52, 16 Ed.

(5) Katholische Katechismen des Sechzehnten Jahrhunderts in deutscher Sprache. Dr. Christoph Moufang, Mainz, 1881.

(6) "Church History," Vol. IV, p. 294.

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sions on the mind of tender childhood, or one permanently to influence the growth of Christian character. Hans Luther, the father, may have been a man of rugged piety and dogged honesty, but he was at the same time rude in conduct, coarse in speech, despotic in temper and unbridled in anger. This frenzied rage which at times with lamentable results broke all bounds of speech in corporal assault, was a congenital inheritance transmitted to his son in unimpaired, even accentuated intensity, so that the Reformer's mental infirmity has given the student of psychiatry ample ground for investigation and analysis.(1) We know that Melanchton, who on more than one occasion was the victim of his anger, at times to the extent of receiving personal chastisement, compares him to the demagogue Cleonthes and the raging Hercules,(2) and that Döllinger, whose masterly study of the Reformer still stands without a rival, more charitably explains these paroxysms of fury on the assumption of "an over indulgence in stimulating drink."(3)

To his father history imputes the guilt of homicide. That Hans Luther imbrued his hands in the blood of his fellow-man, if fair-minded Protestant writers can be relied upon, remains an accepted fact. Professor Lindsay makes no allusion to it; Dr. Jacobs brushes it aside with the dash of a pen, and Dr. Köstlin tries to explain it away.(4) Bayne, who, like Carlyle, is a hero worshipper of Luther, contends "that the evidence which has been cited, proves John Luther to have been in some way or another connected with the taking of life seems beyond reasonable doubt."(5) Schenckel (6) gives the crime as a cause for his flight to Eisenach, and that on its account he could not remain near his native village. Thierisch traces the report of it back to 1565.(7) Karl Luther, who devoted exhaustive research and painstaking care in giving us the genealogical history of his namesake, follows this story in all its devious windings, and frankly admits the charge, confessing that it is "unreasonable to beat about the bush with facts, even though they be unpalatable."(8)

(1) See "Dr. Martin Luther auf dem Standpunkte der Psychiatrie," Dr. Bruno Schön, Regensburg, 1875.

(2) "Loci Communes," V. 310.

(3) "Luther," Döllinger, p. 48.

(4) Page 24.

(5) Vol. I, p. 92.

(6) "Martin Luther," Ein religiöses Charakterbild, p. 7, Berlin, 1870.

(7) Skizzen, Frankfurt, 1869.

(8) Geschichtliche Notizen über Martin Luther's Vorfahren, p. 30, Wittenberg, 1867.

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His mother, Margaret Ziegler, is represented to us by the amiable Melanchton as the possessor of many virtues which grace womanhood. But here also we discover repellant Spartan severity. In such a home we can readily conjecture in the words of Dr. Jacobs that Luther's "reminiscences of his childhood were not those of sunshine and rainbows and joyful sports and the delight of parents in the pleasure and and playfulness of their children." (1) "Of such happiness he could have experienced little," says the writer of a most admirable review of Luther. "Their lives were rough and full of monotonous toil. The tone of their house was sad and severe." (2) In fact, Luther himself exhibits the reverse of Professor Lindsay's picture, when he claims that it was the brutality of his parents that once made him a fugitive from his own home, and finally drove him as an ultimate emancipation from it, to monastic seclusion. "My father once beat me so severely," is the pathetic confession, "that I ran away from home, and was embittered against him until he again weaned me to himself." (3) "My mother, on account of an insignificant nut," he tells us at another time, "beat me till the blood flowed, and the rigor and severity of her life was the reason that I subsequently ran away into a monastery and became a monk."(4)

The severity of the parents might perhaps be charitably condoned on the plausible assumption that Martin was probably not the most tractable and exemplary of boys, if we can place any credence in his own confession that his teacher trounced him fifteen times in one morning —"*ohn alle Schuld*," because on the centuried traditional plea of the school-boy, "he didn't do nothing." (5) Was it perhaps the poignant memory of this savage cruelty, the chilling home, the smothered affection, that inspired Luther to vindicate, at least palliate his own brusqueness and coarseness by the apologetic plea—*Ego sum rusticus filius*—I am the son of a peasant?

This was the household, these the associations and such the influences which moulded the character of Luther's childhood, and which, in themselves, were sufficient to "alienate, for a time, his filial affection and check and freeze, while boyhood lasted, all outflow of confidence and effusive unloading of the heart and mind," and which left in their wake that brooding melancholy and irascible temper which at times made life a burden to himself and his friends.

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(1) Jacobs, Luther, p. 8.
(2) *Quarterly Review*, July, 1897, p. 4.
(3) Tischreden, Ut. sup., Fol. 445 a.
(4) *Ib.*
(5) Köstlin, Vol. I, p. 33.

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According to our historian, it was on this soil and by these providential instruments, that the germinative principle of the Protestant Reformation was laid.

JUSTIFICATION BY FAITH.

"Hans and Margareth Luther" is the historical deduction and theological evolution he predicates, "taught the boy within the family circle the evangelical truths he was afterwards to thunder forth from the Wittenburg [berg !] pulpit." "No matter what the text was" is the insistent method he pursues, "the sermon was sure to come round in the end to that doctrine of grace which he had first learned by the hearing of the ear at his mother's knee."(1) "The truth which Luther afterwards preached to all men he learned in the homestead at Mansfeld, adding nothing essential." In short, "the Mansfeld home made Luther what he became, its teaching was the seed of his theology"; (2) it taught him "that pardon comes from the grace of God."

Though vague and indeterminate in telling us what specifically this "doctrine of grace," this "seed of his theology," these "evangelical truths he was to thunder forth from the Wittenberg pulpit" were, Professor Lindsay no doubt alludes to Luther's doctrine of Justification by Faith. We know that Luther placed great store on it. That in the Smalcad Articles he designates it as the "*primus et principalis articulus*," the first and principal article, and with characteristic and vehement urgency maintains that "from this article no one can swerve or falter though heaven and earth may fall. On this article hinges all we teach and believe against the pope, the devil and the world."(3) Melanchton, in the standard of Luther's Faith, calls it the "principal article,"(4) and by the entire Church it was accepted as the "*articulus stantis et cadentis ecclesiæ*," the article by which the Church must stand or fall.(5)

If Lutheranism staked all on this one card, then it has lost. Is Professor Lindsay aware that the doctrine of the "standing and falling church" has actually fallen? Does he know that "the star of the Reformation Creed" has wavered in its orbit and, like the Nova

(1) Pages 48-49.
(2) Page 15.
(3) Schmalkadische Artikel 2Th., p. 219, Kothe's Ausgabe.
(4) Augsburger Confession, Arts. 20, 28.
(5) Herzog's Real-Encyclopædie, Bd. 12, p. 582.

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Persei lately discovered by Dr. Anderson, is rapidly disappearing from the theological horizon? Need he be told that most eminent theologians of the Lutheran Church—such as Ernesti, Semler, Clausen, Olshausen, Köllner, Hase, Ebrard, Dorner, Rosenmiller, Schleiermacher, Ammon, Billroth, de Wette, Hagenbach, Lange (P. J), Baumgarten, Düsterdiek, Kurtz, Martensen, Schenkel, Wiezsäcker, Ritchl—even Köstlin and Beyschlag, not to draw the list out to a wearisome length, have long since deserted the flag of Justification by Faith? That even the champions of orthodox Lutheranism, such as Sartorius, Guericke, Hengstenberg, Harless, Philippi, Delitzsch, Kahnis, Luthard, have minimized it, pared it down beyond recognition, virtually repudiated it!

Many of these agree with Matthew Arnold when he tells us that the "doctrine of Justification is an ocean of verbiage which has flooded the world"; (1) others, with Beyschlag, thrust it aside as an outworn garment, because it inculcates "an enervating doctrine"; besides, it led primitive Lutherans dismally astray for the reason "that life's fountain head of the Bible was only unsealed during the last hundred years"; (2) some, with Hallam, claim that "in maintaining salvation to depend on faith as a single condition he (Luther) not only denied the importance, in a religious sense, of a virtuous life, but asserted that everyone who felt within himself a full assurance that his sins were remitted (which, according to Luther, is the proper meaning of Christian faith) became incapable of sinning at all." (3)

In the minds of philosophical thinkers, like Charles Grant, "it was founded on a personal religion so intense as to set all history and tradition at naught, and bid defiance to all the powers of earth and hell," and "has become the pathway by which Germany has passed to religious indifference"; (4) in the minds of sincere theologians, the Reformers "overemphasized justification and neglected sanctification"; (5) and Reformation specialists, like Maurenbrecher, mirroring the consentient opinion of educated Lutherans, dismiss Justification because as "the material principle of the Reformation it is a very fragile affair"; (6) while Lange, in his biography of the

(1) Contemp. Rev., May, 1900, p. 712.
(2) N. Lutherische Kreuzzeitung No. 32, 1893.
(3) Literature of Europe, Vol. I, p. 303. New York, 1886.
(4) Contemp. Rev., Sept., 1880, p. 372.
(5) Dr. Briggs, Forum, Vol. II, p. 376.
(6) Studien und Skizzen zur Geschichte der Reformationszeit, Wilhelm Maurenbrecher, p. 283, Leipzig, 1874.

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Reformer, does not hesitate to brand the doctrine as having "had a most disastrous effect on public morality from the beginning"; (1) and according to an English Protestant historian of Germany, Baring-Gould, it became "the fertile mother of immorality." No wonder that this doctrine, once the corner-stone of Protestantism, in the words of Principal Tulloch, "is fading from the minds of thoughtful men," and that one of the most conspicuous figures in modern Protestant theology—Dr. Zahn—dismisses the subject in the following peremptory manner: "Luther's doctrine of Justification has no longer an existence in Germany"—and the words sound ominous—"the fact occasions no alarm." (2)

Sweeping and harsh as these arraignments may seem, they in no way convey to us the fatal effects of the doctrine as clinchingly, and, taking in view the source, as conclusively, as Luther's own terrible indictment—that "the world, on account of this doctrine, is growing worse the older it gets. Now the people are possessed by seven devils, while before (under the Papacy) they were possessed by one." (3)

The implied charge that the Mother Church taught or countenanced the belief, that the grace of God could be secured by a perfunctory and automatic performance of servile works, either rests upon ignorance, misapprehension or misrepresentation. Coleridge, no friend or admirer of the Catholic Church, expresses the sentiment of every intelligent, unbiased mind when he tells us that he neither does "nor can think that any pious member of the Church of Rome did ever in his heart attribute any merit to any work as being his work," and continues that "judging by her most eminent divines, I can find nothing dissonant from the truth of her (the Church's) express decisions on this article." (4) The teaching of the Church at the time of the Reformation is still in vigorous, full force. Not a jot added, not a tittle subtracted. *Semper eadem*, she preserves her unchanged, unchanging and unchangeable doctrinal integrity without impairment, diminution or minimization. Doctrinal revision may be the privilege and prerogative of Protestantism. To the Catholic it is as unneces-

(1) Martin Luther, "Ein Religiöses Charakterbild." H. Lange, p. 328, Berlin, 1870.

(2) Dr. Th. Zahn "Das Apostolische Symbolum," p. 44.

(3) "Es wird die Welt aus dieser Lehre je länger je ärger. Jetzt sind die Leute mit sieben Teufeln besessen, da sie zuvor mit einem Teufel besessen waren."—Hauspostille. Jena, 1559—Zweite Predigt der I Adv.

(4) Coleridge's Works, Vol. IV., p. 50, Bohn's Ed.

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sary and superfluous, as meaningless as the revision of the theories of Euclid or the laws of gravitation. What the Church taught in Luther's time is still the norm that guides the spiritual destiny and regulates the moral conduct of her children. The decrees of the Council of Trent were not a repristination, but a reaffirmation of Catholic doctrine.

This we can readily see from the catechisms still extant, which were employed at and before the Reformation. In all of these it is taught that "pardon comes from the free grace of God." "Place all thy trust in the passion and death of Jesus Christ and confide thyself solely to Him," says an old catechism, probably the very one Hans Luther used in teaching his precocious boy. "If we are deserving of God" —is the lesson of a catechism of Luther's birth year, 1483—"it must come to us through the merits of Jesus Christ and the boundless mercy of God, which does not mete out justice according to merit as much as according to grace." "A Christian"—teaches another catechism of the year 1511—"must confess to God: I cannot save myself with my works, but Thou, O God, canst redeem and save me. I have no consolation in my own merits, but place my trust in Thy divine mercy. Thou alone art my hope." "Sweet Jesus," in the wording of a catechism written by one of the greatest and most spiritual men of his age, Geiler of Kaisersberg, published in 1482, "Sweet Jesus, in Thee is all my hope. Lord, I will deserve Thy paradise, not through any merits of my own, but through the power of Thy blessed passion, by which Thou wouldst redeem me, a poor sinner, and purchase paradise at the price of Thy precious blood."(1)

But catechisms, after all, are nothing more than convenient digests, popular compendiums of the larger and more exhaustive theological treatises. During the period under discussion, Scholastic Theology, though challenged in some directions, still ruled the Christian world. Peter Lombard and St. Thomas Aquinas were, if not its typical embodiments, at all events its acknowledged representatives and spokesmen. What did they teach on the subject of pardoning grace? "Some readers may be exceedingly surprised"—we are quoting Bayne, and will do so at some length—"that neither the Master of the Sentences nor the Angelic Doctor can be truly affirmed to attach less than infinite importance to the grace of God, or to the righteousness that is by faith in Christ. At the end of Lom-

(1) Janssen, Gesch. des Deutschen Volkes, Vol. I., pp. 45, 46.

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bard's great work, in Migne's edition, there are printed a few articles to denote the views held distinctively by the Master of Sentences. One of these is to the effect that the essential virtue in a saved soul—his love towards God and his neighbor—is not a created thing, but is the Holy Ghost in actual presence." While claiming that this is more like the "utterance of Taulerian mysticism than a voice from the schools" he goes on, that "Luther expressly acknowledged his debt to Tauler; and betrays no consciousness of having derived from Lombard any hint that the saved soul has become the habitation of God; but his mind was saturated with the Sentences, and the springs and roots of thought may be influenced although consciousness of the fact is not vivid at the moment, and though memory retains no record of the impression. It is at all events inconceivable that holding the tenet just described" and we must bear it constantly in mind that he was the oracle of Scholasticism, Lombard could take any but a strongly evangelical view of salvation. Accordingly we find that in his Commentary on the Romans, he is as explicit as words can make him in pointing out that salvation is by grace and faith, not by dead works. Sinners "are justified freely, that is without preceding merits not by law but by the grace of Christ." (*Justificati sunt gratis, id est sine meritis præcedentibus, non per legem, sed per gratiam Christi.*) "The righteousness of God he says is without law (*Justitia Dei sine lege est*). He quotes from Augustine what was with Luther too a favorite adage: *Fides impetrat quod lex imperat:* The English, as so often happens, cannot render here the authentic parallelism so exquisitely as the Latin. But the meaning is clear—that faith obtains from God the power to do what law, in God's name, commands."(1)

From all of which, it may not be unfair to conclude, that Professor Lindsay's portraiture of Luther's parental influence is an artifice more insinuating than convincing, that his genesis of the Reformers theological creed is a deduction more fanciful than logical, and that his course reminds one forcibly of Hazlitt's estimate of Coleridge that "his talk was excellent if you let him start from no premise and come to no conclusion."

LUTHER AS A MONK.

In 1497, Luther's father, availing himself of the superior educational facilities of Magdeburg, sent his son, then in his fourteenth

(1) Bayne, Martin Luther, Vol. I., pp. 229-231.

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year, to study with the Brethren of the Common Life—educators who gave us such scholars as Nicholas Cusa, Erasmus and Thomas à Kempis. In a year we find him at Eisenach. Here in dire poverty, but arduous study he spent four years. He matriculated at the University of Erfurt in the summer of 1501, in accordance with his father's wishes to devote himself to the study of jurisprudence. He received his Bachelor's degree in 1502, his Master's degree in 1505. While in the woods near Erfurt, during a violent storm, frightened by crashing thunder and flashing lightnings, he made a vow to become a monk. "Filled with terror and fear of an impending death," are his own words to his father, "I made a forced and coerced vow."(1) The influences directly responsible for his becoming a monk are given differently by his biographers. Mathesius states that it was the fatal stabbing of a friend,(2) Seckendorf, that while on a journey from Mansfeld to Erfurt, his friend and companion was struck by lightning,(3) precipitated his escape to the cloister. In any event, while in this agitated frame of mind, Luther entered the Augustinian monastery at Erfurt, July 17, 1505.

The Reformer himself is somewhat vague, even contradictory in accounting for this step. He tells us at one time that "he was called [to the monastic state] by a dreadful apparition from heaven,(4) again he confesses, "I went into the convent and forsook the world because I despaired of myself" (5), a sentiment he repeats subsequently "impatience and despair make the monk."(6) It will be recalled that he likewise states that the cruelty of his parents drove him to the monastery.

His father was highly incensed at his son's decision, and his sullen wrath resisted all conciliatory overtures and made him warn his emotional son to take heed, lest the apparition above alluded to "was not a snare and Satanic illusion."(7)

Luther's career in the Erfurt monastery reveals our author in a light that will be a startling surprise to the historian, a unique disclosure to the philologist and a delicious piece of humor to the monks

(1) De Wette, Briefe, Sendschreiben und Bedenken, etc., Vol. II, p. 100.
(2) Ut. sup., fol. 46.
(3) Reformations-Geschichte, p. 9, Abriss Tübingen, 1788.
(4) De Wette, Ut. sup.
(5) Jürgens, Luther's Leben, Vol. I, p. 522, Leipzig, 1846–1847.
(6) Tisch. 381 a; Walch, Sämmtliche Schriften, Vol. II, p. 2064, Halle, 1739–1750.
(7) De Wette, Vol. I, p. 47.

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themselves. With an air of patronizing familiarity and academic seriousness, he tells us of the daily routine regulating the conduct of an Augustinian novice, and in doing so draws freely, but not wisely, from Köstlin. These duties, he tells us, consisted in spending "so many hours a day and night in *hearing* [the italics are ours] the chanting of the service, in prayers recited *standing*, in hearing Masses said, in fasting. He [the novice] had to learn all the minutiæ of these services, how he was to stand and kneel, how he was to move his feet and hands in the different parts of the service. When he was drilled for a year he was fit for the reception into the Order."(1)

In this burlesque of the monastic novitiate, reducing the novice to a mere mechanical automaton, the monastery to a military barracks and the master of novices to a drill sergeant, our monks are trained for the service of God! This story, about as plausible as Saturn devouring his children or Pallas springing from the brain of Jupiter, is spread as history broadcast over the land. But it turns out to be a retributive example of over-weening confidence and self-complacent mediocrity carrying its own penalty.

In the first place, the author's schoolboy efforts to translate the Halle Professors' German make that worthy scholar utter drivelling nonsense and brings Professor Lindsay in a dilemma more calculated to arouse amusement than evoke pity or contempt. Köstlin, in a summary that can at least partially be accepted, states that there was a rigid insistence on the part of the monastic rules on the outward forms of religious exercises, "*auf das Horensingen*" "on the singing of the canonical hours," "*auf die ständige Gebete*," "on the fixed prayers." Professor Lindsay becomes enmeshed and flounders in his sophomoric, but humorous efforts to translate this. "*Horensingen*" cannot, of course, be found in the dictionary, and therefore he renders it "*hören singen*," "to hear singing"; by making the adverb "*ständig*" (fixed) a derivative from "*stehen*" (to stand), and thus by the peculiar philological processes that have given the Professor a reputation of a rather amusing kind among students and scholars, we have "prayers recited standing." This is not the first time our historian has given us such a *faux-pas*, for has he not handed down his name to unborn generations of readers in the Encyclopædia Britannica (Vol. XV, p. 80, Ninth Ed.), by translating the title of Luther's truculent "*Wider die mörderischen, räuberischen Rotten der Bauren*."

(1) Page 32.

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(Against the murderous, pillaging rabble of peasants) by "Against the Murdering, Robbing Rats (*sic*) of Peasants!" Of course, such fungoid history cannot last and must perish in the light of honest criticism; but, unfortunately, this light is slow in penetrating where at times it is most needed.

The rule of the Augustinian Friars is not difficult of access, and to this day remains substantially, if not identically, the same that Luther studied. Its plan and scope, as far as the novitiate is concerned, was that of a school of spiritual discipline and not an academy of intellectual training. It imposes upon the master of novices, and we take our citations from an edition of 1551, the duty of impressing upon the minds of the novices to live "purely and discreetly, to confess frequently, to live in chastity and poverty, he instructs them in the rules and ordinances (of the Order); in the Divine Office and chant he teaches them how and what they should pray, and what prayers are to be said in silence; how they should keep a custody over their hearts and lips; what example they should offer others, especially in humility and obedience."(1)

But this is not all, and the methods of Protestant biographers of Luther in this connection admit of but one explanation, and that is—the wilful suppression of truth. Not only was the novice subject to the spiritual discipline alluded to, but he was commanded "to read the Holy Scripture assiduously, to hear it devoutly, and learn it fervently (*Sacram Scripturam avide legat, devote audiat et ardenter addiscat*)," and the quotations are taken from a manuscript copy of the rules of the Augustinian Friars of the year 1397. Even at meal time a lector must read the Sacred Volume "in order that not only the body takes nourishment, but also the ears are fed with the Word of God" (*Ne sole fauces sumant cibum, sed et aures esuriant Dei verbum*), "and that the brethren should become familiar with it" (. . . *ut fratres nostri familiares fiant sacræ scripturæ*).(2)

When Mathesius tells us that Luther applied himself most devotedly to the reading and study of Holy Scripture in his monastic days, he simply obeyed the rules he vowed to observe.

SCHOLASTICISM.

Scholasticism offers rare opportunities to a writer endowed with the true philosophic instinct and historical appreciation. The age of

(1) Constitutiones Ordinis Fratrum Eremitarum Sancti Augustini, fol. 7, Romæ, 1551.

(2) Historisches Jahrbuch, Vol. XII, pp. 311-312.

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Scholasticism was the age of the mediæval cathedral and university. "The University," Rashdall tells us, "is distinctly a mediæval institution, as much as a constitutional Kingship, or Parliaments or Trial by Jury," and he does not hesitate to declare that the institutions which rose under the protection and fostering care of the Scholastic period "are of greater and more imperishable value than even its cathedrals."(1) Comte, Cousin, Humboldt, Schlegel, Trench and Frederic Denison Maurice treat it in both a sympathetic and discriminating, entertaining and instructive manner. But with many modern writers, to whom the words of Coleridge apply, that "the Middle Ages are dark only to those who themselves have not light enough to read them," they form the target of biting satire and senseless raillery. "The contempt (for Scholasticism)," says the Protestant Archbishop Trench, "is very far from being shared by those illustrious thinkers of the modern world--not, for example, by Hegel, Alexander von Humboldt," . . . and quoting Shirley, he continues that "through two eventful centuries which witnessed, as they passed, the formation of nationalities, the establishment of representative government, the birth of vernacular literature and the grand climacteric of ecclesiastical power, the philosophy of the schools held on its way, not only commanding with an undisputed sway the intellect of those restless times, but extending its influence and drawing into its service some of the highest minds that the christian world has ever produced."(2) "What was a revelation to our generation," says Rashdall, "becomes an unintelligent routine of the next. Considered as mere intellectual training it may be doubted whether the superiority of a classical education, as it was understood at the beginning of this century to that of the mediæval schools, was quite as great as is commonly supposed. . . . The study of Aristotle and the Schoolmen must have been a better training in subtlety and precision of thought than the exclusive study of a few poets and orators. However defective its methods of achieving that end, the Scholastic education at least aimed at getting at the bottom of things," a method our historian might have pursued without any detriment to his reputation as an historian.

Scholastic theology was at this period, we are still drawing on Rashdall, "not the mere Chinese Mandarins pouring over sacred

(1) "The Universities of Europe in the Middle Ages," Hastings Rashdall, Vol. I, p. 5, Oxford, 1895.

(2) Mediæval Church History, p. 109.

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texts, but the architectonic science, whose office it was to receive the results of all other sciences and combine them into an organic whole, in so far as they had bearings on the supreme questions of the nature of God and of the universe, and the relation of man to both. However much the actual methods and systems of the Schoolmen fell below the grandeur of their ideal, the ideal was one which cast a halo of sanctity over the whole cycle of knowledge."(1)

Professor Lindsay tells us that Peter Lombard—and he stands as a concrete representative of Scholasticism—was more pagan than Christian; that it (Scholasticism) "was based much more upon the great pagan philosopher Aristotle than the Epistles of St. Paul." (p. 52.)

It cannot be denied that the influence of Aristotle was deep and far-reaching in mediæval thought, but it certainly never attained the authority it did in Protestant England, when "in the middle of the seventeenth century a doctor of medicine was compelled by the English College of Physicians to retract a proposition which he had advanced in opposition to the authority of Aristotle under threat of imprisonment."(2) In this mediæval supremacy of Aristotle, however, the Holy Scriptures were not neglected.

If Luther did maintain what Professor Lindsay imputes to him, and we have only the latter's apodictic declaration to guide us, then Luther is guilty of glaring contradiction, is confronted by facts that give the direct refutation to his words. Was not Peter Lombard held up to the contemptuous scorn of the Humanists, not for his blind following of the Stagirite, but also for his "slavish" subservience to the Bible and its accredited expositors, the Fathers? Every intelligent and fairminded reader who studies the Lombard from his own writings, and not from the flaccid generalizations of superficial historians, will be effectually disillusioned. Luther's estimate of Peter Lombard—we still take him as the embodiment of a system—was that he was "a very industrious man, of a high order of intellect, and wrote many admirable things. He would be a great and renowned Doctor of the Church had he devoted himself entirely to Holy Scripture." (3) From a man who declared St. Jerome to be "a heretic"; that "of faith and the true religion not a word can be found in his writings"; that St. Chrysostom was "a mere babbler"; that Tertullian was "rude and superstitious"; and dismisses the Epistle of St. James as

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(1) Ut supra, Vol. II, Part II, p. 692.
(2) Rashdall, Ut supra.
(3) Tischreden, Fol. 319 a.

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"an epistle of straw"—his remarks on Lombard partake more of the nature of a eulogy than a censure. As for the Master of the Sentences' supposed preference for Aristotle to the disparagement of St. Paul, the fact that he made the Apostle of the Gentiles a life's study and meditation, incorporated in his great commentary (1) on all of St. Paul's epistles—a work covering no less than nine hundred and nineteen double-columned octavo pages—carries its own refutation. As for his implied neglect of the Holy Scripture, every one conversant with his writings must know that they consist of nothing but a reticulation of scriptural passages, displaying not only prodigious labor, extensive reading, keen interpretative force, but a phenomenal familiarity with the entire range of Biblical and Patristic lore. His commentary on the Psalms (2) alone covers twelve hundred and ninety-five double-columned pages. "Candor compels the admission," says Bayne, "that, so far as my imperfect investigation can be trusted, those great Schoolmen did not set small store by Holy Writ. The whole tone and tenor of the works, both of the Angelic Doctor and of Lombard, conveys to my mind the idea of loyal and unreserved submission to inspired authority."(3)

"To hold up certain absurdities of Scholasticism to ridicule," writes Professor Adams, in an admirable historical contribution to American scholarship, "as has sometimes been done, as if they indicated the real character of the system, is to furnish good evidence of one's own narrowness of mind. Not only did Scholasticism make important contributions to one side of civilization, speculative theology and philosophy, but even its supposed absurdities had meaning. To debate," and this question is usually paraded for its supreme absurdity, "the question whether an angel can pass from one point to another without passing through the intermediate space, is to debate the question whether pure being is conditioned by space. Very likely," he continues, "such a question cannot be answered; but if there is to be a system of speculative philosophy at all, it must consider both questions in some form, and they can hardly be called absurd."(4)

As for the quibbles and quiddities which have been laid to the

(1) Collectanea in omnes D. Pauli, Ap. Epistolas.
(2) Commentarii in Totum Psalterium.
(3) Bayne, I., p. 231.
(4) "Civilization During the Middle Ages," George Burton Adams, p. 368. New York, 1884.

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charge of Scholasticism, we can trace its whole career and find nothing even remotely comparable to the fine spun differences and theological thimbleriggeries of nascent Protestantism with its Antinomian, Majoristic, Flacian, Adiaphoristic, Osiantric, Crypto-Calvinistic, Synergistic, Syncretistic controversies, which in the words of Froude "though we read as a duty, we find as dry in the mouth as saw-dust." Moreover a wide liberty was allowed in the discussion of all theological problems not dogmatically defined by the Church, under the sway of Scholasticism, whilst under the ægis of Protestant private interpretation the most summary punishment was dealt out to all who questioned the existing authority.—Strigel was imprisoned, Hardenberg deposed and banished, Peucer doomed to ten years' solitary confinement, Huber exiled, Cracau put to death, for no other reason than that they carried private interpretation to its logical conclusion.

"What the Mediaeval Church asks from the student of Mediaeval history" is the dictum of Professor Freeman "is simply justice,"(1) and this Professor Lindsay has not meted out with any pretense to equity.

If a digression be allowed, it is to correct Jacobs who states that "the ceremony (monastic profession) over, he (Luther) was pronounced free from sin, just as though he were a child coming forth from baptism."(2) This sentence both in its wording and context is misleading. It leaves the unsuspecting reader under the impression that the declaration was an official one, a part of the ceremony,—neither of which is true. Köstlin implies that they were the mere words of congratulation on the part of his fellow monks,—without however, altogether dispelling the impression of its official character. Luther himself tells us "that the monks compared the baptism of Christ with their monkery, they cannot deny. For they have taught and spread it throughout all the world, and from the prior, convent, and father confessor they wished me happiness when I made my profession, that I am now as innocent as a child that has just come pure from baptism."(3)

The words were no official declaration, they are not found in the ceremony, and if uttered at all, were no doubt the impulsive, emotional outburst of the moment. Why not emphasize with the same gravity what Luther states a few paragraphs on, that under the Papacy there

(1) Contemporary Rev., Vol. XXXI, p. 826. (3) Tischreden, Fol. 380 b.
(2) Page 25.

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is "such a godless, monstrous madness, that it was believed if one merely donned the monk's cowl one would be saved from sin and death" and in a moralizing tone continues "therefore the lousy cowl was compared, aye preferred to the precious blood of Jesus."(1) The one is as probable and as plausible and as true as the other.

LUTHER AND STAUPITZ.

Luther's prior was John von Staupitz, a man of great popularity, wide reading and unquestioned piety. If perhaps in his treatment of Luther he showed a yielding compliance, weak indecision and overmastering affection it was more an error of the heart than of the intellect. All sincere Catholics approved and applauded Luther's course in the beginning, as long as it confined itself in legitimate bounds and expressed itself in temperate language. Staupitz with others believed reform possible without disrupting Christian unity. Like good, old Dr. South, dealing with the Reformation, he thought the best way to cure a patient's cold, was not to cut his throat, but make it yield to medical treatment, even though it be slow and drastic. The enthusiasm and devotion of men like Hutten and Sickingen for Reform, caused suspicion and alarm, because Staupitz was not unlike that rugged Englishman Dr. Johnson who, when speaking of the Reformation, believed that "one man calls out 'Fire' that he may save the house, another that he may run away with the furniture." The robber barons and selfconfessed libertines flocking under the standard of moral reform, and welcomed by Luther, made wise and good men reflective and wary. As soon as Staupitz saw the revoluntionary trend of his disciple, his revolting arrogance of manner, offensive coarseness of speech, that instead of becoming a reformer he was turning to be a revolutionary, with hopes dashed, spirit crushed and heart saddened, he fled from the controversial arena and transferred his allegiance to the Benedictine order. The temptation of leaving the Church and enlisting under the banner of Luther never entered his mind. In spite of the jubilant acclamation, the princely honors and the lavish emoluments that would have greeted his defection, he lived as a monk to the end of his days and died a loyal, fervent Catholic.

Professor Lindsay tells us that this man "in after years sympathized with most of Luther's doctrines and yet he never left the Roman

(1) Tisch. Fol. 381 a.

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Catholic Church,"(1) branding him as a coward and hypocrite, adopting a course Luther himself never failed to pursue when dismissing those who failed to follow him.

Dr. Döllinger tells us that "in doctrinal affairs Staupitz was entirely Catholic" (2) and Dr. Paulus (3) with a wealth of citations from his works proves that he was not only soundly Catholic to the very core, but strengthens his position by documentary evidence, which Dr. Kolde in his monograph (4) either overlooked or was inaccessible to him at the time of writing. That is, that he championed the Catholic system against Lutheranism, and that moreover against Luther's bosom friend Agricola. (5) During the early estrangement, before his breach with Luther became final, he disowns his quondam disciple's doctrine because "it is praised by those who most frequent houses of ill-fame" and because "great scandals have risen from his last works." (6)

In spite of the fact that the Reformer at times speaks of him in terms of endearing affection; (7) as early as 1523 pays him the questionable tribute, that through him that "the light of the Gospel first began to shine out of darkness" (8) makes the confession, in 1543, that "if Dr. Staupitz, or rather God, through Dr. Staupitz, had not extricated him, he would have perished and been long since in hell;" even as late as the year before his death expresses his gratitude in words of characteristic emphasis and vigor that he ought to be "a damned, ungrateful, papistical ass, if he did not remember his late master;" (9) all the same, the kindest word evoked by his death was "*Gott hat ihn erwürgt*"—"God throttled him;" "but I have hopes for him. We, however, should indeed pray, seeing such examples of apostasy." (10)

(1) Page 34.

(2) Die Reformation, Vol. I, p. 154.

(3) Historisches Jahrbuch, Vol. XII, pp. 309-346.

(4) Die deutsche Augustiner-Congregation und Johann von Staupitz, Dr. Th. Kolde. Gotha, 1879.

(5) Copia Consultationis super confessione fratris Stephani Agricolæ per D. Abb. s Petri ab anno, 1523.

(6) De Wette, Vol. II, p. 215.

(7) "Last night I had a dream of you," writes Luther to Staupitz. "You seemed to depart from me, and I wept and sorrowed most bitterly. But you held out your hand to me and bade me be still, for you would return to me." Bayne, Vol. II, p. 16.

(8) De Wette, Vol. II, p. 408.

(9) Köstlin, Vol. I, p. 81.

(10) Johann von Staupitz, etc., L. Keller, p. 95. Leipzig, 1888.

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When a few pages on the historian tells us that Frederic the Elector of Saxony, who founded the University of Wittenberg in 1502, had as his counsellors "Staupitz and Dr. Pollich, who accompanied the Elector on his pilgrimage to the Holy Land," he is misled by a similarity of names as far as Staupitz is concerned. Staupitz, Luther's friend, was graduated as Master of Arts in 1497—the pilgrimage alluded to took place in 1493. There seems no likelihood that the Elector would avail himself of the services, society or counsel of a young student still in his teens. Prof. Lindsay confuses Luther's prior, the Augustinian Provincial of Saxony, with Dieterich von Staupitz, who accompanied not Frederic, but Albrecht the Courageous on a similar mission in 1476. (1)

LUTHER'S SOJOURN AT ROME.

According to Professor Lindsay, a crucial moment in Luther's life, a moment which according to Bayne "excites the imagination alike of Protestant and Papist" was the Reformers four weeks sojourn in Rome in 1511. The mission which made him cross the Alps is a moot-question, on which research has shed little or no light, and Luther's reticence is all the more remarkable since he at no time in public debate, utterance or writing even alludes to it. This has given the biographers a wide field for speculation and surmise, from Cochlæus who claims it was in opposition to Staupitz (2) to Melanchton who treats it contemptuously as "a monkish squabble" *propter monachorum controversias:* to others who find in it a providential interposition. Bayne probably reflects the current opinion when he tells us that "it is difficult to write about it with precision." "He [Luther] was sent on convent business, but its nature can only be conjectured." But mere conjecture is not a biographic limitation or weakness of Professor Lindsay. When nothing can be said against the Catholic Church, shadowy suggestion and half veiled innuendo may serve his purpose, but if even a shred of evidence falls within his mental reach it must be decked out as accepted proof, established fact. With cocksure certainty he tells us that "Staupitz who was at the head of a number of reformed convents of the Augustinian Order, wished to bring several other Augustinian convents under the same

(1) Kolde, Johann von Staupitz, p. 212, Gotha, 1879; Herzog-Plitt. Real Encyclopædie, etc., Vol. IV, p. 668, Ed. 1879.

(2) Köstlin, Vol. I. p. 101.

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regulations and indeed had been authorized by the Pope to do so. Some of these unreformed convents had protested and appealed to Rome, and Staupitz wished Luther and a fellow monk, John of Mechlen, [Mecheln !] to represent him before the papal court."(1) This in spite of Luther and Staupitz's deadly silence about the Roman mission : in spite of the fact that no Papal or Curial document can be produced concerning it : in spite of the fact that the object of it was as much involved in mystery as its outcome. (2) In face of all this our historian by methods peculiar to himself and his school, not only states the object of the mission as a fact ; but discloses its hitherto undivulged result that "the dispute seems to have been amicably settled by a compromise."

Luther's sojourn in Rome created no more than a passing interest at the time, and left no impression worthy of record on his mind. Only late in life does he denounce in language fierce and frenzied the evils that he claims abound there. According to Professor Lindsay this "visit turned his reverence for Rome into loathing. The city which he had greeted as holy" he is divining Luther's thoughts and feelings, "was a sink of iniquity : its priests were openly infidel and scoffed at the services they performed : the papal courtiers were men of the most shameless lives."(3)

In dealing with Luther's controversial methods, we must not forget the warning of Professor Kahnis, of Leipzig, "that they are destitute of logical sequence, calm deliberation, objective statement and judicial equipoise ; what repelled many was the slashing, bristling coarseness, which frequently degenerated into the most wanton accusations."(4) Canon Mozley does not mince his words when he tells us that "it must be allowed by Luther's admirers that he flooded the earth with his abuse," and as a controversialist he "was literally and wholly without decorum, conscience, taste or fear."(5) Vorreiter, ardent Lutheran that he is, does not hesitate to yield to a stubborn evidence that cannot be set aside "that contempt of his opponents, who are never in the right, forces Luther into a profound sophistry, which scorns every element of logic."(6) But these controversial meth-

(1) Page 42.
(2) Kolde, Johann Staupitz, p. 241.
(3) Page 44.
(4) "Die Deutsche Reformation," Vol. I, p. 297. Leipzig, 1873.
(5) "Mozley's Essays, Historical, Theological," p. 375.
(6) Luther's "Ringen mit den Anti-christlichen Principien der Revolution," p. 381.

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ods are mild and urbane when compared to his attacks on the Papacy. "In all his attacks on popes and cardinals," says Hallam, and a more reliable authority could hardly be quoted, "Luther disgraces himself by a nasty and stupid brutality,"(1) and taking in view the fact that he postulates an ethical code subversive of all morality, "What harm would there be, if to accomplish good things," are Luther's own words, "and for the sake of the Christian religion, one told a good thumping lie,"(2) we find him in a position where he cannot be trusted on his unsupported word.

With these considerations and precautions before us, we can now proceed to Luther's recollections of his Roman visit and sojourn, which, on account of the random maundering indulged in by his biographers, we will give in consecutive narrative, taking his "Table Talk" as a basis. Taking the salient points as far as they affect Rome and the Church, we have these facts:

He begins by attributing to Cardinal Bembo the saying that "Rome is a stinking sink of the most depraved rascals in the world." Such language from a humanistic purist and a member of the College of Cardinals, needs no further comment than that the Reformer claims "it was said." He next speaks of two monks, Ludovicus, a barefooted friar, and Evidius, an Augustinian, besides two Dominicans, who inveighed against the errors of the Papacy, and "early next morning were found dead in the streets, their tongues cut out and" the rest is untranslatably vile. Gregorovius ever on the alert to expose every foible and peccadillo of the Roman ecclesiastical authorities, strange to say, allows this summary and unclean method of extirpating rebellious monks to pass without as much as a mention. Passing over the reflections on ancient Rome, he again alludes to the Papacy by informing his hearers in all seriousness that "the Pope commanded the angels to transport the souls of those who died on their way to Rome to heaven at the very same hour." A papal promise to gain heaven, almost as unique and facile as the Reformer's advice to Melanchton: "Be a sinner, and sin right valiantly,—but believe more valiantly"(3) with the difference that the former has no stronger evidence than the Reformer's imagination and the latter stands as an unchallenged truth.

(1) "Literature of Europe," Vol. I, Part I, Chap. IV, p. 306. New York, 1886.

(2) "Lenz, Briefwechsel," Vol. I, p. 382. "Kolde, Analecta Lutherana," p. 356.

(3) De Wette, Vol. II, p. 37.

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The passage made famous by its melodramatic setting in almost every biography, when Luther, pilgrimaging towards Rome, catches his first glimpse of the Eternal City, next presents itself. The scene, as he prostrates himself, lifts up his eyes and cries out, "Hail, holy Rome, yea deservedly holy, by reason of the holy martyrs who have shed their blood there," is known to every schoolboy, but the conclusion of the historical sentence, again obscene and unprintable, has been vigilantly suppressed, and is known only to students who know Luther from his works and not his biographers. These frequent controversial amenities, of which Hallam says, that "no serious author of the least reputation will be found who defiles his pages, I do not say with such indelicacy, but with such disgusting filthiness as Luther" (1) and "for which," says the German historian Menzel, "there should not have been found a pen, much less a printing-press" (2) are, as a rule, caviare to those not familiar with Luther's unabridged and unexpurgated works. He next recounts the dream of a barefooted friar which Staupitz is claimed to have heard at Rome in 1511, to the effect that a hermit would arise during the reign of Leo X and attack the Papacy. With a self-complacency which needs no qualifying term, he applies the prophecy to himself "and I, Doctor Martin, did not then think that I would be this hermit, for Augustinian monks are called hermits." He speaks flatteringly of the splendid maintenance of civic order, the watchmen adopting such drastic measures as "hanging, drowning and throwing into the Tiber everyone found in arms." He has a good word to say for the Apostolic Congregation, the Consistorium and the Curia Rotæ because "business and legal difficulties are heard, examined, acted upon and ordered with excellent honesty."(3)

Add to these the flippant cynicism and sacrilegious banter he claims to have heard on the part of some festive monks at table concerning Holy Mass,(4) and a lake full of children skulls, a side thrust at celibacy, etc., we have practically his recollections as far as Rome is concerned.

It may be safely inferred that he saw little or nothing to offend his religious sensibilities while in Rome—if so, it seems inexplicable that only late in life he alludes to his sojourn. "In his letters of those

(1) Literature of Europe, Vol. I, Part IV, p. 306.
(2) Neuere Geschichte der Deutschen, Vol. II, p. 401.
(3) Tischreden, 502 a-513 b, Sämtl. Werke, Vol. 62, pp. 435-440.
(4) Sämmt. Werke, Vol. 31, p. 327; Walch, Vol. XIX, p. 1509.

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years he never mentions having been in Rome," says Bayne, and his position is well taken. "In his conference with Cardinal Cajetan; in his disputations with Dr. Eck, in his letters to Pope Leo—nay," and this is most significant, "in his tremendous broadside of invective and accusation against all things Romish; in his Address to the German Nation and Nobility, there occurs not one unmistakable reference to his having been in Rome. . . . By every rule of evidence"—and the writer's conclusion seems inevitable—"we are bound to hold that when the most furious assailant Rome has ever known, described from a distance of ten years upwards the incidents of a journey through Italy to Rome, the few touches of light in his picture are more trustworthy than its black breadths of shade" (1)

The legend retailed with religious unction about Luther's climbing the Scala Sancta and having his course arrested by the flashing remembrance of the text: "The just shall live by faith," (2) has no historic basis. Not one of the early Luther biographers even alludes to it; it has no existence in his "Table Talk"; not a trace of it can be found in his writings, and it only crops out about twenty years after his death. Then it is quoted as the recollection of his youngest son, Paul. (3) Whether the recollections of an immature lad, recalled twenty years or more after the event, can be accepted as data worthy of historical preservation or perpetuation need not be discussed.

We have followed Professor Lindsay's narrative to the date of Luther nailing his theses on the Castle Church door at Wittenberg, a momentous, a crucial period in the history of Protestantism, to which our biographer with incomparable recklessness assigns a wrong date. (4) It would be highly interesting to Catholic readers and instructive to Protestant students to review the biography—the latest and ripest of Luther—to the end. Space, however, forbids. Sufficient evidence has been brought forth—to convince the most purblind admirer of Luther—that he cannot trust Professor Lindsay nor his biographic precursors of the Reformer, whom the professor, slavishly and blindly followed.

The honest, trustworthy, critical life of the real Martin Luther is still an unwritten volume.

REV. H. G. GANSS.

(1) Ut supra, 234.

(2) Page 44.

(3) Born, January 28, 1533.

(4) The theses were affixed to the church door on October 31, 1517, not November 1.

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PILGRIM-WALKS IN ROME.

VII.—To St. Mary Major and Other Sanctuaries on the Esquiline.

(Continued.)

I.—SS. DOMENICO E SISTO NEAR PIAZZA MAGNANAPOLI.

St. Bridget of Sweden was bid by our divine Lord to go to the Holy City to obtain the confirmation of the Rule of her order. "Go to Rome: there the streets are all golden-paved and bedewed with the blood of martyrs; there because of the indulgences their merits have won, the road to heaven is shortened."

It is well in visiting the churches to have the intention of gaining all these indulgences, which are very great and numerous; and in passing along the streets to reflect that we are treading in the footsteps of Saints, on soil reddened with the blood of Martyrs.

Starting from the *Piazza del Quirinale* we follow the wide street that leads down to the *Via Nazionale*, having on our left the Palazzo Rospigliosi, built on the site of the baths of Constantine, and on our right the handsome entrance to the Colonna gardens. Just beyond the garden is the church of *S. Silvestro a Monte Cavallo*, belonging to the Lazarists or Missionaries of St. Vincent de Paul. A few months after the suppression of the Society of Jesus in 1773, Pope Clement XIV gave the church, house (novitiate) and garden of S. Andrea in Quirinale to these Religious, who enjoyed the possession of the property till 1810, when they were banished by the French government. At the restoration of the Society in 1814, Pope Pius VII took the property from the Lazarists and gave it back to its original owners. As compensation the Lazarists received this church and monastery of S. Silvestro. In 1872 the monastery was seized by the government and converted into barracks. At the foot of the street is the *Piazza Magnanapoli*, a strange name supposed to be derived from *Balnea Pauli*. In the centre of the square, protected by an iron railing, is a fragment of the ancient wall of the time of the kings. Another fragment with an interesting stone doorway may be seen inside the entrance of the Palazzo Antonelli, which is immediately on our right as we enter the square. On the opposite side is the church of *S. Catherine of Sienna*, with a high mediæval tower at the back, and extensive conventual buildings on the right. Needless to say

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that the latter have been seized by the government for the usual purpose—*barracks*. The lofty gardens on our left, bright with verdure and flowers, and reaching to the handsome Banca d'Italia, belong to the Villa Aldobrandini. Altogether this is one of the most picturesque spots in Rome, where the modernizing mania of the present masters of the city has done least harm.

Passing by the Aldobrandini gardens we come to the lofty and imposing church of *SS. Domenico e Sisto*, at the entrance of the street *Via Panisperna*,(1) and here begins our pilgrimage.

It will be remembered that the first community of Dominican nuns was established by St. Dominic himself in the convent at San Sisto on the Via Appia. In course of time, as the neighborhood was abandoned, the place became unhealthy because of malaria, and Pope St. Pius V transferred the nuns to this new church and convent within the city about A. D. 1570. They brought with them the miraculous picture of our Lady, the story of which has been told.(2) In 1872, the nuns lost this their beautiful convent, which was seized by the Italian government and converted into secular (*i.e.*, irreligious) schools. In the church is preserved the hand of St. Catherine of Sienna.

II.—S. AGATA DEI GOTI.—ST. AGATHA OF THE GOTHS.—THE IRISH COLLEGE.

This church, which dates from the fifth century, stands in a narrow street at the back of the Villa Aldobrandini, with a side entrance off the street Via Panisperna. It was built by Flavius Ricimer, the King-maker, who was buried here in 472. The splendid mosaics of his time perished at the restorations made in 1589, and the only remains of antiquity visible at present are the twelve granite columns and the mosaic pavement, the latter being of the thirteenth century.

When the Goths, who were Arians, occupied Rome in 549 they made this their national church, hence the name *dei Goti*. St. Gregory the Great, restoring it to Catholic worship, reconsecrated it, purifying it from the stain of Arianism, and dedicated it to St. Agatha, some of whose relics he enshrined in the altar. In the left aisle is the monument of *Daniel O' Connell*, the great champion of Catholic emancipation, whose heart is buried here in accordance with his dying wish.

(1) The full name of the street is *Via S. Lorenzo in Panisperna*.

(2) MESSENGER, p. 149.

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A seminary for Irish ecclesiastical students was here founded in the sixteenth century by Giovanni Antonio Fuccioli, of Tifernum, *i.e.*, Città di Castello in Umbria, and placed by him under the care of the Society of Jesus. Since the suppression in 1773, the Society had ceased to have any connection with the college, though the students attended the schools of the Jesuit professors till 1848.

An interesting incident of the Revolution of 1848-9, borrowed from the Rambler, deserves to be inserted here. During the troubles, persecutions and horrible profanations of the sad period of the so-called Roman Republic, the Irish college displayed the British flag as a protection, and offered an asylum to several of the saintly clergy, who were special objects of hatred to the revolutionists. Information of this was carried to the government probably by spies. Thereupon a party of republicans presented themselves at the college gates and demanded admittance. There were in the college at the time three Roman ecclesiastics, whom these ruffians would gladly have discovered, viz., his Eminence Cardinal Castracane, the saintly Don Vincenzo Pallotta, and Don Pietro Sciamplicotti, the parish priest of S. Maria de' Monti. It was thought prudent not to refuse admittance to the republicans, who at once set about their search. On entering one of the larger rooms, where the students were all standing together in a group, they took a hasty scrutiny and passed on, little dreaming that Cardinal Castracane himself was standing in the midst of that group, expecting to find him hiding in some remote corner of the house. By some singular accident, or rather, by the overruling providence of God, they altogether overlooked the room in which Don Vincenzo Pallotta was hiding. Entering another room they found a student lying dangerously ill in bed, and a priest sitting near him with a stole around his neck and a ritual in his hand, his back turned towards the door. This was Don Sciamplicotti, but the soldiers, not recognizing him, closed the door and passed on.

III.—S. BERNARDINO DA SIENA.

SECOND RESIDENCE OF ST. IGNATIUS OF LOYOLA IN ROME.

On the opposite side of the street in the Via Panisperna is the modest church of St. Bernardine of Sienna, which calls for no special remark. Near it was the house of Quirino Garzonio, the wealthy Roman, who offered hospitality to St. Ignatius and his companions on their first arrival in Rome in 1537. The house he lent them was

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in a vineyard on the Pincio, and will be referred to later. This house proving too small for the community, on the arrival of St. Francis Xavier and some five other Fathers, St. Ignatius took a larger house in the heart of the city, a little after Easter, 1538. The site of this second house is unknown, but there is a tradition, mentioned by Piazza (Emerologio Sacro, vol. 1. published in 1690,) that it was near this church of St. Bernardine of Sienna. Here they lived in great poverty and devoted themselves to works of zeal, preaching and catechizing in the churches, streets and public squares. Not unfrequently after a hard morning's work, they returned home to find no food in the house, such was their poverty ; and they were obliged to go out into the streets again to beg sufficient alms wherewith to sustain life.

The large public school adjoining the church was, till recently, the convent home of some Franciscan nuns, who were dispossessed by the present government.

IV.—S. LORENZO IN PANISPERNA.

MARTYRDOM OF ST. LAWRENCE, THE ARCHDEACON.

The church on our left, after crossing the Via dei Serpenti and ascending the slope of the Esquiline, is S. Lorenzo in Panisperna, the latter curious name being possibly derived from Perpenna Quadratus, one of Constantine's officers, of whom an inscribed tablet was found in the garden here.

The spot is full of holy memories. The church is built on the supposed site of St. Lawrence's terrible martyrdom, and in the crypt (the entrance to which is outside the church) a cavity is shown under the sanctuary, where the martyr is said to have suffered. Over the high-altar is a large fresco of the subject by Pasquale Cati, a pupil of Michael Angelo. The circumstances of that fearful conflict have been transmitted to us by St. Ambrose, St. Augustine, St. Maximus, Prudentius and others.

St. Ado of Vienne says he was first cruelly scourged ; and, among the eleventh century frescoes on the walls of the portico of S. Lorenzo outside the walls, is one that represents the scourging. The saint all bleeding was dragged to the spot where we are standing, and bound with chains on to a grid-iron over a bed of fire, which, being made to burn slowly, gradually consumed his flesh, searching into his very vitals. To the newly-baptized Christians, who were present, his countenance shone with marvellous light ; he seemed transfigured like

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an angel ; and from his broiled flesh there exhaled a delicious fragrance : but the light and the fragrance were imperceptible to unbelievers.

St. Augustine says, so vehement was his desire of possessing Christ, that he felt not the torments of the persecutor. St. Ambrose observes, that while his body was being consumed in the material flames, the fire of divine love, which burnt far more intensely within his breast, made him regardless of the bodily pain. So calm and peaceful was he amid the flames that he smiled at his tormentors ; and, turning to the judge, said : "Let my body be now turned ; this side is done enough."

The martyr's dying prayer was for the conversion of Rome and for the spread and triumph of the Catholic faith. The bystanders were deeply impressed by his tender piety and heroic endurance, and several senators were converted.(1) Prudentius even ascribes to the Saint's prayers the entire conversion of Rome and the final extinction of idolatry in that city. His entombment in the Catacomb of Cyriaca will be spoken of elsewhere.

V.—OTHER HOLY MEMORIES OF PANISPERNA.—THE BURIAL OF ST. BRIDGET OF SWEDEN.

On the steps of this church and at the convent gate, good St. Bridget of Sweden, whom our Lord favored with such wonderful revelations, used to sit among the poor asking alms of those who entered, which she took at the close of the day to the poor pilgrims of the Swedish hospital founded by her.

Just before her death, which happened in the convent of her Order in the Piazza Farnese, in 1373, she charged her son Birger to have her body carried quietly by night to the convent of the Poor Clares at Panisperna, without the slightest show or ceremony. She wished to lie among the good religious in whose house she had spent so many peaceful hours during her long residence in Rome, where it had been her delight to beg alms at the convent gate. Notwithstanding her humble wish to be thus buried at night in obscurity, her funeral was attended by great numbers of the clergy and of the first nobility of Rome. The body was exposed for two days in the church of Panisperna to satisfy the devotion of the faithful, during which time several miraculous cures took place. It was then laid in a sealed coffin and

(1) S. Romanus, martyr, was one of those converted on this occasion.

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placed in a marble sarcophagus, near the altar of the second chapel, on the right side of the church, where it remained a year, that is, till preparations were completed for its translation to the monastery of Wastein, in Sweden, A. D. 1374.

The church still treasures among its relics an arm of the Saint, her mantle and office-book.

In 1376, St. Catherine of Sweden, Bridget's daughter, returned to Rome to continue her mother's holy work for the Church. She was received with the warmest affection by the Poor Clares of Panisperna, occupied the cell consecrated by her mother's prayers, tears and visions, knelt before the same crucifix on which her mother's eyes had so often rested, and here waited for the return of the Vicar of Christ from Avignon, the great object of her mother's prayers and work. St. Catherine of Sienna here came to visit her, and would listen to all the wonderful things that daughter had to tell of her saintly mother.

In this same church Pope Leo XIII was consecrated Bishop in 1843. The handsome steps at the entrance were restored on occasion of his sacerdotal jubilee in 1888.

The Poor Clares, who had occupied the adjoining convent since the thirteenth or fourteenth century, were driven away by the Italian government about the year 1873, and their religious home applied to secular purposes.

The two lambs, blessed every year on St. Agnes' feast, used formerly to be sent to this convent.

VI.—S. PUDENZIANA.—"THE CRADLE OF THE WESTERN CHURCH."

A little further on, in the *Via Urbana*, which intersects the Via Panisperna, is the well-known church of S. Pudenziana, from which Cardinal Wiseman derived his title in the Sacred College. Originally the house or senatorial palace of Pudens, where St. Peter lived and exercised his sacred office for several years, it was converted into an oratory by Pope St. Pius I about the year 145, and known as the *Titulus* (1) *Pudentis* and *Titulus Pastoris*. The tradition connecting it with St. Peter dates from the fourth century, and his presence and ministry within its walls justly entitle it to be regarded as the Cradle of the Western Church.

After several restorations in mediæval times, it was finally modernized by Cardinal Caetani in 1598. Portions, however, of the earlier

(1) *Titulus*, *i. e.*, Church or Parish.

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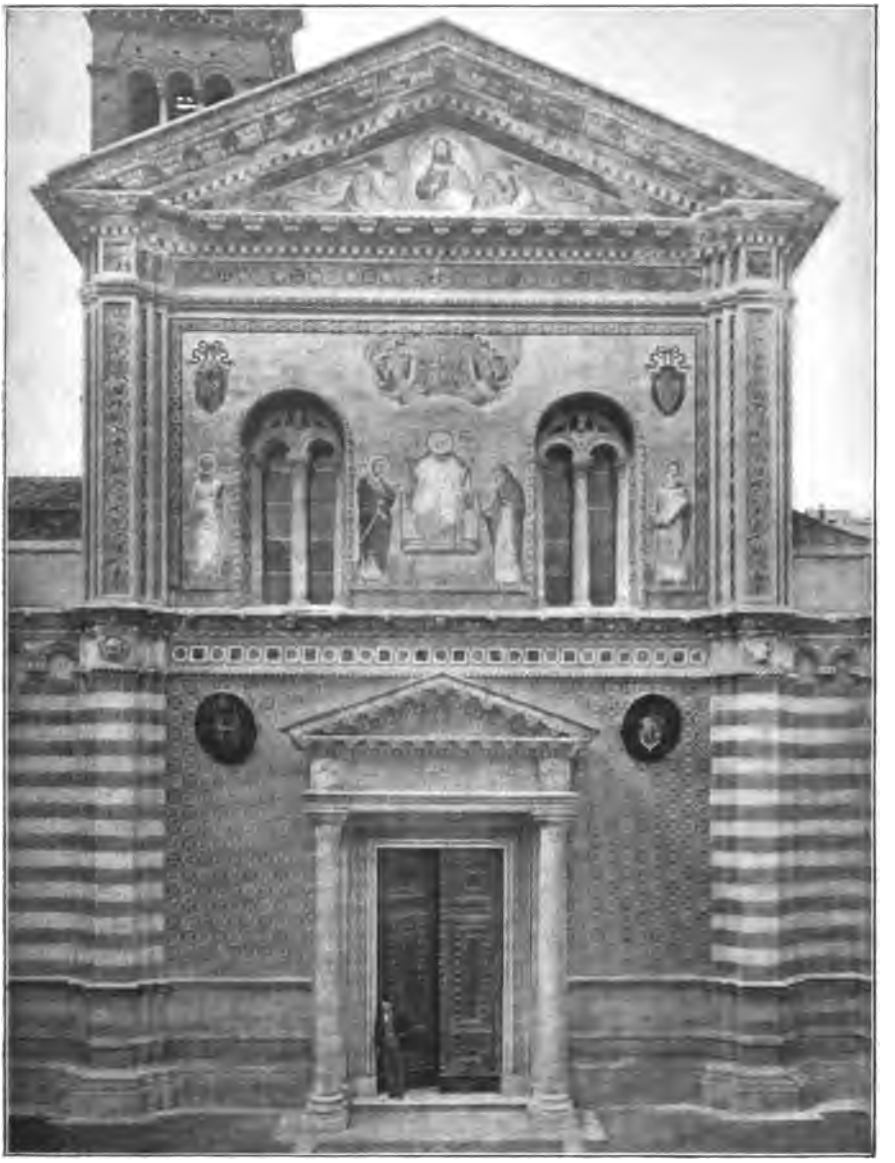

S. PUDENZIANA.

"Cradle of the Western Church."

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church exist, with considerable remains of a large brick building of the first century, that forms the substructure of the church. This old masonry is thought to have been part of the house of Pudens, or of the baths built by Novatus, son of Pudens.

The entrance court is considerably below the level of the street. In the façade are mosaics of St. Peter, St. Pudens and St. Pudentiana. The campanile or belfry, with triple arcades of open arches on every side, is of the ninth century, and the picturesque door with its marble columns is still more ancient.

The interior has a disappointingly modern look, the result of Cardinal Caetani's alterations. The *mosaics* in the tribune vault are of the *fourth* century and among the finest and best preserved in Rome. They were made soon after the finding of the true Cross by St. Helen. They represent our divine Lord, the Apostles, the sister Saints Pudentiana and Praxedes, with the city of Jerusalem in the background. Pictures of this kind are imperishable, and are as fresh in our day as when seen by Saxon pilgrims in the seventh and eighth centuries.

Under the high-altar are preserved vases found in the tombs of SS. Praxedes and Pudentiana by Pope Paschal I in the ninth century, probably used by them to collect the martyrs' blood.

In the chapel of St. Peter at the end of the left aisle is preserved a portion of the wooden portable altar, on which St. Peter offered the adorable sacrifice, whilst he lived in the house of Pudens. The rest of this precious relic is at the Lateran. In this same left aisle will be noticed remains of the original tessellated pavement, also the opening of an ancient well or reservoir, in which St. Pudentiana is said to have hidden the remains of some three thousand martyrs.

The chapel off the left aisle, rich in marbles and sculptures, belongs to the Caetani family.

VII.—THE FAMILY OF PUDENS.

Among the first of St. Peter's converts in Rome were the senator Cornelius Pudens, his wife the lady Priscilla, their son Cornelius Pudens (junior), the lady Pomponia Græcina, wife of Aulus Plautius, the conqueror of Britain, Flavius Clemens, Flavia Domitilla, Aurelia Petronilla, Nereus and Achilleus, officers of the imperial household, —also some Roman Knights, who, as Clemens of Alexandria tells us, (P. G. tom ix, p. 749) asked St. Peter's disciple Mark to put down

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in writing what his master had preached to them concerning the life and teaching of our divine Lord.

A word must be said about the family of Pudens:

(*a*) *Quintus Cornelius Pudens*, the elder, was one of the leading nobles of Rome and a member of the Senate. He gave shelter to St. Peter in his house for several years, and is thought to have presented to him the curule chair, which the Apostles used as Bishop of Rome, and which is now preserved in the Vatican basilica. Till the persecution of Nero there was no restraint on the teaching and practice of the Christian religion in Rome, except for a time under Claudius, and when the tumults of the Jews made it necessary to seek safety in secrecy. It is supposed that Pudens suffered martyrdom under Nero, but we have no record of the fact. The name in the Roman martyrology seems to be that of his son.

(*b*) *St. Priscilla*, the wife of Pudens spent her ample means in relieving the poor and the imprisoned, and caused the famous catacomb that bears her name to be excavated on her own property near the Via Salaria. She displayed great zeal and courage in procuring the bodies of martyrs and giving them honorable burial. (See Roman Martyrol., Jan. 16). She was afterwards buried in the catacombs she had prepared, with Pudens, her son, and all his family. It is remarkable that among the inscriptions on the tombs in this catacomb the name of *Peter* frequently occurs, showing the devotion of the household of Pudens to the Prince of the Apostles.

(*c*) *St. Pudens* (Quintus Cornelius Pudens, junior) was the son of Pudens and Priscilla, and a convert and spiritual child of St. Peter. Of him it is said that, after "having by the Apostle's hand put on Christian baptism, he preserved the robe of his innocence unspotted even to the crowning point of his life." (See Roman Martyrol., May 19.)

He married Claudia Rufina, by whom he had four children, all Saints, viz., Pudentiana, Praxedes, Timotheus and Novatus.

(*d*) *Claudia Rufina*, the wife of St. Pudens junior, and the mother of four saints, is said to have been a British lady. Some think she was a daughter of the British chieftain Caractacus, who with his wife and daughters was led captive to Rome, but afterwards set at liberty. She and her husband are mentioned by St. Paul: "Eubulus and Pudens and Linus and Claudia, and all the brethren salute thee." (2 Tim. iv, 21.)

(*e*) *SS. Pudentiana* and *Praxedes*, daughters of Pudens and Clau-

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dia, are well known for their heroic charity to the poor, and their zeal in rescuing the bodies and the blood of the martyrs from desecration. They went forth fearlessly in days of persecution to gather their relics for Christian entombment, and their blood as a sacred memorial. They are especially noted for their pious courage in collecting the blood and mangled remains of St. Symmetrius and his twenty-two companions in martyrdom. The well, where they hid these remains, has been referred to above.

The *Narration of Pastor* (written in the second century) says that, on the death of their father, "they sold their goods and distributed the produce to the poor, and persevered strictly in the love of Christ, guarding intact the flower of their virginity, and seeking no glory but in vigils, fastings and prayer." Pudentiana went first to her reward and was buried in the cemetery of Priscilla, near her parents. Eleven months after Novatus died. Praxedes survived two years, during which time she asked Pope St. Pius to erect a *titulus* or church in her father's house or in the baths of her brother Novatus, adjoining the house (A.D. 145). At length, worn out with sorrow because of the persecution, she asked for death, and so passed to her God, her body being laid near her sister's in the cemetery of Priscilla.

Pope Paschal I conveyed the two bodies to the church of St. Praxedes in the ninth century. Their feasts are kept on May 19th and July 22d.

(*f*) *St. Novatus*, son of Pudens, and his brother, St. Timotheus, are mentioned in the Roman Martyrology on June 20. He led a spotless life like his father, Pudens, and, at his death, left his goods to Praxedes for charitable purposes. The touching *letter of Pastor* to Timotheus, then in Britain, acquainting him with Novatus' holy death, will be found in F. Anderson's "Evenings with the Saints," page 162.

(*g*) *St. Timotheus* was ordained priest, perhaps by St. Peter, and labored for some years as an apostle in Britain. On his return to Rome he won the crown of martyrdom with a companion named Marcus.

Such was the holy and illustrious family with whom St. Peter resided when in Rome (A.D. 42 or 43 to 50), for he was frequently absent on apostolical journeys.

VIII.—ST. PETER IN THE HOUSE OF PUDENS.

Here, according to a tradition that can be traced to the fourth century, St. Peter found hospitality, the charity being repaid by abundant

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blessings of sanctity on that privileged family. Here he is said to have first erected his *Cathedra Romana* or episcopal throne as Bishop of Rome. Here he celebrated the sacred mysteries, presided at the synaxes or assemblies of the faithful, approved the Gospel written by his disciple, St. Mark, and consecrated St. Linus and St. Cletus, who were to be his successors. From that sanctuary he sent forth his disciples to preach the faith in Italy, Gaul, Britain and probably Spain. We may try to recall the scene, as presented in that blessed home in those distant days, St. Peter in a caracalla or long vestment celebrating the Holy Mysteries in the atrium of Puden's palace. His altar was the rude wooden one, now reverently preserved under the lofty baldacchino of St. John Lateran. The Senator Pudens and his wife, Priscilla, kneel there side by side, with their young son, Pudens, whom St. Peter had baptized. The lady Pomponia Græcina, wife of Aulus Plautius, is probably there also, for she, too, is a devout Christian. They kneel or stand, with arms extended, the attitude of prayer among the early Christians, as represented in the frescoes of the catacombs. (1)

At a later date St. Paul also received hospitality in the house of Pudens. (2 Tim. iv, 21.)

IX.—BASILICA OF ST. MARY MAJOR.—"OUR LADY OF THE SNOW."

This is one of the largest and noblest religious edifices of the Christian world; it is also probably the first church of our Lady publicly consecrated in Rome (though some think this distinction belongs to *Sancta Maria Antiqua* in the Forum), and, after the basilica of Loretto, is the greatest and most important of our Lady's sanctuaries. Its ancient name was *Liberian Basilica*, because of its consecration by Pope Liberius in A.D. 360. It is also known as *Our Lady of the Manger*, from its possessing the relics of the Holy Manger, in which our infant Saviour was laid; *Our Lady of the Snow*, because of the miraculous event mentioned below, to which it owes its origin. *St. Mary Major*, because it ranks above all the churches of our Lady in Rome, and (after Loretto) in the world.

The traditional story of its foundation is as follows: A Roman patrician named John, who owned the property on the Esquiline hill, where the basilica now stands, had married a pious lady, and, having no children, he and his wife resolved to make our Lady heiress of all

(1) See F. Anderson, "Evenings with the Saints," p. 160.

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their property, and sought in prayer for some intimation of her will as to its disposal. One night both were bidden in their sleep to build a church on the Esquiline hill, on a spot which they would find on the following morning marked out in the snow. This happened on August 5, A.D. 358. As August is the hottest month of the year in Rome, a fall of snow at that season could only happen by miracle. John hastened next morning to acquaint Pope Liberius with the purport of our Lady's expressed wish, and found that the Pope had himself received a command from our Lady to coöperate with the pious couple in the work enjoined them. The Pope, accompanied by the clergy and people, repaired to the Esquiline, and there found the ground white with snow and a plan of the future church clearly traced thereon. The basilica was begun forthwith, and completed in 360.

Some recent writers think that this story rests on insufficient evidence, and observe that it is not found in the long dedication poem inscribed in marble by Sixtus III. It is, however, retained in the lessons of the feast of Our Lady of the Snow, August 5, and so is not without some authority. In the Borghese chapel of the Basilica the miraculous snowfall is commemorated every year on August 5 by a shower of white rose-leaves from the dome during High Mass.

X.—POPE SIXTUS III AND THE BASILICA.

The first basilica soon proved too small for the crowds who flocked to it. Enlargement became necessary, and Pope Sixtus III (432–440) took the work in hand soon after his election, intending thus to erect a memorial to the great *Council of Ephesus* (held in 430), where our Lady's dignity of "Mother of God" (*Theotokos*, *Deipara*) had been vindicated against the blasphemies of Nestorius.

The present nave, with its forest of white marble pillars, is as Sixtus III left it in 432. Above the architrave and on the chancel arch is a series of mosaics made by him, representing scenes from our Lady's life, also figures of her greatness and dignity, drawn from the Old Testament. They were placed here as a triumph to the faith over Nestorianism and as a perpetual reminder of Mary's incomparable dignity. Over the chancel arch is the inscription in gold letters: *Xystus Episcopus Plebi Dei*—"Bishop Sixtus to the people of God.' Above this is the throne of the Lamb, as described in the Apocalypse, standing between the figures of SS. Peter and Paul and the symbols of the four Evangelists. On either side are displayed representations of the Annunciation, the Massacre of the Innocents, the Presentation

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in the Temple, the Adoration of the Magi, etc., and the usual mystical cities of Jerusalem and Bethlehem, with a flock of sheep, type of the faithful, issuing from them.

The mosaics of the Tribune and Apse were added by Nicholas IV in the thirteenth century.

Sixtus, moreover, assigned to the basilica an annual revenue of 1,600 gold crowns, and enriched its treasury with gold and silver chalices, patens, lamps, candlesticks, thuribles, etc. He also encased the high altar in silver plates weighing 300 pounds.

His successors in the Papal chair emulated his zeal for our Lady's basilica, adding to its revenues, executing various works in porphyry, jasper, agate, lapis lazuli and other precious stones. Princes, cardinals, laymen, all contributed their offerings, till the church shone with splendor and with beauty, both of design and material.

XI.—EXTERIOR AND INTERIOR OF THE BASILICA.

The present façade was built by Benedict XIV in 1741, as also the Papal residence, which cumbers the sides of the church and spoils its appearance. Through the arches of the gallery over the entrance-porch may be seen the mosaics of the old façade erected by Eugenius III (1145–1153). The belfry is of the fourteenth century, erected by Gregory XI in 1376, on his return from Avignon.

In the porch will be noticed the *Porta Santa*, closed except in years of jubilee, and at the right end a bronze statue of Philip IV of Spain, a generous benefactor of this church. As the Lateran basilica was under the protection of the King of France, St. Paul's basilica under that of the Kings of England, so St. Mary Major had for centuries the Kings of Spain as its patrons.

The *interior* is vast, rich and impressive. Two long rows of white marble columns (twenty in each row) support an entablature inlaid with mosaic (fifth century work), and a richly carved ceiling. "The first gold brought from America (1) gilds the profusely decorated roof; the dark red polished porphyry pillars of the high-altar gleam in the warm haze of light; the endless marble columns rise in shining ranks; all is gold, marble and color." (M. Crawford.)

The nave, 280 feet long, 60 feet broad, has a mosaic pavement (thirteenth century work) of beautiful design and of rare workmanship.

(1) Presented to Alexander VI by Ferdinand and Isabella.

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The high-altar, a Papal one, has a rich baldachino resting on four columns of red porphyry, the gift of Benedict XIV. The mosaics of the Tribune, representing the Coronation of our Lady and other subjects from her life, were executed for Nicholas IV by Jacopo Turriti in 1295.

The *Confession*, or crypt-like chapel in front of the high-altar, has its walls and floor inlaid with beautiful and costly marbles. Beneath the altar is the body of St. Matthias, the Apostle. In the centre of the area is a kneeling figure of Pope Pius IX of great beauty, who first intended this as his place of sepulture ; but after the sacrilegious invasion of Rome in 1870 he decided to be buried among the poor at S. Lorenzo.

XII.—TWO PRINCELY CHAPELS IN ST. MARY MAJOR.—I. THE SISTINE CHAPEL.

It receives its name *Sistine* from Sixtus V, who erected it in 1589, the architect being Fontana.

The eye is dazzled by its splendor ; the walls gleam with costly marbles and noble sculptures ; the lofty cornice is garnished with figures of angels, and within the dome are frescoes of exquisite finish.

In the centre of the chapel is the altar (1) of the Blessed Sacrament, with a large bronze tabernacle shaped like a temple, borne on the shoulders of angels. Beneath this altar is the chapel of the "*Holy Crib*," enshrining the relic of the *Holy Manger*, where our infant Saviour was laid. It is interesting to note that *St. Ignatius of Loyola* said his first mass at this altar on Christmas night, 1538. Bernini's statue of *St. Cajetan* embracing the Holy Child is a memorial of the privilege granted to that Saint, who, on Christmas night, 1517, received the Divine Infant in his arms on this spot.

The shrine of St. Pius V (1565–1572), on the left side of the Sistine Chapel, is rich with decorations of *verde antico* and gilded bronze. The saint's body, still incorrupt, is exposed on his feast day. On the opposite wall is the monument of Sixtus V (1585–1590).

The body of *St. Jerome*, the great Doctor of the Church, translated from Bethlehem in 640, lies somewhere in this chapel, but the exact spot is unknown.

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(1) A Papal one. This basilica has two Papal altars.

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2. THE BORGHESE CHAPEL.—MADONNA DI SAN LUCA.

It was erected by Paul V (Borghese) in 1608 from the designs of Flaminio Panzio.

It is said to be the richest and most beautiful chapel in Rome. In it "the splendor of the entire edifice is intensified and gathered to a focus. Unless words were gems, that would flame with many-colored light upon the page and throw thence a tremulous glimmer into the reader's eyes, it were vain to attempt a description of this princely chapel." (N. Hawthorne.)

Marbles of the rarest kinds, precious stones, sculptures, bronzes, frescoes, shine from the walls and ceiling, presenting a scene of splendor that seems almost visionary.

In the centre of the reredos of a noble altar is one of Rome's greatest treasures, the *Madonna di San Luca*, or miraculous painting of our Lady, attributed to St. Luke (1), which will be referred to presently, when we speak of St. Gregory the Great. How many saints have knelt before this picture—St. Francis Borgia, St. Stanislaus Kostka, St. Philip Neri, St. Charles Borromeo, St. John Berchmans, etc. Every night before retiring to rest, St. Stanislaus, in his room at S. Andrea, prostrated himself with his face turned towards St. Mary Major, and recited three Hail Marys as a mark of his love for her whom he cherished as his mother. *Mater Dei est mater mea.*

During an epidemic of cholera in 1837, when thousands were smitten by the plague and whole families were swept into their graves, this picture was carried through the streets of Rome by Gregory XVI and exposed for veneration in the church of the Gesu.

S. J.

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(1) Some think it is a copy made in the fifth century of a very ancient original painted by St. Luke. Theodorus Lector, writing in 518, relates that such a picture drawn by that evangelist was sent from Jerusalem to the Empress Pulcheria in the fifth century. When the Turks took Constantinople they dragged the picture through the streets and destroyed it.

(*To be continued.*)

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BASILICA OF ST. MARY MAJOR.

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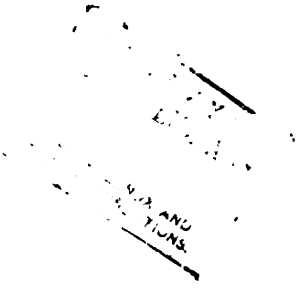

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SOME EDUCATIONAL TENDENCIES.

If "money talks," it is certainly eloquent at the present time of America's love of education. Munificent and magnificent donations are being showered on all sorts of educational establishments. A gift of a million now scarcely attracts attention; much greater sums are expected and given. Thus, for instance, during the year more than six millions have already been raised by the Methodist New York Conference alone, for educational purposes. "We have enough," says the Rev. E. Mills, "to buy the Wesleyan University at Middletown, Conn., the universities at Boston and Syracuse; the six secondary schools in Massachusetts; to endow them and still have a million left. It would be a great thing," he adds, "if the Methodists of this country could raise $16,000,000 this year." Other religious bodies are proportionately generous, and individual benefactors of the various sects are multiplying. Evidently there are some people left who believe in religous education. Independently of what flows in from government sources, the total amount given for education in general during the last thirty years amounts, according to the United States Commissioner of Education, to $249,552,068.

Up to the present, Catholics received very little in bulk sums, but they are now beginning to share in this universal beneficence at the hands of their wealthier coreligionists, as for example in Philadelphia, Washington, Peoria, Omaha and elsewhere. This we are sure is but the inauguration of a liberal movement in that direction. But greater than the millions of the rich for many years back has been that constant and full stream of contributions from the hard-earned and sometimes sorely needed pennies of the poor, who besides establishing and supporting their numberless charities, have built and maintained schools which shelter more than a million children to-day, not only without assistance from the State, but while paying a tax for schools which conscientiously they cannot avail themselves of. There could be no more splendid evidence of the great sacrifices which the humblest Catholics are willing to make to attest their love of education.

So accustomed are we to these exhibitions of enthusiastic generosity that the President of Columbia University of New York does not hesitate to inform the public that he wants $10,000,000 and wants them immediately. It is to be noted as an educational feature that $2,000,000

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are to purchase an athletic field. The *mens sana* is to be enclosed in the frame of a gladiator, where it works but poorly. No doubt the money will be forthcoming, for there is no limit to the wealth of our rich men. The Steel Trust alone announces that it has a surplus of $34,647,982. Its net earnings in nine months are $101,142,158; and it is these merchant princes and captains of industry who are shaping our modern education—the number of schools which train exclusively for business life being unprecedented perhaps in the history of the world. The United States Commissioner of Education informs us that "in 1900 there were 190,668 students following commercial courses—an increase of 59,180 in one year. Several universities have business courses, and many colleges offer business courses leading to a degree, hundreds of public and private high schools have commercial courses running parallel with the regular high-school courses; while the exclusively business and commercial schools have improved and extended their courses of study."

Dr. Michael E. Sadler, who is prominent in educational matters in England, considers the conditions phenomenal and judges that they are unavoidable in America, on account of the wide opportunity for business success, which the extent and resources of the country hold out for the rising generation. The same state of things does not obtain in England, and "an English boy grows up with a puzzled wonder where in his crowded island he will find a promising opportunity for professional success, or even for industrial and commercial effort congenial to his taste, and appropriate to his level of general education. Here, it seems to me," he adds, "the young man is having his innings." He felicitously describes our school system as a *paidocracy*, which means the reign of the boy boss, both as governing and governed. It goes without saying that every one knows this view to be correct, and as a matter of course President Hadley in his opening address this year says: "If the high-school studies have an interest for the boys, make their training technical. There is a second class of boys—probably the largest group to whom the secondary studies have sufficient importance to justify them in taking the four years." Thus the callow youth determines it all. "In England," says Dr. Sadler, "the older men—hale, respected, but just a little cautious—are still at the wickets, adding to their long score. Every now and again one hears in the crowd a muttered wish that they would slog a little harder. But it is a great thing for a country to have so large a number of men, old in years, but yet able to bear the burdens of heavy

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administrative responsibility." Then after pointing out that our boys and girls have a choice of their studies because "they think they know;" that "they are openly critical of their teachers;" and that "the happiness and the career of a teacher in America depend largely on the suffrages of those who are taught," he adds, that "the strong points of the best types of English education seem to be an unhurried steadfast pleasure in the great masterpieces of literature; a dislike of false sentiment; a reserve and wholesomeness of tone; a shrinking from pretentious philosophizing; the good spirit of its games; the beauty of some of its old buildings and playgrounds; the unselfish and lifelong devotion of its best teachers; the training which it gives in the government of others and in the leading of men, and in its undercurrent of reverence for those deeper unseen things which lie almost beyond the reach of words." It may be unpatriotic but the slow English are wiser.

In this comment there is a warning coupled with a strong condemnation, which possibly our fatuousness will not allow us to perceive; and it may not be out of place to call attention to the Report of the Society of Criminalists at a recent session in St. Petersburg, in which Prof. Franz Liszt, who is an authority in such matters, declares that the criminality of the present day differs from that of former times, (1) in the crimes of the proletariat; (2) in the crimes of the neurasthenics which are a result of industrial and commercial competition. Apparently the new education does not stop crime in the poorer classes, and develops new species in the rich.

Strange to say, Germany outdoes America in its zeal for commercial education. Apart from the ordinary schools devoted to that kind of training, almost all the Chambers of Commerce have taken a hand in the work. They are establishing independent commercial schools, presiding over them, examining them, making up their financial deficits, awarding prizes, inaugurating industrial exhibitions, and they inform the United States Consul at Eibenstock, who makes this report to our government, that "they are only beginning to take an interest in the matter."

Possibly their action influenced the New York Chamber of Commerce, which framed a resolution, as we find in the *Proceedings of the National Educational Association* for 1899, favoring the establishment of sounder commercial education both *in the secondary* and *higher* institutions of learning. The matter was urged by Superintendent Maxwell upon the President of Columbia, who, it is worthy of

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remark, was actually a member of the chamber which formulated the resolution. So, too, it was the president of the Board of Education, a well-known business man, who established the magnificent Commercial High School of New York, at a time when thousands of children were and still are on the street unable to procure admittance to the primary schools. He deemed the former more imperative.

Even the gifts to the great universities take on a commercial aspect. Thus the president of Harvard notes "an altered taste in regard to objects of endowments for his institution. Formerly they were for mathematics, divinity, Greek, Latin, moral philosophy and belles lettres. Now they are for medicine, architecture, history, economics and government. This change," he says, "indicates that the hopes of our generation concerning the future progress of civilized man are somewhat different from those during the earlier part of the eighteenth and nineteenth centuries."

Another manifestation of this commercial and utilitarian spirit is found in the new type of university administration. Clergymen who hitherto enjoyed a monopoly of the position are no longer presidents of these institutions. Almost the last one has disappeared in the recent sensational shift in hitherto conservative Princeton. A business man, or speculatively so, has taken the place of the clerical scholar. "This," says the president of Chicago University, "is an epitome of the great change which has taken place within a short time; but," he adds, "one may not be too sure that it is altogether good. Time alone will tell whether something is not lost in the transfer." Commenting on this topic, a writer in an able journal remarks that: "Commercialism enters a college most easily at the head, and the subtle yielding to cheaper social standards which Professor Paulsen remarks in Germany, is often traceable among us in the surrender of the president to so-called business considerations."

Besides the commercial and utilitarian, the unintellectual depths into which education is descending may be measured by a letter of Dean Russell of Teachers' College, Columbia University. It is quoted in the *Educational Review* of October, 1902. "We have been changing our conception," he says, "of what education is. Formerly the school aimed very largely at *learning*. Now we are including *doing* as an element in a good education that should perhaps be as prominent as the learning. The nature of the child requires a large amount of motor activity and the demands of society also favor a kind of education which includes the execution of one's ideas. These latter two

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facts therefore, as well as the influence of the Hampton and Tuskeegee schools, have led us to make more advance in favor of more doing, making, executing, in the common schools."

"As a result of this advancement, the three R's are not crowded out, but they are growing relatively less prominent, and much greater emphasis than heretofore is being thrown upon proper materials with which to work with the hands in the schoolroom. Thus we are debating about the extent to which clay, paper, pasteboard, wood, bent iron, etc., shall be used, and this will probably be a more prominent topic in the future."

Such is the new view of education held by the opulent institution, which last year alone, we are informed, received $600,000 in gifts. The schools referred to as models are the Southern Negro Schools of Tuskeegee and Hampton, with one of which Booker Washington is identified. Comment is unnecessary.

The number of subjects forced upon the immature child in the very lowest classes is sufficient, even if very little mind work is required, to stagger a strong man who has devoted his life to study, but Dr. Findlay, another pedagogical authority in England, blandly expresses the opinion that "probably in the course of centuries the child will develop greater mental powers and be better able to meet the demands of progress." This is a dealing in futures which is certainly criminal. It is human vivisection in favor of experimenters. Commenting on it the *Athenæum* declares that "there is no actual evidence of the probability of this development and dominant biology withdraws the sanction which the use-inheritance used to give." But very likely the cramming will go on, till something breaks.

The mechanical character of modern education, which considers the child as little else than a machine, has gone so far that Dr. Findlay, who is nevertheless an apostle of the new, is moved to animadvert that "we cannot rightly cripple the activity of the mind by bending it down at every moment to sensible impressions." His approving critic adds that "over-concretion is a modern error." The teachers, it appears, true to the instincts which are in the heart of every one who has ever had anything to do with the training of youth, do not take kindly to these destructive pedagogical innovations. But their views count for little with pedagogical philosophers. A thoroughgoing advocate of these changes, writing in the *Forum* of October, 1902, is exasperated by this opposition. "A phenomenon," he says, "which in spite of its constant recurrence never ceases to cause amazement is

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the transmutation which originally sound educational ideas or plans undergo when introduced in ordinary school practice. Unless thoroughly familiar with the idiosyncrasies of the scholastic mind, one is forever confronted with unforseen results." In the pedagogical jargon of the day, he ascribes this to "the fascination which people who have been in the scholastic harness for a number of years exhibit for diagramming and schematization."

On the other hand, people of the world, or shall we, in opposition to the teacher's profession, call them laymen, like Bishop Potter, condemn these methods. He is reported in the *Pittsburg Observer* as denouncing "these results of the public schools as harmful and deteriorating. These schools have made the education of children in large masses a mechanical rather than a rational process. There is an education," he adds, "which trains the hands and the tongue, but which stifles or starves the reason and that may be the slaughter of the innocents, though all the while it is carried on with the utmost cost and care." About the care one is permitted to doubt; the cost is certainly prodigious.

Prof. Henry E. Shepherd, writing in the *Baltimore American*, May 11, 1902, is of the opinion that "the school system of our country from the standpoint of æsthetic, literary or spiritual culture, with rare or isolated exceptions, is a lamentable and dismal failure. The stream of tendency in our educational life sets more and more strongly in favor of a crass empiricism, a cold and implacable materialism, the worship of those elements of the world which perish with the using. The unbought grace of life, the pursuit of heroic ideals, the charm and power flowing from the mastery of nature speech, are unknown to the typical pupil of our American public school."

This utilitarianism or materialism, for they are one and the same, has had a further development, as a writer in the *Forum* of October, 1902, informs us, in a scholastic revolution which has most unexpectedly taken place. "At one fell swoop," he says, "Rousseau's idol of social individualism, at least in theorization, has been overthrown, and the popular passion is all for the social whole." Translated this means that there is a universal purpose to centre in the schools the influences which make for social unity. "The development that is upon us to-day," he exclaims, "was held to be impossible a few years since. Night schools, free lectures, reading-rooms, play centres, vacation schools, parents' meetings, free concerts! What a wonderful progress this means! And it is only the beginning

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of still greater things to come. Every form of self-improvement will be given encouragement. There will be circles for dressmaking, millinery, cooking and all the household and motherhood arts." The New York vacation schools added "whittling and cardboard building." "The whole community," we are informed, "will be drawn together for intellectual, moral, physical and economic improvement."

"This is socialism," he assures us, "or, rather, the solidarity, which is the shibboleth of the Communists." The information is superfluous. Thither are we drifting. Free food and clothing will come next. In fact, the amazing proposition is made by President Harper, in the *Educational Review* of October, 1902, that academies, by which he means boarding-schools, should be established and supported by government funds. It is not a compliment to our intelligence to be told that all this is "free," although we are not free to refuse them, not free to object to pay for them, and not free to prevent all the bad doctrines which these socialistic agencies are inculcating in the minds of our children. We are like "defectives," dependent on the government for everything; but, unlike the "defectives," we pay the piper, no matter what piper may choose to pipe.

In connection with "the fell swoop that overthrew Rousseau," it may not be amiss to know that Prof. Natorp, of Marburg, has demolished the pedagogical theories of the much-worshipped Hebart. It raised much dust; but the fall of an idol always does. Others will tumble later.

Side by side with our love of concrete facts comes the astonishing revelation that in 1899–1900 the number of pupils studying Latin was 314,846, whereas ten years ago there were only 100,152. The percentage then was 33.62, now it is about 50. But the study of this learned language is not serious enough to counterbalance the unintellectuality of the rest of the curriculum. Perhaps, too, there is an economic purpose behind it. There has been but little variation in the percentage of students in Greek, the highest for any year being 4.99, the lowest 4.27, until 1900, when it fell to 3.95. Its influence is consequently negligible.

Meantime a great row in the Prussian Parliament has been precipitated by Von Hammerstein accusing the elementary schools of hurting his department by drawing pupils away to trades, business and professions, to the detriment of farming. Of course, Hammerstein is on the same level with the rest, and only seeking his own ends. In the mêlee perhaps true education will recover some of its rights.

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The theory of co-education has lately received a rude shock by the action of Chicago University in legislating against it and establishing what it calls co-ordinate education, which means that "separate quadrangles are to be constructed in remote sections of the university grounds, or new grounds are to be acquired where the young women of the freshman and sophomore years are to be segregated in separate classrooms and assemblies of all kinds."

Is this a sign of a return to old methods? Hardly; for co-education at present is quasi-universal. Thus of the preparatory public schools 5,252 are co-educational, and there are only 34 for boys alone and 29 for girls alone, while over 84 per cent. of colleges and universities in the United States (omitting always the Catholic institutions) follow that system. An ardent advocate of it informs us that "women are not now excluded from any colleges of importance west of the Alleghanies. Many of those in the East admit them wholly or in part. The old conservative institutions which have not lowered the bars in the least are Princeton, Dartmouth, Amherst, Bowdoin and Williams," though in the universities where some concessions have been made, such as Harvard, Yale, Clark and the Northwestern, there is still considerable opposition on the part of the presidents to a complete equalization of the sexes.

For a long time back there has been indescribable chaos all along the line as to the matters to be studied, the time to be allotted, and the way in which the various educational bodies are to be co-ordinated. Subjects had been hitherto so multiplied that a young man could begin his life-work only when near thirty years of age. Instead of unloading much of the useless rubbish which encumbers all the lower grades from the kindergarten up, Harvard announces that its university course will henceforth be three years instead of four. Columbia says it will do better and will give a degree of A.B. after two years which would therefore equivalently make a sophomore eligible. If this is not bidding against each other for pupils, it would denote a deplorable absence of fixed principles. Again, the high-school which was supposed to be midway between the common school and the college now sends its students to the highest college classes. Thus one hundred and forty high-school students this year entered the Junior Class of Dartmouth. This is simply eliminating the college, whose only protection now seems to be that the professional schools demand an A. B. degree for admission; but against this regulation the presidents of Yale and Chicago protest. If they prevail, the college must disappear

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and possibly that is intended. But perhaps the uselessness of degrees will clear the ground, and schools will stand on their own merits and not on a valueless piece of paper. As a matter of fact, however, says Mr. Charles Richmond Henderson, in the *American Journal of Sociology* for May, 1902: "All careful and impartial observers and friends of the smaller colleges must by this time be convinced that they stand before a crisis. That which the more inefficient colleges fear will *probably* occur. Without the degree-giving power which depends on legislative grant, the financial support of some of the institutions will instantly or gradually be removed, and the smallest and weakest would (in that case) more quickly disappear and be saved a lingering and painful death to which some of them are doomed at any rate." Most of these institutions, he notes, belong to religious corporations, and he is fair enough to admit, quoting from another unfriendly writer in *The Independent* for August 3, 1899, that: "In the decadence of the denominational college the West suffers a serious loss. It is the experience of the writer, a state university graduate, that the students from the best of such colleges outshine the state-university men in the elegances of speech, in refinement of thought, and in a general well-roundedness of education."

To all appearances, therefore, these colleges are "doomed," not for any failure to educate, but because they do not make a part of the great educational trusts which are worked on strictly business principles. This observer of conditions advises them to federate as soon as possible in order to protect their common interests; a project which he thinks easily realizable by Catholics, Episcopalians and Lutherans, in their respective bodies. They could thus easily fulfil the conditions which he is of the opinion the State will very soon impose. What he says is well worthy of consideration by those who are in the least anxious, and it is wise to be so. We cannot enter into the details here. It is sufficiently clear, however, that the plan of absorbing all the minor institutions has been carefully laid by some individuals in the great universities and is in line with the trust methods of commerce which the business genius of the day has developed to such startling proportions. Thus Andrew S. Draper, of the University of Illinois, writes in the *Educational Review* of June, 1900: "As the nations are looking and some of them fighting for commerce, so the universities are looking and some of them fighting for students. There is no doubt that the higher learning will be centralized in great institutions. The universities which get the lead now will be likely to

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hold it. Large attendance as well as multiplicity of work will give them the lead. Agents on the ground from which students go are serviceable and perhaps necessary to getting students. There are no university agents so effective as graduates in other universities and in the colleges and high-schools. Universities understand this and their faculties exert themselves to place these agents. There is nothing reprehensible about this. On the contrary, it shows the foresight and alertness of the times."

The drummer-like crudity of this statement is distressing to those who look for refinement of thought and language in the president of a great university. The revelation which he so candidly makes affords us in his own remarkable phraseology, "a heap of enlightenment" in school ethics.

With all the outlay of money the failure to educate is becoming every day more apparent. Thus, out of one hundred and forty-one applicants for admission into the Northwestern University, eighty-five were rejected for inability to spell even the most ordinary words. Europeans must smile when they hear that admission to our great universities depends on what children should be proficient in. Yale is considering the advisability of dropping its English examination paper, because as Henry A. Beers, the professor of English literature, says: "English literature is not a scientific, but an æsthetic subject, a matter of taste and not of knowledge, and therefore not *teachable*." He would therefore not add English to the other requirements for admission. But if it is not *teachable* why does the professor teach? Professor Brander Matthews, of Columbia University, believes that until English is better taught in the secondary schools, an entrance examination is necessary, especially as now many of the Freshmen entering Columbia are sadly deficient in writing their own language.

In connection with these complaints about the impossibility of teaching English in the primary and secondary schools, the papers contributed by the presidents and professors of universities to educational and school reviews do not hold out great hope of improvement in the student body. Grace of style and even correctness of language are becoming lost arts. The London *Athenæum* of December 23, 1899, in reviewing a *Life of Erasmus* by Ephraim Emerton, Professor of Ecclesiastical History in Harvard, was forced to say: "We have a serious complaint to make against Professor Emerton's style. Every now and then one is brought up sudddenly by some piece of hardly intelligible, slangy or undignified English which has

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the effect of a blow on the nerves." Examples like the following are adduced: "He is not giving himself away." "He is no slouch of a courtier." "What are you giving us?" "I am dead broke." "A two-for-a-cent hired nag."

Like the love of war in olden times, science and business are making us barbaric.

"The Religious Question," we are informed by the president of Columbia, in the October *Educational Review*, "is a coming problem of which we shall hear much in the next twenty years. The truce by which the Bible, even as a literary work, is excluded will not last much longer," and attention is called to resolutions offered by the recent school conventions at Minneapolis, Knoxville and Denver, "demanding the restoration of the Bible to the public schools not as a religious but as a literary work."

One of the great dailies properly asks if the Bible would be really a great literary work if it were not for the doctrinal truths that are contained in its text. Others might inquire dubiously how our Hebrew, and agnostic and unbelieving pupils will take to it. As a matter of fact, the Supreme Court of Nebraska decided on October 8, 1902, that such reading is a religious exercise and consequently cannot be permitted in the schools. Others had similarly ruled.

Dr. Butler lays down as a principle that private schools, not under government control, have a right to exist. This does not imply, he adds, that the patrons of such schools are exempt from the tax for public schools. In support of this assertion he adduces the authority of Daniel Webster, who illustrates the view by the case of a childless bachelor who is nevertheless constrained to pay such tax, though personally he reaps no direct benefit.

The distinguished president forgets that the bitterest speech Daniel Webster ever pronounced was against Girard College, which proposed to exclude religion from education; and that is precisely the attitude of our public schools to-day, a condition which Webster not only never contemplated, but considered atrociously un-American and unqualifiedly immoral. Nor would the great statesman have compelled the poor bachelor to pay a school-tax if in the schools he and his were continually and necessarily misrepresented and maligned, which is the complaint of Catholics. The non-conformists of England declare they will go to jail rather than be taxed for schools unless all publicly supported schools virtually inculcate their non-conformist views; even if the tax is fairly divided so that each religious body

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may have its own school—an arrangement which in reality makes these hectoring dissenters better off than before. If they can refuse to be taxed, why not we?

The religious question is indeed "a coming problem"; or rather it has already come; but it is not necessary to wait twenty years to solve it. It could be done to-morrow, but it never will be done along the lines of the Hebrew Professor of Ethical Culture in Columbia who proposes to teach morality without religion, a proceeding which is entirely futile. The *Athenæum* does not think we must acknowledge "the final supremacy of the ethical ideal."

Thus we have before us for consideration and solution the questions of the almost universal desire for commercial education; of the materialistic methods which modern pedagogy insists upon; of the demands of social individualism and the social whole; of the aloofness of many Catholics not only in practical aid but in sentiment; of co-education which, however, can interest us only historically and speculatively; of the congestion and confusion of courses which many hitherto conservative institutions have unwisely adopted; of the momentary discredit of the old-fashioned intellectual training because of the prevailing commercial spirit that is everywhere around us; of the menace of extinction that is distinctly made by some representatives of the large institutions; and finally of religion. Clearly, we shall not lack material for profound and anxious meditation.

Nevertheless the outlook is not as gloomy as one might be tempted to imagine. For although this view is taken almost exclusively from the pronouncements of prominent officials of great colleges and universities, from resolutions of teachers' congresses and from current articles of educational and school reviews, whose unfriendly utterances are so emphatically and persistently made as to leave the impression that they make a fair consensus of opinion on present educational conditions, yet in reality such is not the case. There are great numbers of distinguished scholars in the larger and especially the more conservative universities whose settled convictions act as correctives of these tendencies. In nearly all those centres of learning there are many men of great influence who not only do not court, but sedulously avoid publicity and who are known to be staunch and determined opponents of educational views and processes which are being constantly aired and advocated in the daily press; men whose whole life is unselfishly devoted to the discovery of truth, and who often sacrifice great worldly advantages for

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the delight of scholarly seclusion; who have made wonderful advances in the sciences to which they have devoted their lives, and who even in those scientific investigations which deal exclusively with material things are not looking for arguments against revealed truth; who with that true nobility of character which distinguishes many of them entertain no absurd fear of humble rivals, but are most ready to recognize merit and to encourage and applaud it; who have a horror of advertising and business methods, and who on account of their undoubted ability are the silent but real power of the great institutions with which they are connected. Such men would be the first to avert a danger which those who are looking to material and financial rather than scientific greatness would wish to inflict on institutions which are not subject or subsidiary. This and the belief that in the long run right and truth will prevail ought to inspire us with the hope that we are not going to disappear in the universal hurly-burly. Perhaps out of the disorder the world may arise to saner ideas; and out of the chaos into which a deluded and atheistic pedagogy has plunged us there may emerge, even outside of Catholic circles, a system of rational and religious education. Meantime the admission of the enemy that denominational colleges educate better than State universities ought to inspire confidence and compel us to make that superiority still more emphatic. Constantly recurring educational experiments should be avoided, and the course as far as possible should be cleared of rubbish; and, finally, the advice to coöperate for defense and improvement, even though the suggestion come from an unfriendly source, should be carefully examined. Perhaps by such federated effort very satisfactory results may be achieved.

T. J. CAMPBELL, S.J.

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THE PIPER OF THE LEAVES.

A Story of the Carolinas.

Chapter III.

Before leaving the mountains Judge Weldon made inquiry concerning the miserable piece of land owned by Oberia Dace, upon which the cabin stood.

"Bud's welcome tew hit," said Mrs. Week, charitably, forgetting it was his anyhow. "Hit's pore triflin' lan' ez ever ye see. Oberia nur Penk nuvver raised more'n a hen'ful er corn nur a hatful o' shucks on hit f'um fus' tur las'. Bud kin hev hit an' welcome. No one thet I knows on is ahonin' tew git hit."

The Judge agreed with her estimate of the bit of real estate, but, lawyer-like, had the title deed properly recorded in the village court-house. Here he learned that Bud was not Oberia's son, but her nephew.

"How is that?" he inquired of Mrs. Week. "Whose child is he?"

"Oberia's brother, Torm Love, was his father," replied Mrs. Week, "but I nuvver did hear who his mammy was. Oberia keered fur him ez ef he was her'n. I reckon ez how he's a better right tew be a Dace then a Love. Torm was luny an' drenk hisse'f tew death when Bud thur wasn't much over cheer-high."

Mrs. Weldon looked sober over the Judge's recital of the boy's parentage. She was a great believer in heredity; the Judge was not. But then she had been a Moulton-Livingstone of Charleston, and the Judge's people were originally from New Jersey.

"At any rate," said Weldon, "the boy will not be an utter pauper. If the railroad ever runs through or near the Cove the land may be valuable after all. No one else has the shadow of a claim upon it."

But this was a remote contingency.

After establishing themselves for the winter in their Charleston house the Weldons found a violin-teacher for the boy, a certain Franz Listner, a painstaking German, who gave him a sound, if dull, method, and taught him the art of making the fingers ache.

The child, whom they called Dace, was docile and quick enough, but his mountain burr was not as easily discarded as his uncouth clothes and manners, and for a long time he was as shy as a Cove

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squirrel, happy only when alone, violin in hand, the music-rack (which was one in every sense of the word) set aside, imagination astride the quivering bow. Often he would put down the too exacting instrument, seize upon his primitive flute, and improvise for hours, with a guilty subconsciousness that this was not the way to the goal persistently set before him by Listner,—Berlin, the Hoch Schule, perhaps Joachim himself. He could not divest himself of a feeling of unreality, even after long acquaintance with dismaying surroundings had made them familiar. He had but to shut his eyes in daytime or open them wide at night, to see the great purple ranges of the Balsams against the vivid sky; the clouds trailing mistily about the summits of the peaks, or creeping like thin fog into the Cove, where stood the forlorn cabin in which his adoptive mother died. There was not much sentiment or affection in his recollection of her. Mrs. Weldon's gracious figure either blotted out the other or brought into painful contrast the stooping back over the sulky fire, the head with greasy hair forever falling from the comb, the dirty clawlike hands raised frequently to strike, but never to caress.

The peevish, yellow face, with snuffstick or pipe in the loose lips, with unwholesome patches of crimson on the high cheek bones, with gray eyes gleaming with fever, sometimes hung before him in his drowsiness and "held him from his sleep."

But oftener, in the stillness of night, he heard the wooing voice of the leaping waterfall, shouting from ledge to ledge; the dropping of nuts in the flaming autumn woods, the Æolian roar of the mountain wind in the hemlocks, the chattering of birds and furry creatures in the chestnut trees.

So the putting on of harness was horribly irksome to the untrained child of the woods; he felt cramped, bewidered, even hindered in the free exercise of his powers. But for the tender sympathy and affection of those around him, he would have given up in despair. Then, also, he hated the dark and ugly city where the houses presented their gable-ends to the gloomy streets, and where the space between them was often occupied by graveyards whose sunken stones denoted their antiquity. The railway station lost its terrors for him after his first awful experience, and his geographical researches had given him a pretty definite idea of his location and its distance from Sapona. The Judge gave him a monthly allowance in gold which was hoarded with an inherited parsimony that would have been developed by ig-

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norance into miserliness. He looked often at this hoard with the ever-recurring question :

"Why not run away?"

He sickened for the air of the mountains in the heavy salt breath of the sea. The Cove meant freedom. Freedom to dangle his legs from the tree limbs in the delicious water of the icy creek. Freedom to flute on leaf, or pipe on reed from dawn to dusk, and all night long if the moon was full. Above all, freedom from those serried ranks of black dots that dazzled his eyes, confused his brain, and wearied his inmost soul. There was no music in the "damnable iteration" of those terrible exercises of Tartini and Viotti. How could he know that never was it intended there should be? Fortunately his musical intuition was marvellous, his tone-production exquisite, his perception of rhythm keen as lightning, infallible.

The delicate series of open and stopped harmonics he had long ago discovered for himself, to Listner's extravagant wonder.

"The little boy has genuis, Judge Weldon," he said one day, "he has the making in him not of the dilettante, the amateur, but the great player . . . the original artist. He has true perception. He should be sent abroad to study with the great ones of the world of art. He is beyond me. Yet I do the best I can. I will not spoil him."

While enthusiasm kindled in the bosom of the teacher, dejection fastened her claws more and more deeply in the heart of the pupil. He definitely decided to return to the Cove. This was after a morning's lesson uncommonly trying. He would wait until night. He would take his flute—the one he had made of smooth reed and pierced with a red hot knitting-needle—but the hateful fiddle with the jeering, mocking spirit within it he would leave behind. He would wear the clothes upon his back—the pretty suit that had assisted in his transformation from savagery to civilization—but he would leave all else, gain the mountains and be free!

This decision calmed his agitation and inspired him. In the evening, after school, he took up his violin, a very beautiful one, that the Judge had paid an extravagant price for, and began toimprovise: The schoolroom was growing dark. He stood near a window overlooking the narrow, ugly street, its lamps blurred by the incoming fog. Mrs. Weldon hearing the sound of the violin passionately played, went softly in, sat near him until he dropped the bow, and with a sudden access of emotion leaned his head against the window sill and began to weep, not audibly but bitterly, convulsively.

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A gentle arm stole about him : his head was lifted from the unresponsive wood and placed upon the maternal breast.

"I had no idea you were so sad and homesick, my darling," a soft voice whispered at his ear, "Why did you not tell me long, long ago?"

Stoic and mountaineer though he was, he was too much of a child not to be melted by her love. He opened his heart freely. He would never learn to play as Herr Listner wanted him to. He hated the drudgery of those endless, finger-lacerating, soul-wearying mechanical exercises. Finally, he loathed the black city and was sick for the mountains. The sound and sight of the sea were horrible to him.

Mrs. Weldon listened quietly until the whole protest was uttered.

"We cannot let you go back to the mountains just now," she said, gently pressing her lips to his wet cheek. "I have something nice to tell you. Far from thinking you a fool, as you say he does, Herr Listner says you will some day be a very great player."

The boy held up his head, peering at her in the dusk. But it was not possible. Only that morning the exacting pedagogue had rapped him smartly over the back with his fiddle-bow for inattention. Had called him a stupid string-sawyer . . . a fool of a pupil . . . everything horrible. He stumbled on excitedly, half in German, half in English.

"That is because he is so anxious for you to do well ; to exert yourself to the utmost," said Mrs. Weldon, not at all pleased by this revelation of Listner's style of teaching. "Now, listen : how would you like to go to a wonderful city? Nothing at all like this one that is so gloomy to you. Where you would hear the most lovely music all the time? Where you would have a great teacher like a magician who would make you work—O, so hard !—but who would make you feel that work was more delightful than anything else? Where you would see magnificent houses, palaces, splendid trees, strange and beautiful things—fountains and flowers, statues and pictures, cathedrals like mountains, parks like fairy land? Where you would learn what kind of a world this is we live in?"

The boy hesitated :

"Will you go with me?" he suddenly asked.

"Would you not go without me?" she answered, after a moment's pause.

"If I have to go without you I would rather go back to the Cove," he said, with instant decision.

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In a month's time the two went to Berlin, and after an interview with Joachim himself, the great violinist consented to hear the boy play.

"I will teach him," he said briefly. Mrs. Weldon stayed in Berlin a year. The boy was too young to know what she sacrificed for him, or to fully appreciate the love that made his labor a delight, the pride and affection that smoothed the way for him and helped him to a firm footing. She was intensely concerned over leaving him alone in the city, especially after meeting a piano-student, a young American woman, who said one day to her: "I feel very sorry for the young fellows in our *pension*. Their lives are so bare and disagreeable, and so wholly devoid of any influence that can make them better or happier."

"I hope," said Mrs. Weldon, who knew something of the speaker's antecedents and temperament, "that *you* do not feel less happy or any the worse for your experiences as a student here?"

"Indeed," replied the American earnestly, "my opinion of human nature has not risen since I came abroad, but I may say that this winter has quite cured me of my natural tendency to skepticism."

She was but twenty, yet spoke with the assurance and aplomb of twice that age.

"I now realize too well what people's characters, both men and women, may become without religion either in themselves or in those about them. You see without it there is no adequate motive to check the indulgence of any impulse."

"What do you think is an adequate motive?" inquired Mrs. Weldon, "for, pardon me, I know that you do not use the word 'religion' in the sense in which I would use it, for you are a Unitarian in belief."

"Oh," replied the girl, "the best plan is the old-fashioned American one: Give your children a 'stern sense of duty' and then throw them on their own resources."

Mrs. Weldon put aside the temptation to point out the discrepancy between the terms of the question and her answer, contenting herself by asking:

"But do you think this American 'sense of duty' is apt to hold against the example of such a man as Wagner, with a young man 'thrown on his own resources'?"

"Candidly, I do not," was the rueful reply, "for in this country everything is forgiven to audacity and genius."

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Audacity and genius! The boy, Dace, certainly had the last, and would probably develop the first if left to himself at fourteen years of age. And he must be, for it was impossible for the Weldons to live in Berlin. It was also impossible for Mrs. Weldon to stay longer from home. Doris and Fawn needed her quite as much as Dace did. She almost repented of having brought him to Berlin.

While worrying over the matter and making preparations for leaving, she received an unexpected call one day from Father Honoré. He was to be in the city for an indefinite length of time.

"Then I breathe a little more freely," said Mrs. Weldon, to his surprise, when a tall, slender boy entered the sitting-room, violin-case in hand.

"Perhaps, Father, you do not remember him . . . ?"

"Ah, but I do. It is the piper of the leaves. He has greatly changed, however, in everything but eyes. Those eyes are unforgetable. I would have known them anywhere."

The boy greeted him with graceful composure. He explained that he was on his way to a lesson, then took his leave with courteously expressed regrets at not being able to remain longer.

When he was gone the story was told and the mother's anxiety confessed.

"He is indeed too young to be left to his own devices," said the priest, "wonderful as is the change in him, and precocious as he appears. I think Chopin in early youth must have looked as he does. The same ideality of expression; the same physical peculiarities belong to both."

"They call him the little Chopin, I am told," said Mrs. Weldon, "I only wish he was less like him physically. What a pity it is that the technique of music must be learned in early youth. The hours that Dace devoted to practise should be spent out of doors. I am sadly divided in mind about him. To have him grow up to be such a man as many of these musicians are, would, I think, kill me. The responsibility lies heavy on my heart."

"Think then," replied the priest, "what he would have grown up to be in the mountains, among such men as many of the mountaineers are. There are some things in life, thank heaven, we must leave entirely to God. Our only duty in a clear case like this is to plant the flower where its bloom will come to perfection."

"What is perfection?" sighed the woman.

"The good God cares for that," quietly answered the priest, "where is your faith?"

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"I believe I am in danger of losing it in this godless land," said Mrs. Weldon sadly.

"Then you are in greater danger than the boy," was the quick comment, "for, to my thinking, his well-being will be largely dependent on your faith. If you do not pray for him with faith and hope then, indeed, you may be alarmed for him. What good will your belief do you if it does not give you confidence in the goodness and wisdom of God?"

"Ah, Father, that is true. How could I lose sight of that? You see, I am passionately ambitious for the boy, and that makes me over-anxious. But you will look after him for me?"

"As far as in my power lies."

And so she went back to America somewhat comforted.

CHAPTER IV.

The five years that followed Mrs. Weldon's separation from him were years of singular experience to the young violinist. Father Honoré had been in Berlin but ten months when he was recalled to America, and the news of Judge Weldon's death immediately following, left the boy practically his own master. Mrs. Weldon desired him to remain where he was, regretting that circumstances necessitated her own residence in Charleston. Upon the settlement of her affairs she found herself much cramped financially and compelled to a strict economy in order to meet the heavy expenses consequent upon the education of the two girls at home and the adopted son abroad. For him she imagined living to be cheaper in Berlin than elsewhere, and so it was as long as Dace was in the college where Father Honoré was teaching.

But the friendship and favor of Joachim were an open sesame for the precocious genius to the best musical society, not only of Berlin, but of Weimar, Leipzig and Vienna. So the boy, freed from the priest's paternal supervision, left the dull safety of the college, and in company with several others much older than himself, took lodgings on the Jüden strasse near the Rathhaus, and flung himself impetuously into the musical and artistic life of the city. Among his familiars were Vorontzoff, a piano student and Göesta von Vollmar, a painter who spent most of his time copying the Potocka pastel.

Unfortunately, the Wagner cult was in full flower, and these students contributed immature minds and fiery souls to the cause. This meant for the young violinist a breaking of the bond between himself

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and his friend and master. For Joachim cherished an outspoken antipathy to the revolutionary leader, and represented an opposition classic in severity both as to mortals and music.

Weldon, as he was called, resented an interference that seemed to reflect decidedly upon his republicanism, and espoused the radical cause with an ardor so ill judged that it finally closed the doors of the Joachims against him.

His wonderful talent attracted an attention that resulted in unbounded admiration and envy; and his precocity and vanity were further stimulated by the exhibition at the academy of a canvas marked simply in the catalogue, "A Portrait," by Von Vollmar, that gained at once for both painter and subject the most exaggerated notice and criticism. The artist insinuated, rather than emphasized, the singular resemblance to Chopin, with a splendid technique both subtle and audacious. He indicated the blended immaturity and power in face and figure so vividly that even those who knew the young violinist well were struck afresh by it.

At nineteen Dace had not made a formal *début*, being sensible—or vain—enough to follow Joachim's early advice and appear full-orbed in a firmament already studded with stars of the first magnitude, or, perhaps, to traverse that radiant sky with comet-like splendor and assurance. To this end he practised assiduously. The final breach between the master and himself prevented his appearance at the Berlin Singakadmie, but as Wagner was all-powerful in Leipzig, he knew he would lose nothing by an initial bow in the Gerrandhaus.

Arrangements were made, a programme carefully selected and given a rehearsal before the fastidious Von Vollmar :—a concerto by Raff, the Kreutzer Sonata (with Vorontzoff at the piano) and the artist's own magnificent arrangement of the Chopin D-flat nocturne.

The young man's reputation, his appearance, artfully modelled on the academy exhibition, but, above all, his unparalleled performance, carried everything before him.

In the intermission between the first and second numbers of the progamme there was a stir at the main entrance to the auditorium, and a party of ladies and gentlemen in evening dress—the latter wearing many decorations—entered. There was a craning of necks to see, then a low but audible murmur of admiration began to buzz in the room when the group opened to await the seating of its central figure, a woman whose beauty had long been the wouder of all who had the good fortune to behold her. Her superb clothes and jewels

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seemed superfluous, so entirely was attention always rivetted upon her face. She had the bearing of a queen and carried upon her forehead, just where the line of black met the dazzling white, a Dian's crescent in diamonds of almost inestimable value.

She surveyed the audience through half-shut eyelids, for the weight of her massive hair seemed too great for her small head to support and gave her oval face an upward inclination, making her seem the incarnation of aristocratic indifference and hauteur.

"Whew!" said Vorontzoff to Weldon, as they glanced through the screening side-curtains, "your fortune is made when the glorious Ravenstein condescends to hear you. Queen of the night, is she not?"

"She would inspire me if I were dying," replied Dace, who was already burning with excitement. "Such beauty is too great for this poor earth. I shall feel as if I were transported to Olympus, to the Court of Artemis."

"Aphrodite," corrected Vorontzoff smiling. "Artemis held no court. Besides, the crescent is no longer sacred to the vestals of the moon."

"Why do you say that?" inquired Dace, who had retained his boyishness, to the Russian's great amusement.

"Do you not know that the lovely Countess of Ravenstein is the morganatic wife of the Grand Duke of Ober-Olmütz?"

"The King's brother?" murmured Dace.

"Oh, you republican!" laughed Vorontzoff.

After the concert Wagner himself went upon the stage to publicly felicitate the artist. Then appeared a gentleman of the Olympian Court to conduct the violinist to the Countess von Ravenstein. She lifted a lorgnon and observed him critically as he approached. Her brilliant companions made way for him, whispering behind his back. The Countess motioned him to a seat beside her. He was much excited; his blue eyes were flaming, his fair feminine face was flushed. The heady wine of success had mounted to his brain and his heart was beating like the wings of an imprisoned creature of the air.

"You are an American, are you not?" inquired the beautiful woman. She spoke irreproachable German with the latest Court accent, yet was there something familiar in her voice. It fell oddly upon his dreaming ear and restored his wits to him.

"Yes, your highness."

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She laughed at the title and at his embarrassment.

"From what State do you come? Are you a New Englander?"

"Oh, never!" he replied boyishly, "I am from the mountains of North Carolina. That is, I was born there."

She started perceptibly.

"What part of the mountains?"

"The Balsams. I lived until I was ten years old with my aunt, Oberia Dace, in Chincapin Cove near Sapona."

Then he laughed at himself.

"The idea of my mentioning these names to you, madame!"

"I wished to hear them. What was your father's name?"

He flushed more deeply.

"Tom Love, I believe."

"And your mother's?"

"I am not sure, but I think she was a Green. They say she was very beautiful." The Countess rose.

"As beautiful as I am?"

"No one could be that," he answered. "You are the moon before whom the stars grow pale."

She laughed, yet her laughter was not altogether agreeable. She adjusted the superb lace upon her bodice, and looked curiously into the young man's ingenuous face.

"You have your father's talent," she said abruptly.

"How did you know that?" he cried.

"He *did* play remarkably well on the fiddle, as they call it in the mountains."

"Yes, I know," she answered mysteriously, laughing at him from beneath the scintillating crescent. "You must come and see me on Friday. Come at twelve o'clock and take breakfast with me. You have great genius and I will make your fortune."

She spoke with imperious assurance, and held to him a hand like sculptured marble, dazzling with innumerable gems. He lifted it to his lips, murmuring his thanks, astonished beyond measure. Then she vanished with her gay and glittering train like a vision of the night.

Dace rushed to Vorontzoff.

"An invitation?" exclaimed the pianist enviously. "Your fortune is made."

"O you republican!" retorted Dace. Confess now you would like to be in my shoes?"

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"You will have to wear a dog-collar," replied Vorontzoff grumpily.

"It will be of gold," replied Dace, it will have a long chain and I must be paid to wear it."

"Must?" jibed the other. "You will take what you can get. *Fich hüten!*"

If the laurel wreath that Fame held in her finger-tips was not actually upon the artist's head, its leaves, at least, were touching his bright hair.

But at daybreak, alone at last in his room at the hotel, he coughed a little, then violently, and an obstruction in his throat suddenly leaped into his mouth.

He held a handkerchief to his lips, opened the venetian of the nearest window and stood staring, transfixed, at the red cloth in his red hand.

CHAPTER V.

Father Honoré had been sent back to North Carolina upon his representation to his superior of the strenuous need of the people in the barbarous mountain districts.

The revived rumor of the reappearance of the devil in Cass' Valley and Pigeon Cove did not disturb him, but his efforts to pierce the tough skins of the clay-eaters and the stolid, suspicious, densely ignorant dwellers in Cove and Valley, cost him for awhile his serenity of soul. He saw with painful clearness that all hope of the future lay in the moral education of the children.

So he was fain to content himself with keeping school and teaching the rudiments of sacred and secular literature, as presented by catechism and spelling-book, to those children whose parents could be induced to send to him. To insure a daily attendance he hit upon the plan of riding from cabin to cabin in the morning, rounding up his unruly flock of lambs for an afternoon session. A labor of love that was materially assisted by the fact that he asked but little pay for pedagogy, and in the majority of cases nothing at all. He took up his abode in the deserted Dace cabin, and ploughed and planted his own small "patch."

One evening as he wiped the sweat of labor from his hot brow and stood on the rocky ledge overlooking valley and village—a natural mirador whose perspective blazed in glorious panorama of silver river and purple range resplendent to the ardent west—his sharpened ears

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caught the distant sound of rapid feet descending the path through the woods from the highway to the Cove.

Presently he had glimpses of a figure that sprang from rock to rock, now and then swinging itself downward on the sweeping branch of elm or chestnut, now pausing to pluck a leaf, place edge to lips and blow a myriad of elf-notes, impossible of pitch, shrillingly sweet, piercing, brilliant,—that sparkled through the quivering foliage in a fairy shower almost visible to the eye.

Upon gaining the open space in which the cabin stood the piper stopped abruptly, breathing with difficulty, his face scarlet, his hat flung off, his flannel blouse torn open at the throat for air.

The breeze lifted long locks of dark blond hair that fell about his forehead and cheeks ; his vivid blue eyes devoured the scene before him—the gray log cabin, with its mossy roof, its bower of white clematis and scarlet trumpet-vine, the parterre of wild flowers at the door, the ploughed patch beyond, where the share still stuck in the loam and the horse nodded a weary head over the clumsy collar ; the figure on the ledge, dark against the sunset, hatless, coatless, yet familiar of aspect.

The priest descended from his airy elevation with boyish nimbleness and advanced with outstretched hands to greet the intruder :

"Weldon . . . my dear boy !"

"Father Honoré !—"

They sat down in the doorway of the cabin and the young man burst into an impassioned recital, to which the priest gave an earnest countenance without interruption.

"Well," he said, after a brief silence, "I disagree with you."

Weldon looked at him in surprise, with eyes that changed color with every emotion, varying from gray to the most brilliant blue.

"Disagree? You cannot . . . my condition is as plain as daylight."

"Nothing more deceptive than daylight. 'Always distrust very plain cases' is a legal axiom, you know," replied Father Honoré. "You did not see me when I first came to the mountains. They bade me an everlasting adieu when I left Montreal. They said I had contracted a pulmonary consumption in the paddy-fields of Macao, and I caught fresh cold on my lungs from the dampness of that farewell. Yes ; and now behold me ! . . . I think I know how the case stands with you. You have revealed your style and performance in Europe since I left you. You seem to have divided your time between

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irregular living, revolutionary campaigns and slavish violin practice. You have kept awake at night and slept little in the day. You have been screwed up to concert pitch, mind, heart and body, and if any part of you has consumption, believe me, it is your soul. You cannot tell me, as one of these mountain sceptics did lately, that you haven't one. You were born a pagan, but you were not brought up as one. And so you come here to die? Curious choice of place. Berlin would have been the rational selection. This is your native air, and if you will eat what I will show you how to cook you will live . . . sans doute! I am glad you have come. I have been praying Saint Cecilia to send me a teacher of music. I will give you board and lodging for your services. The morganatic wife of the Grand Duke of Ober-Olmütz could do no more—eh?"

"Oh, you will?" cried Dace, satirically. "Must I tell you, then, that this is my house? my land? I can prove it in court."

"No; is it?" And the priest laughed heartily. "Ah, that is one on me, as the boys say. Well, we will turn it around. I will teach school for you for board and lodging. How then? But first, you owe somewhat for that," and he pointed to the patch, "and for that," to the flower-beds, "and I paid five dollars for the horse. By the way, he must be unhitched and fed. Excuse me?—"

"Let me do that," exclaimed Dace.

"Bien! Then will you get your supper all the sooner. There is the stable," indicating a thatch supported by tree-trunks. "You also owe me, or rather Saturday Week, a few shillings and pence for that triumph of architecture. The design, modelled upon the early English, Druidic period, is my own; but the construction is Saturday's."

"He never did more than his day's work, I remember," replied Dace, leading the plodding horse to the rack under the thatch. "Bitte! How comfortable you are herein," he said, as he entered the cabin a little later.

The cook turned about from his stove.

"Well, you will find a few books, some pagodite reminiscences of a Chinese mission, native stools with rawhide bottoms, tables bought at auction in Sapona, section of a rag-carpet presented by Mrs. Week in a momentary fit of unpremeditated generosity in return for an imaginary service. . . ."

"Mrs. Week, then, as I do not remember her," said Dace, sitting on a stool, "Aunt Laurelia never had attacks of generosity in my day. . . . You see I *had* no day in that family. Couldn't get in even on

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leap-year. Tell me where the pantry is and I will set the table. I begin to believe I have not left the Jüdenstrasse after all. The dogwood in that old blue jar looks familiar, and those water-colors, though local in subject, are distinctly after the early manner of Von Vollmar."

"I studied with him for a while," said the priest. "You will find some odds and ends of crockery in the cupboard yonder." Dace proceeded to set the table, juggling cleverly with the plates and saucers knives and forks.

"Be careful, please," said the priest, peering up through the steam of the pot he was stirring. "I distrust all magicians. You will never be able to replace anything you may break in that unique collection."

They sat down to supper and Father Honoré glanced at the table with its centrepiece of wild-grapes in a flat garland of purple clematis.

"If you were not a religious I should suspect you of being an æsthete and an epicure," said Dace slyly.

"Thanks for the garland," was the reply after the benediction, "plain food properly cooked and decently served is part of a man's religion. When these country demoiselles show a flagging interest in spelling I put them to peeling potatoes, à la Squeers. You recall the story of Saint Norah?"

After supper, of which Dace ate but little notwithstanding his praise, they sat again on the cabin steps to watch the moon rise.

"I did not see mamma before I came here," said Dace abruptly.

"Well?"

"I will be frank with you, Father. I intended to live like a hermit here, in this Cove, without anyone's knowledge, and die just as my father and aunt did before me Also just as soon as I could, short of doing positive violence to myself. The best physicians in Germany told me I had but a short while to live, and that I must give up my music if I wanted that brief lease of life. To give up my music is, however, an impossibility, and so. . . . "

"And so?"

"I came, bringing my violin with me, and my zither and my guitar!"

"And found your hermitage prëempted? I will relinquish it immediately, if you wish." In reply the young man burst out in the mountain dialect:

"'Pears like thur haint nare a place fur me nowhur!" got up impetuously, ran across the yard and clambered upon the ledge; flung

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himself down upon the cold stone and relieved his burning heart with bitter tears.

The priest went into the cabin and there remained for some time; then came out and approached the ledge, sat upon its selvage and began to speak into the ear of the prostrate figure. Presently the young man raised himself up, listened, and returned to the cabin, leaning upon the arm of his companion. The door between the two rooms was open, and through it he caught sight of an altar, a rude block of the beautiful native marble, covered with a strip of coarse linen, surmounted by a stone crucifix whose piercing realism was intensified by the artistic perfection of its rough modelling.

There was nothing else in the oratory to distract attention, the altar screening the fireplace whose cavernous opening was filled with fresh pine-boughs that diffused an agreeable, aromatic odor of balsam throughout the cabin.

A shed-room in the rear supplied a sleeping-place. In the dead of night, Dace, unable to close his eyes, rose softly from his palette of pine-straw and stole into the oratory.

The waning moon hung in the shutterless casement, and through the small panes of greenish glass cast a pale light upon altar-stone and crucifix.

Dace fell upon his knees, pressed his palms together; ejaculations, petitions, self-accusation in dear familiar phrase long neglected, rose to his heart and trembled on his lips.

He prayed.

CHAPTER VI.

Mrs. Weldon replied to the letter Dace wrote her from the Cove by going at once to Sapona. She was much shocked by the young fellow's appearance, though she hid her sorrow and dismay under a composure long since learned of grief and resignation.

Her hope for him chimed with Father Honoré's prophecy, and her apprehension was lessened by her visit to the Cove, where she became intensely interested in the mountain mission.

"Can I not come also?" she asked eagerly of the priest. "Do let me. I am alone in Charleston; Doris is married, and Faun is in Kentucky at school. I will have another cabin and schoolhouse built and will keep house for you and Dace. And I can teach the girls sewing, cooking—anything you wish."

"You will spoil us dreadfully, I foresee," replied Father Honoré,

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"but I haven't strength of mind enough to say no. Au contraire, I shall be only too happy to have your aid."

Assisted by his cousins, Friday and Saturday Week, Dace set to work, and the second cabin was quickly and not unartistically built of rough-hewn timbers on a base of rock. A large room was added for school purposes, and the whole fitted up to every one's satisfaction, with furniture from the Charleston house, including a grand piano.

Mrs. Weldon was an excellent musician, and when this last elephant was coaxed into place Father Honoré exhibited a child-like delight.

"Bien, très bien!" he exclaimed, "we will begin by giving a concert. Sonatas, concertos, symphonies . . . I hear them already." He played two or three keys with a stiff forefinger, so that the others laughed at him.

"You have a vivid imagination, dear Father," said Mrs. Weldon. Then to Dace, a little wistfully:

"You know we have never heard you play?"

"So you have not," he replied, and ran out to get his violin.

Several of the Days of the Week, who had taken advantage of their cousinship and carpentering to be in at the housewarming, settled themselves on the porch. Mrs. Weldon sank upon a lounge, for she was tired from much picture and curtain hanging. Father Honoré leaned back in an arm-chair, for once not despising comfort.

In the doorway Dace tucked the shining Amati under his chin, looked over the enchanting panorama of nature before him, drew the supple bow across the responsive strings, and the first whispering note quivered like a long-drawn sigh upon the listening air of evening.

When he ceased playing—and how long he played neither he nor the others could have told—a heart-breaking sob from the lounge echoed the last lingering chord. The Days of the Week sat in the twilight, chin upon hand, tears running down their stolid faces. The priest bent his head, letting the thin, gray locks fall over his forehead, clasped his crucifix upon his breast and pressed it to his heart.

Dilsey, the black, the aged, the imperturbable, came in, ponderously bearing a lighted lamp.

Again the violinist lifted his bow; it descended upon the strings in a scintillation of aspeggi, like rainbow bubbles or sparks of electric fire. Swiftly the silver mountain torrent rushed from rock to rock; birds gossipped, twittered, quarrelled in its dancing shower: trees rustled, spring warbled gayly in the sunny air; winged creatures called one to another as they flew from bough to bough, a rare cadence

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sounding through sharp call and flute-like whistle; squirrels chattered; the nuts fell in the joyous woods.

Tears were dried as by magic.

Mrs. Weldon sat up with beaming eyes of youth, the Weeks got upon their clumsy feet and stood agape. Dilsey paused, her fat, black hand embracing the globe of the lamp, mouth open, eyes stretched to utmost. Then she laughed aloud—a laugh echoed boisterously from the porch, where the grinning faces peered in at the windows.

Father Honoré rose from his chair and walked about smiling. Mrs. Weldon also sprang up, crying:

"Dace, . . . Dace, it is witchcraft! Magic! It is the song of the woods. . . . It is your own!"

Dace, too, laughed aloud, leaped down the steps, and the wizard viol sounded far out upon the moon-struck ledge, laughing also in the merry night.

One evening after school Mrs. Week came to call on Mrs. Weldon. The children were romping homeward through the forest, some of the boys fluting on home-made reeds, the girls led by a nymph, Ginevra Vye in homespun blue, her stormy black hair bound fillet-wise with a spray of starry clematis. She waved a wand of purple iris, and marked the time as she chanted the last exercise in solfège; voices shouting through the woods in answering *do*, *re*, *mi*.

"They-uns 'pear tew enj'y theyselves acomin' tew skule," remarked the visitor, as she sat and chewed her snuffstick. "Thet Jinny Vye air ez plum full o' music ez her cousin."

"Her cousin?" asked Mrs. Weldon.

"Bud's her cousin. Her mother was a Green. Them two oughter make a match uv hit."

Mrs. Weldon opened her lips to reply, then closed them with a smile.

CLAUDE M. GIRARDEAU.

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TO THE CATHOLIC PRESS

And all the Catholic Faithful of the United States of America, Greeting.(1)

The *Centro Católico de Filipinas*, in the name and in representation of the Catholic peoples of the Philippines who body and soul associate therewith, has recently dispatched to their lordships, the Bishops of Pittsburg and Grand Rapids, a telegram of thanks, as a demonstration of heartfelt gratitude for the enthusiasm and valor with which their lordships protested against the expulsion of the Religious Orders from the Philippines.

Right well do we know that His Holiness Leo XIII, by the grace of God, supreme Pontiff of the Church Militant; Mgr. Chapelle, the late Delegate Apostolic of the Holy See; the Philippine Episcopate, and by far the greater and better part of our clergy and all the true Catholic people of the Philippines, are opposed to the proposed expulsion of the religious corporations from Philippine soil; but to us it was most grateful to know, by telegram of the 14th of last month, that the Catholic clergy and people of Pennsylvania and Michigan had publicly demonstrated the self-same sentiments.

We therefore consider it our duty to give to our Catholic Fathers and brethren of the United States our most sincere thanks and a lively congratulation for their noble and just attitude in this question, which is one of vital importance for the people of the Philippines, and we earnestly appeal to all the prelates and faithful of America for their aid and assistance against the taking of a step so transcendental for our religious and social future.

The Spanish Religious, who have been the objects of so much persecution, evangelized our country, taught us the arts of agriculture, industry and commerce; they inspired in us the love of the liberal arts; they gave us an exquisite social and moral education, and sent us forward in the path of true progress and civilization in a quiet and gentle manner. The whole world is witness to the fact that in three centuries we have passed from a state of savagery to

(1) We publish this important document exactly as we have received it, without alteration or correction. The reader will find in its errors a proof of the sincerity of the man who framed it.—Editor.

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one of a civilization which is the cause of envy in the breasts of all our Malay neighbors.

Its knowledge of this archipelago being recent and yet incomplete, America, perhaps, has not formed an idea of the immense labor and the immeasurable sacrifices which the Religious Orders, of whose ministrations a certain element would unjustly deprive us, have undertaken and suffered for our welfare and advancement. And apart from this they would find it difficult to appreciate these labors and sacrifices, on account of the social and political crisis through which this country has passed during these last few years, and on account of the fact that our civilization being eminently Catholic and accommodated to our especial idiosyncrasy, it possesses characters but little visible, very modest and better suited to demonstrate a social, moral and interior progress, than a material and industrial civilization.

Let America but examine carefully our rich literature and history, and open her eyes to the light of experience, and she will see and realize the immense services these Religious Orders have rendered us, and which they are called to render in time to come to our country under any noble and just banner whatever that may shelter us.

One of the things most evident in this our country is that the improvements, the roadways and bridges, the schools, colleges and the universities, the barracks and fortresses, the seminaries and charitable institutions, the books and documents of arts and sciences, the implements of labor transport, the utensils and tools of construction, the perfection of the language, the betterment of customs and the foundation of culture; in a word, all the vestiges of civilization and progress bear the marks, the embellishment and seal of the Spanish Religious Corporations.

Did there exist any colonial literature, including that of Cuba, so abundant and select as ours, perhaps one might criticize the Spanish Religious. Were there a colony in the world whose youth in equal numbers and proportional degree, could read, write, count, who knew the truths of our holy religion, the rules of good manners and the principles of courtesy as do our Filipino youth, perhaps one might call to account the direction and labors of our missionaries. Were there to be found registered in the geographical annals of the world a colony as cultured, as religious, as rich, peaceful, obedient and as happy as was our beloved Filipinos during the

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three centuries of Spanish domination, peradventure one might doubt the immense sacrifices of our Spanish Religious missionaries.

Moreover, why shall there be expelled from this country the ministers of the Catholic Church, when there are admitted into the country those of all sects, of all beliefs and of all superstitions, of all systems and ideals? Why should the Spaniards be excluded, seeing that they are naturally the only ones who civilized and embellished our country? Why shall the American constitution be undermined, and the Treaty of Paris be set at naught, for all of these prohibit the expulsion of any subject of any nation whatever without some just cause and without the previous declaration of the legislative chambers that such subjects and such institutions are inconvenient and detrimental for the well-being of the public order? What occasion, cause or pretext have our Spanish Catholic priests given that such unjust and unheard of measures should be taken?

Let our enemies point the finger of justice at one single case, one single scandal, one single crime committed by any one of the members of the Religious Orders during the four years of American sovereignty, and if any such case shall be found then let the penalty fall on the guilty one, but in the name of justice leave to us the remainder who are innocent, in the natural enjoyment of their rights.

And who are those who defame the Religious, those who shout for the expulsion of these orders? They are Protestants, they are sectarians, they are freemasons or members of kindred societies, condemned by our holy Mother the Church; they are impious persons, all of them the sworn enemies of the Church of God and of our faith. They are those who first rebelled against Spain and afterwards against the United States, and those who without public sincerity or private conscience make echo of ideals they do not profess, and who spread abroad stories of disorders which never existed and never will exist in the Religious Orders. They are *traitors to three flags* and adulators of three sovereigns, against which they plotted whilst they kissed the feet of their governors. They are the insurgents against Spain and America, who formerly lived by political and armed pillage, and who to-day, thanks to the iniquitous favoritism on the part of the one and the villainous servility on the part of the other, enjoy the benefits of municipal and provincial salaries. They compose, in a word, a hungry crowd of

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political factionists, engendered, suckled and favored contrary to all justice by a few politicians unworthy of the name of Americans.

The direct aim of those who demand the expulsion of the Friars is double: first, they would throw off all bridle of religion, remove all presential testimony to certain inhumanities and scandalous proceedings and facts. And thus they could commit all kinds of iniquities upon this poor people which, numbering some eight millions to-day, would in their hands be reduced in ten years to a single million or less of miserable, unfortunate creatures.

In the second place they aim to despoil the Church and her institutions of their property and states that they may fatten themselves like birds of prey that they are; to rob and disrobe the sacred images, and despoil the altars of their sacred vessels, polluting the house of God and turning it into a meeting house for discordant mobs of political schemers and agitators.

And let it be well understood that these much talked-of states possess better titles of property, and comply with all the requirements of the law, both canonical and civil, better than any other landed property possessed by Filipinos or foreigners in the archipelago.

Nor are these estates in their extension and value what is claimed by the enemies of their Religious owners who justly possess them. Taken all together they are less in their extent than Rhode Island, as compared to the vast superficies of your immense country. They were purchased for small amounts, because land formerly was, and is even now, so abundant that the Spanish Government and private owners almost gave it away.

These famous and coveted estates were in the hands of their Religious owners, a grand practical school of agricultural economy, in which natives and foreigners might learn all that might be accomplished by a just and prudent administration, in carrying out large enterprises. If all had imitated the Religious in the moderation of the rents asked, and in the paternal treatment of their tenants, in charity in years of scarcity and justice in those of abundance, in prudent expenses and rewards of the masters, to-day the fertile forests and desert valleys of the Philippines would be converted into model farms and into lively settlements. It is obvious that the pueblos in which these estates existed were among the largest, richest and happiest of the country.

With these estates from which they received about three and a

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half per cent. of their value, the Religious were enabled to attend to the expenses of their seminaries, to the work of the missions conducted by them in China, Tung-kin, to the needs of public worship, to the erection of schools and charitable institutions, and to an endless number of public and private alms, and, at times, to the alleviation of the strained condition of the public treasuries of the provinces and the municipalities. These estates are to-day in the possession of foreign companies, Belgian, French American and English, who comply with all the requirements of the laws that be, and are in as just and pacific possession of their lands as are other companies, Filipino, Spanish or American, of theirs.

But one of the most curious phenomena noticeable in connection with these estates is that when the government concerns itself in their purchase they commence to be looked upon as small, bad and scarcely worth the price of purchase except for political (!) reasons; whereas two years ago the Religious were said to be the possessors of nearly half the archipelago, and it was even supposed that the possession of these estates constituted the social problem of the Philippines. Time will be a witness whether or no the sale of these estates is to the benefit of the people or to that of the government.

And yet the Spanish Religious Corporations are, of course, willing to submit themselves to the judgment of the Holy See as regards both to their persons and farms.

Some ill-intentioned folk teach and preach that the expulsion of the friar will be a political measure, because they expect that the friars will be anti-American and will sow the seed of disaffection among the natives of our country, a ridiculous and unjust suspicion!

You know well beloved Fathers and brethren what are the teachings of the Church in this matter, and what is the history of our Catholic missionaries in all parts. We are convinced, and in the face of the world declare, that the existence of the Spanish Corporations in the Philippines will not only be a fountain of advantages for us, the Filipinos, but it will be the best guarantee of order, obedience and concord and peace between the sovereign nation and its Filipino subjects. Would to God that America did not have any worse enemies than the poor Spanish Religious. The day in which they disappear from here there will be founded in the hearts of thousands of people all over the archipelago a deep-seated and perpetual suspicion of America and all her institutions. The day when

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these Religious leave us we shall be left shepherdless, without instruction, without preachers, without professional courses, without places of worship, without sacraments, without help or council, without hopes—forlorn. Alas if such should be our lot.

Fortunately we know the abyss which has opened at our feet, we foresee the fatal future of our religion and of our pitiable fatherland, and therefore whilst imploring the help of heaven, we turn our eyes towards our Fathers and brethren of the United States, asking their help in our just demand.

American Catholics, you are numerous and strong, you are sons of a great nation who live in the land of liberties, who have a thousand newspapers of large circulation; you enjoy the care and guidance of many Bishops, you who are famous for your love and tendency toward association, who are enjoying a period of peace and who are accustomed to struggle and conquer, forget not your poor Catholic colonists of the Philippines.

Heaven will reward you and our hearts will ever be grateful to you. In token of our perpetual union and solidity with the Catholics of the United States we shall ever pray for peace and prosperity for your country, and now with the filial confidence we have for the sons of the Catholic Church throughout all the world we embrace all our brethren in the faith.

Feast of St. Joachim, August, 1902.

[Signed]	VINCENT CAVANNA,	President.
	JOSE ARRIOLA,	1st Vice-President.
	TELESFORO CASAS,	2d Vice-President.
	JOSE L. POZAS,	Secretary.
	BARTOLOME PONS,	Asst. Secretary.
	JULIAN DE LA O,	Treasurer.
	JOSE MEMIJE,	Vocales.
	W. BRECKNO K. WATSON,	
	MANUEL ASSENSI,	

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EDITORIAL.

AN INJUSTICE TO THE PUBLIC SCHOOLS.

IT is fortunate that Dr. Eliot's diatribe against the public schools was not uttered by a Catholic. It would have so excited the whole country that some American Combes would have called for an Associations Law and closed up all our establishments. But we are used to being startled by President Eliot. With all due allowance for its sensationalism, we think it is unjust to the public schools.

Why should they be arraigned for not doing what they are forbidden to do, and what their very nature prevents them from even considering? They are purely secular, and their object is to impart exclusively secular knowledge. The ladylike morality which it is proposed to inculcate in the schools, such as kindness, gentleness, cleanliness, punctuality, etc., can never be expected to wrestle with such grim problems as the impurity, drunkenness, dishonesty, gambling, political corruption, disregard of human life, etc., which Dr. Eliot considers to have invaded the republic, and for which he holds the defects of the public schools responsible. Religion is the only power that can cope with such disorders, but by Dr. Eliot and his associates religion is debarred from the schools. It is not the schools, but it is he and other educational experimenters who are to be held accountable for the condition of affairs which he notes. To clamor for more money is to imply that the subject matter of the school curriculum is badly taught, and that the teachers are incompetent because of insufficient remuneration. What else does more money mean if it is not to spur them on or to replace them by more efficient teachers? Catholics have always considered that the opposite is true; that the subjects studied are generally good enough—or were until lately—and the teachers most devoted. Only one thing they object to, and that is the want of moral teaching, which is absolutely impossible without religion. We are quite willing to accept the schools as they are if that one gap is filled.

For such a shrewd man the proposition to heal all these ills by more money is so illogical and unbusinesslike that one can scarcely regard it as serious. In this single year we have spent for 17,000,000 pupils more than $226,000,000, exclusive of the interest on $576,000,000, which the school-houses are worth. Ten thousand times that sum would not be excessive if it could help the morality of the country, but if it has hitherto only resulted in the harvest of

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crimes which he points out, then it is unreasonable to ask for more. Something is wrong with the methods. To change the metaphor, the commonest quack will discontinue the medicine which is killing the patient. Even his word will not be sufficient to assure us that money is the panacea.

The *Evening Post* of October 18, 1902, is of the opinion that "he purposely exaggerates the condition of things. The *apparent* gloom of President Eliot's survey is not without a *rhetorical* intention to win more liberal and intelligent support for the elementary schools."

But what has the president of Harvard to do with elementary schools that he should resort to this startling method to obtain more money for them? Is it mere benevolence, or has it anything to do with a proposition that was made in Albany two years ago, when there was an attempt under the pretense of educational unification to destroy our splendid Board of Regents who have done so much for education and to substitute in their stead a chancellor whose powers would be absolute and universal in directing all the schools of the Empire State, both public and private?

In the *Educational Review* of January, 1900, we find that the "fourth principle" of the law which was proposed, but which happily, through the enlightened discernment of Governor Roosevelt, was not passed, is as follows:

"The creation of a single controlling executive office of dignity and authority to administer the executive function of the Department of Education. This officer is to be the Chancellor of the University, and is virtually the *Minister of Education* for the great Commonwealth of New York. It is a pleasure to add that the man who in our judgment, combines in the fullest degree the high and varied qualifications required of the chancellor is *President Eliot of Harvard University.*"

Has this "strike" for larger appropriations anything to do with that scheme of giving us a European Minister of Education? The evident annoyance of the *Educational Review* at the failure of the plan, which is manifested in its sneering references to the "good Regents" in the editorial for March of the same year, would suggest that the matter has not been lost sight of. It is scarcely conceivable that the proposition was made without Dr. Eliot's knowledge, and it is a bit puzzling why the president of such a great institution like Harvard would permit his name being used in this connection and wish to descend from his lofty post. Was it a step to higher things? Was it a preparatory move towards that other scheme of having in Washington a Bureau of Education as advocated in the *Educational Review* of April, 1900? Is the appointment

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of a National Minister of Education also before us? We know that the distinguished head of the great university is actively concerned in the appointment of superintendents in various places, and it is difficult to consider that this last piece of "rhetoric" about increasing supplies is altogether accidental. The game must be worth the candle.

On the other hand, we agree with him that more money should be appropriated for education, but not in the manner he proposes. We think that the country should pay for the one million children and more whom Catholics, Lutherans, and conscientious members of other churches are educating, especially as it is a physical impossibility at the present time for the municipal and other authorities even to house them in the public school-houses which Catholic, Lutheran and other taxes have contributed to build.

Never, says the *Educational Review*, of September, 1902. "The public schools which are maintained by governmental authority are established in the interests of the whole people, and are therefore a proper charge upon all tax-paying persons and property, and not merely upon those children who receive instruction therein." This declaration means, of course, that denominational schools can never hope to receive their just share of the taxes.

It is at least a comfort to know that this illiberal view is not shared in by some of the most conspicuous statesmen and educators of England, from which country we are supposed to derive the genius of our Anglo-Saxon education. Balfour and all his party are not of that opinion. "The Cowper-Temple clause," says the Right Hon. Sir John Gorst, M. P., in the *Nineteenth Century*, October, 1902, "which has been erected by the House of Commons into a sort of fetish, and which forbids religious teaching, is *equally* unsatisfactory." The "equally" refers to the "fanatical managers," of whom he had just been speaking. "This religious difficulty," he says, "which takes up so large a share of the discussions about national education, is the creation of the public platform and the House of Commons, and is practically unknown in the schools themselves," a remark which is strictly true here. Most families want their children to receive religious as well as secular education, and it is only our politicians, chiefly our educational politicians, who stand in the way of its settlement.

This splendid pronouncement of Sir John Gorst is followed by a symposium of the views of well-known public men, and they all to a man agree that there is no reason why the government should not pay for the secular instruction given in denominational schools, the religious element being none of the government's business. In fact, the government is paying already. There is only a question of a more equitable adjustment.

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It may be remarked that this English Educational Bill, whose fate is now hanging in the balance, concerns all denominational, and not merely Catholic schools. In fact the Catholics are in a hopeless minority. The London *Spectator* of October 11, 1902, tells us that in the Church (*i.e.*, Anglican) schools there are 2,303,370 children, 157,734 in the Wesleyan, 269,047 in what are called British schools, which are also voluntary, that is to say denominational, and only 324,558 children in the Catholic schools. These denominational schools contain more than half the children of the kingdom, and yet the arrogance of the other side refuses to consider their claim for a fair division of the public funds, or to consider what these Church schools have been doing during all the centuries when government did not concern itself with education at all, forgetting, too, as Augustine Birrel remarks in the *Contemporary Review* of October, 1902, that all educational expenses were once defrayed from the revenues of Church lands which were not long since expropriated, the moneys passing into the pockets of the government or of private individuals.

It is possible that this act of justice may not now be done; the opponents of the bill would rather see the secular education of the entire country suffer, and England's commercial supremacy imperilled (for that is at the back of this governmental measure) rather than yield the point that is so manifestly fair. But as Sir John Gorst reminds them, the matter will not down. If this government fails it will come to plague the next party in power. "There is no chance," he says, "that these schools will disappear; the more they feel aggrieved by being denied their just share of public support for the public work they do, the more obstinately will they be clung to by their adherents." Although the fight is chiefly for Episcopalian schools, the distinguished parliamentarian pays this splendid tribute to Catholics: "Of the Roman Catholic schools," he says, "*which are the poorest and most needy, not one since the Act of 1870 has been given up. In them thousands of children are taught at no cost to the rates, so that the religious convictions of the Roman Catholics have been productive of a pecuniary gain to the rate-payers to which they are not justly entitled.*"

The case is exactly parallel in the United States and for that reason we agree with Mr. Eliot that more money for educational purposes is desirable; not for foolish educational experiments which have already proved not only illusory but disastrous; but for a restitution of some of the outlay which all of our truly Christian fellow-citizens have made in the cause of education; a restitution which will be deemed sufficient if at this late day they receive some return for the benefits they confer on the State by educating a

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million children without cost to the State. That dishonest condition of things should cease, and we can guarantee that while giving an equally good if not better secular education than purely secular schools, our schools shall by the morality they inculcate do amazing work to prevent the horrible disorders which President Eliot so rightly deplores.

ADMINISTRATIVE CHANGE IN THE PHILIPPINES.

Professor Bernard Moses, a member of the Philippine Commission and Minister of Public Instruction in Governor Taft's Cabinet, has tendered his resignation, which is to take effect at the beginning of the new year. He will be succeeded by General James F. Smith, of San Francisco, Justice of the Supreme Court of the Philippine Islands. Judge Smith accompanied Governor Taft during his recent mission to the Vatican. Mr. Frederick Atkinson, Superintendent of Public Instruction in the Philippines, has also resigned. Mr. Atkinson, as his article in the *Atlantic Monthly* for March, 1902, quoted in our pamphlet, "The Friars Must Stay," was scarcely the man to superintend education in a country which is overwhelmingly Catholic. He has been accused of introducing among the Tagalog school children a United States history with a supplement containing many false and injurious statements about the Friars. We are inclined to believe, however, that his share in this transaction was to let remain in the schools the history which had already been introduced by the United States military authorities. For the sake of our readers, who could not otherwise be expected to believe that such a thing was possible, we publish here some extracts from this supplement:

"The people of the Philippines belong, almost without exception, to the Roman Catholic Apostolical religion, which the first missionaries brought to the islands. With regard to the dogmas of their religion, their faith is loyal and sincere, and they treat the clergy of the country with affection and confidence; but the natives of the country, owing to the treatment they have received from them, detest the Spanish friars. Those friars, in contradistinction to the clergy, are members of religious orders, with a distinct organization and laws, such as the Jesuits, but without being so distinguished as these, nor men of much conscience. Although the friars are organized within the fold of the Church, the Philippine people consider them as separated from the great mass of Catholics; and for this reason their oppressions have not caused a diminution of Philippine faith in Catholicism. Hence, when the patience of the people could no longer bear the cruelties of these Spanish friars, being the cause of so many rebellions, it might be supposed that the inhabitants of the country detested the Church and her servants. But this is not true; it was only the Spanish friars that they detested.

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"*For centuries* the Spanish friars have been the instruments of the Spanish rulers for the spoliation and oppression of the natives. He whom the civil and military officials did not venture to touch fell without hesitation into the hands of the friars. *These have been disloyal to the Church, false to their fellows, and through their cruelties and shameless and dishonorable doctrines (credos) have attacked the very principles of the Founder of Christianity.*" (Italics ours.)

The obvious meaning of this paragraph is that the friars, no exception, for centuries, *i. e.*, from the very beginning, since they have been there only three centuries and a half, taught the Filipinos a Christianity which was not Christ's, and therefore that their religion, the Roman Catholic Apostolical, is not his.

To continue: "It is no wonder, then, that even the most generous and order-loving of the Filipinos revolted in the end and demanded, as they have done, the expulsion of these robbers from the country.

"It is said that for the last 200 years there has been a revolution in each generation; patience being no longer possible, the suffering Filipinos took up arms with the hope of seeing themselves free of their oppressors.

"The sending of the captive rebels to Mindanao 'by the servants of the Church and State' is given as the cause of the Katipunan rebellion.

"One of the leaders *confessed* the plot to the Spanish friars of Tindo, with the result that the chiefs were immediately seized, etc.

"The Spanish friars knew well that the cause of the rebellion was hatred of themselves, and they determined to insist on great severity in the punishment of the guilty. In fact, they showed themselves so ferocious towards the rebels that the Governor, General Blanco, caused great vexation to the Archbishop of Manila because he would not take the insurrection as seriously as the minister of the Church wished."

Mr. Atkinson used to suppress all that was unfavorable to his system and schemes for educating the Filipinos in the reports of those who did not agree with him. If he was not, as has frequently been charged, a proselyter, his public utterances surely seemed to justify the charge. Witness the article in the *Atlantic Monthly* already referred to, and his own account of his appointment which is taken verbatim from the *Springfield Republican*, May 26, 1900, he said at a public farewell reception given in his honor by the board of trade of Springfield:

"You may be interested to know how I came to accept this appointment. About three months ago I returned from a vacation and found that President Eliot had been here to see me, and left a letter for me, asking me to come to Cambridge to see him and to talk with him about the matter of accepting the position. I tossed the letter aside, giving it but little thought that night. The next day I wrote to President Eliot, and told him that I could not come before the end of the week. He telegraphed me to come at once. I went, and he talked the matter over with me. He told me that Judge Taft had asked him to select some one for the position. We talked of the climate, and he told me that Judge Taft was to take his own family out with him.

"He asked me what Church I belonged to, and I replied the Congregational,

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and said that I went to Dr. Moxom's Church. That settled it, he said I must go. I said that I would consider the matter.

"Three weeks later I got a letter from Taft to meet the commission at Washington, etc., etc."

THE WORK OF THE FRIARS.

"The Work of the Friars," by Stephen Bonsal, in *The North American Review* for November, is an article which everyone of our readers should know and recommend to his friends. It is the testimony of one who cannot be suspected of partiality to the Friars. We wish we might say the same of an article in the same number, "The Associations Law in France," by Walter Littlefield, who repeats unblushingly misrepresentations and falsehoods which since 1899 we have refuted over and over again in this magazine.

Our readers will recall especially our editorial for June, 1900, the article entitled "Disowned," from August to December, 1901, and at least seven other articles in the numbers for January, February, March, April and August.

THE INDIAN MISSIONS.

President Roosevelt has appointed Archbishop Ryan of Philadelphia and Charles J. Bonaparte, a prominent lawyer of Baltimore, members of the Indian Commission. The Rev. Dr. H. G. Ganss is at present in New York, establishing in the churches, schools and societies of that Archdiocese the Society for the Preservation of the Faith Among the Indian Children. The object of this society is so excellent that our readers need not wait to hear the appeal of Dr. Ganss for members. Twenty-five cents a year is the membership fee, and the easiest way of paying it is through a promoter, who collects it from each of a band of ten members. If you cannot find a promoter send the offering to Rev. Mother Catherine, Convent of the Blessed Sacrament, Maud P. O., Pa., or better, become a promoter and induce ten others to become members in your band. It needs only $70.00 a year to house, feed, clothe and educate the Indian child for one year, and there are 2,000 of them in our schools. Two years ago there were 3,600, *but for want of means 1,600 have been let go.* To keep the 2,000 the missionaries and sisters in charge of the schools undergo the most painful privations. We should help them of our abundance and help also the efforts of Archbishop Ryan, who is actively devoting himself to the welfare of the Indians. Last week he attended with Dr. Ganss the Indian conference at Lake Mohonk, N. Y.—the first Catholics to take part in that assembly.

On June 30, 1902, the Indian pupils were distributed as follows:

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National Chaplain of the Ancient Order of Hibernians in America, by the National President, James E. Dolan, of Syracuse, N. Y. In the course of an excellent address to the entire order, President Dolan urges upon the members the closest union of minds and hearts; the spread of the national literature of the Gael, which is recognized by European scholars as of great worth; a thorough education, which can be fostered by having literary exercises in every division, particularly during the winter months; and lastly, and especially, the avoidance of any theatre or other place of amusement where they are made to witness the foul caricatures of their race which have hitherto found favor in some of our theatres.

Episcopal Jubilees.—His Eminence, Cardinal Gibbons, celebrated on October 3 his Silver Jubilee as Archbishop of Baltimore. This is the third jubilee the Cardinal has had since his arrival in that city. On June 30, 1886, he celebrated his Silver Jubilee as a priest, by choosing it for the day of his investiture as Cardinal; and on August 16, 1893, he celebrated the Silver Jubilee of his consecration as Bishop.

The Right Rev. William George McCloskey, Bishop of Louisville, Ky., celebrated on October 6 the Golden Jubilee of his priesthood. The bishop is a native of Brooklyn, N. Y., where he was born on November 10, 1823. He was ordained priest by Archbishop Hughes at old St. Patrick's Cathedral, New York City, on October 6, 1852. After acting as assistant to his brother in the Church of the Nativity, he was for a time professor at his alma mater, Mt. St. Mary's Emmittsburg, Maryland. When Pius IX founded the American College at Rome, Dr. McCloskey was appointed its first American president. Many of our American bishops were students there during his incumbency: Archbishop Riordan, of San Francisco, and his Coadjutor, Bishop Montgomery; Bishops Northrop, of Charleston, Richter, of Grand Rapids, and Hortsmann, of Cleveland; also the late Archbishop Corrigan. He was consecrated bishop in the chapel of the college on May 24, 1868, by the celebrated Cardinal Reisach.

Catholic Societies.—The German Roman Catholic Central Verein recently concluded its forty-seventh annual convention at Evansville, Indiana. The meeting was one of the largest ever held by that Society. More than thirty states were represented. True to the example set them by their co-religionists in the Fatherland, the members, by a unanimous vote, adopted a resolution to join the Federation of Catholic Societies. This was brought about by the efforts of Bishop Messmer and Abbot Schmitt, of St. Meinrad's Abbey, Indiana. Among other important resolutions adopted the one which suggested a bureau for the distribution of Catholic literature was of prime

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importance. The work accomplished by such a bureau in Germany was well known to all the members, hence their decision to imitate the splendid work of their brethren at home. Action was immediately taken on this topic. The membership fee was placed at 25 cents a year. The Central Verein voted to contribute $300 to begin the good work, Illinois State Union gave $250, and that of Wisconsin, $200. A long series of resolutions were adopted protesting, vigorously, against the irreligious system of schools introduced into the Philippines, where the great majority of the people are Catholics; against the system of proselytizing which has obtained there since the introduction of those schools; against the repeated suspicions cast upon the friars, encouraged by the organs of the government, and the demand for their expulsion, and the forcible purchase of their property, in opposition to the Paris treaty. The committee, in sending these resolutions to the President, reminded him of the fact that the notorious Buencamino, a most unreliable witness, was called to testify before the Philippine commission, while the Catholic leaders of thought received no opportunity to give their testimony. The Central Verein demands nothing but justice, but that they demand insistently. They feel assured, however, that the President will accord full justice and fairness. The society favored the continuation of Catholic mission schools among the Indians, the support of the Catholic press and demanded a share of the school fund. A cablegram was sent to the Holy Father conveying the congratulations of the convention and assuring him of the payment of the annual fee. The Pope replied by sending the Apostolic Benediction.

The annual convention of the Young Men's National Union was held at Hartford, Connecticut, on September 26 and 27. About 150 delegates representing a membership of 50,000, took part in the proceedings. The Rev. William O'Brien Pardow, S. J., of St. Ignatius Church, New York City, preached at the Pontifical High Mass in the Cathedral, at which Bishop Tierney officiated. His sermon was a strong plea for religion in the school room. In answer to the usual cry that it is against the Constitution to disburse money for so-called sectarian purposes, Father Pardow instanced the fact that the Protestant chaplains in the army and navy, in our public asylums, and prisons teach religion, and are paid for it. He also quoted from a professor of Princeton University who maintained that it was not unconstitutional to distribute school money to institutions taught by Catholics or by followers of the sects. Immediately the convention met in the hall, a cablegram was sent to the Holy Father tendering the greeting of the members and asking for the Papal blessing. A number of speakers who are in daily touch with young men's societies

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addressed the members of the Union ; among others, Bishops Tierney and Conaty who made the principal address of the evening. A paper on "The Federation of Catholic Societies," was read by T. J. Brinnin, of Boston, and one on "Catholic Young Men in the Professions," by William J. Kearns, of Paterson, N. J. A number of resolutions were adopted endorsing the sentiments expressed by Father Pardow ; deprecating the misrepresentations of our religion in certain newspapers, periodicals, dictionaries and encyclopædias ; favoring the spread of Catholic literature by placing Catholic books in public libraries ; urging all the societies to make every effort to increase the circulation of Catholic newspapers and magazines ; and heartily approving the Federation of Catholic Societies.

Catholic Summer School.—A splendid endorsement of the work of the School at Cliff Haven, N. Y., was given by Dr. Eugene W. Lyttle, of the Board of Regents. He recommended particularly "the courses of educational methods and principles of Psychology and of English Literature which (he) particularly inspected." He said that they "were very strong and helpful to teachers and were true University courses of a high order of merit." Mr. Charles F. Wheelock, head inspector of the College and High School Departments of the University of the State of New York, in sending the report of Dr. Lyttle to Mr. Mosher, Secretary of the Summer School, congratulated the Summer School authorities on the success which is attending their efforts.

A Democratic Move.—The Democrats of Wisconsin at their State convention last month adopted the following clause in their platform : "We believe the parochial schools a valuable adjunct to the public school system." Catholics are not the only ones who will heartily approve of this. The German Lutherans, and the Scandinavians and others are equally strong in demanding denominational schools.

Galician Priests.—Three priests, one lay-brother, and four nuns of the Order of St. Basil, Ruthenian Rite, and one secular priest of the same Rite, started from Hamburg for the Canadian northwest. They will labor among the numerous Catholic Galicians of Manitoba and the northwest Territories. At present there are 35,000 Ruthenian Uniates in that section of Canada.

Bishop Keiley's Letter.—After his return from Rome, Bishop Keiley of Savannah, Georgia, addressed a Pastoral Letter to his flock. He reviews therein the religious condition of affairs in France and Italy, and sums up, in one sentence, very pointedly, the cause of the hostility to the religious orders in France : "Their crime is, that while willing to render to Cæsar the things that belong to Cæsar, they are

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not willing to render to Cæsar the things that belong to God." Speaking of Italy, the Bishop says that in Rome "it is free to every writer to denounce and deride the Papacy, but he who essays to defend it exposes himself to fine and imprisonment. . . . Convents and churches in Rome have been torn down to furnish a garden for the king, and a stable for his horses." Bishop Keiley fully approves "the manly protest of our fellow Catholics in various parts of the United States against a proposed imitation of French methods in the case of the religious orders in the Philippines." "The Holy Father," he says, "expresses his firm conviction of the good faith and honesty of the present administration in the settlement of the questions connected with the various religious bodies in the Philippines." The Bishop's remark anent this saying is worthy of mention: "While I have no reason to doubt the absolute correctness of the view entertained by the Holy Father . . . it is well for us to let it be known that since the question is a religious one, we will be satisfied only with the solution which is approved by Rome."

Bishop Ryan's Letter.—The following was received from a priest of the Alton diocese: "The priests of the Alton Deanery unanimously expressed their approval of the Rt. Rev. Bishop's masterly letter to the Federation of Catholic Societies regarding the Indian Schools and the Religious Question in the Philippines. They are in perfect harmony with the Rt. Rev. Bishop concerning these matters and fully appreciate his letter, published in the N. Y. *Freeman's Journal*, under date of August 23, 1902. A code of resolutions to this effect are in the course of preparation."

Carlisle Indian Industrial School.—A copy of the rules which direct the pupils of this institution in the matter of their religious duties was sent to us by the Catholic chaplain, Rev. Dr. Ganss. We quote a few to show how little Catholics have to complain of this non-sectarian school.

1. Pupils must attend the respective churches to which they belong, or for which their parents or guardians express a preference.

4. Proselytizing among pupils by Pastors, employees or pupils is strictly forbidden.

6. Two hours on week days are allowed church authorities for religious instruction.

9. All pupils will have every facility in attending Confession and Communion, by handing their names to their religious instructors, and these in turn handing the names to the matron or disciplinarian,—this as a precaution to account for the presence of the pupils.

10. Church and Mass attendance on Sundays at hours fixed by the respective pastors will be strictly insisted upon by school authorities.

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in the Universities of Münster, Bonn, Breslau, Freiburg in Baden and Würzburg. They are a voluntary burden assumed by distinguished Professors of Theology who are zealous to strengthen the faith of Catholic students which is endangered by the constant and systematic attacks of Protestants and infidels. The *Volksverein* has also lately founded a monthly magazine for Popular Apologetics.

Our Holy Father's Encyclical *Providentissimus Deus* led some of the most distinguished Biblical scholars in Germany to form an association and establish an organ for scientific "Bible Studies." Seven volumes of between 500–600 pp. each have already appeared. It is a splendid collection of learned monographs on various interesting and important questions in the Old and New Testament. The need has since been felt of founding a regular periodical in which Biblical questions shall be treated, with reviews, criticisms, notices, etc., of Biblical publications. The guiding-star of the new Review will be, of course, the Holy Father's above-mentioned Encyclical. More than sixty University Professors and learned members of religious orders Jesuits, Benedictines and others, have already promised their co-operation to the "Biblical Quarterly." The first number will appear next January. Herder, the devoted and self-sacrificing Catholic publisher, who publishes "Bible Studies," has also consented to undertake this new enterprise.

Alsace-Lorraine and the Centre-Party.—The Reverend Canon Joseph Guerber, a veteran leader of the Alsatians who has sat in the Reichstag for twenty-four years, writes in the leading Alsatian Catholic paper: "The representatives of the Catholic majority are to hold a meeting on the question of joining the Centre-party. If they decide to join it, we recommend to them one thing: that they imitate the virtues of the Centre-party. The Centre-party was not always the ruling party in the Reichstag. One must have witnessed how in the seventies its members used to retire from the House in the evening hard-pressed and out-voted by the 170 National-Liberals, their deadly enemies, but neither bent nor broken. It is otherwise to-day! But the change is the fruit of the wisdom and steadfastness, not of Windhorst alone, but also of all his fellows in the struggles and sufferings of those days. They made themselves worthy of victory by their invincible courage and perseverance."

The discussion about joining the Centre-party is the leading subject in the press of Alsace-Lorraine. The most prominent Catholic paper in Lorraine in closing a series of articles on the subject says: "This momentous affair can only be settled by the people themselves. In the meantime it is the duty of our political leaders and of the press to enlighten the people on the advantages and advisability of the action.

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Gnesen. "My heart which has always remained in my diocese," he said, "shall be reunited to it in death." Enclosed in a silver urn it was brought from Rome by Mgr. Meszczynski, the cardinal's secretary and friend for thirty-one years, and on September 24, amid solemn ceremonies, deposited in the Lady Chapel of the Cathedral of Gnesen in the presence of Archbishop Stablewski of Gnesen-Posen, of the auxiliary bishops, the chapters of both Cathedrals and a great concourse of notabilities from the clergy and laity. There was also present a deputation from Russian Poland of which the Cardinal was a native.

Archbishop Stablewski conjointly with the Cathedral chapters of Gnesen and Posen has issued an appeal for contributions for the purpose of erecting a worthy monument to Cardinal Ledochowski in the Cathedral of Posen.

Joint Pastoral of German Bishops.—The Archbishops and Bishops assembled in annual conference at the tomb of St. Boniface in Fulda have issued a joint Pastoral Letter to the Catholic people, the burden of which is the life, labors and aims of Pope Leo XIII.

Prince Max of Saxony in the capital of Wurtemberg.—On September 29, a meeting of the Catholic *Volksverein* was held in Stuttgart attended by 2,000 persons. The principal speaker was the prince-priest Max, son of King George of Saxony. He spoke for an hour and a half and the subject of his discourse was: "The struggles of the Maccabees an example for our times." Referring at the outset to the practice of the Church which prescribes for the month of October the reading in the Breviary of the history of the Maccabees, he briefly but graphically told the story. The inferences which he drew from the wonderful events of those ancient days were so striking that the speech rang out into a powerful lesson for us twentieth century Christians in the struggle for our altars. "What we need is: enthusiasm, courage, union, order and discipline, a genuine religious spirit, fidelity to law, charity." He closed with a reference to the patron Saint of the day, St. Michael, whom the prophet Daniel had foreseen as the future patron of the people of God in the trying days of Antiochus, who is the patron also of the Universal Church and the pattern of all soldiers of God. His hearers rewarded the eloquent Prince with heartfelt bursts of applause. If Prince Max were to make the attempt of addressing a meeting of Catholics in the capital of the kingdom ruled by his father, the police would forbid it or there would be a riot.

Catholic Apologetics and Bible Studies.—Public lectures in Catholic Apologetics for students of all the faculties are now a regular feature

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will come when the German Protestants will have to drop him as they have been forced to shake off Hoensbroech whom at first they greatly petted. Two years ago Bourrier at a meeting of the "Evangelische Bund" publicly asserted that within five years two hundred French priests had by his means abandoned the Church. A reward of 3,000 marks was offered to him by a German Catholic Journalist if he could prove his assertion. He has not attempted to do so, yet at this last meeting at Cassel he went further and stated that he had on his lists the names of 800 apostate priests. The same Catholic Journalist, Dr. Mock, wrote to all the French bishops for authentic information and has ascertained that there are not in all France as many as sixty apostate priests, not a large number, when we remember that there are over 50,000 priests in the eighty French dioceses. "The Combes ministry," says Bourrier in his speech, "is heart and soul with us. Combes himself is an ex-Abbé, he is my personal friend, the cause of his ministry is our cause, and *vice versa*. The Free-Masons, too, are firm friends of ours, for our common cause is: the destruction of Rome!" The European papers just to hand announce that Bourrier is about to take a wife to his bosom.—*cherchez la femme!* About the activity of the Gustav Adolf-Verein in Brazil we quote this sentence: "In many places large and flourishing congregations of German Protestants have been founded *to the terror of the Jesuits*. But our Mission is being hard pressed at present by the North-Americans who are endeavoring to cripple or kill the German congregations with the watch-word 'America for the Americans.'"

Two Important Social Congresses.—In the last week of September were held in Cologne two Congresses which, though not exclusively Catholic, were attended by many distinguished Catholics, and largely under the influence of Catholic principles, as outlined in the Encyclical: *Rerum Novarum*. The one was the Congress of the "German Society for Social Reform," presided over by the well known Catholic parliamentarian, Trimborn. The chief aim of this society is to perfect the legislation of the Empire for the protection of workingmen and for their greater liberty of association and coalition. The other was the Congress of the "International Association to Promote Legislation for the Protection of Workingmen." In this latter Congress the German and most of the other European governments were officially represented. The president of the association having begged the Holy Father to send a representative to the Congress, a letter was read written in the name of Pope Leo by Cardinal Rampolla, in which the Holy Father informs the Congress that he had heard with the greatest satisfaction of the forthcoming meeting, that he blesses

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their labors, in which he is deeply interested, and sends the Count Soderini as his official representative.

Count Hoensbroech.—This gentleman has traveled far afield since he left the Society of Jesus and apostatized from the Catholic religion. He was greeted with shouts of exultation by the Protestants when he was formally received into the bosom of the Protestant State Church, and was petted by them for several years. Harnack himself was reported to have said that Hoensbroech's apostasy was the greatest religious event since the Reformation! Well, he has become a thorn in their side. They were really very naive to think that an educated Catholic who apostatizes would become a *sincere* Protestant *Christian*. He is more likely to drift into infidelity, which is Hoensbroech's case. He has just founded a new monthly—"Deutschland"—of which the Pantheist and author of the "Philosophy of the Unconscious," Eduard von Hartmann, is a regular contributor. In one point, however, Hoensbroech is a good Protestant, as Protestantism manifests itself, at least in Germany: he hates the Catholic Church with all his heart.

Annual Meeting of the Görresgesellschaft.—We have repeatedly sketched in these pages the labors and aims of this noble society founded in 1875 "for the promotion of science in Catholic Germany." (MESSENGER, 1901, p. 377, *seqq*, p. 666, *seqq*.) Its annual meeting, the 26th, was held this year for the first time in Breslau, on October 7 and 8. The congress was opened with a solemn Pontifical Mass, celebrated by the Prince-Bishop of Breslau, Cardinal Kopp. At the first public meeting the revered president of the society, Baron von Hertling, Professor at the University of Munich, delivered one of his finished, suggestive and stimulating discourses on "Catholicism and Science." The speech touched on many important topics, but mainly turned on the burning subject of the day, the right of Catholic science to exist. "Materialistic naturalism," he said, "denies the liberty of the will, the existence of God, a world beyond the grave, moral responsibility; denies these truths not upon solid proofs, but upon undemonstrated and undemonstrable *assumptions;* yet this same science intolerantly denies the right of existence to Catholic science on the ground of the *Voraussetzungslosigkeit* of science (science without assumption). However, here we are, and we will not let our adversaries push us into a corner. Let it be, if you will, in the first instance, a question of political power. Our universities exist not only for scientific research, they are also educational institutions; and the Catholic people demand, and have a right to demand, that men of Catholic principles be not excluded from the chairs. Of course, as a conse-

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quence, we must be prepared to furnish the necessary professors in biology, in the science of languages, the legal disciplines, history, art," etc. After him rose Cardinal Kopp to read a telegram from the Holy Father sending his blessing to the society. His Eminence thanked the speaker for his noble discourse, assuring him that he heartily agreed with his views on the many questions he had touched upon. "The teaching authority of the Church," he said, "is no hindrance to the Catholic scientist, but rather his strongest prop and support. I also agree with the speaker in his demand of the duty of absolute truthfulness on the part of Catholic scholars and scientists. They are, however," he beautifully added, "not only investigators, but also teachers; hence the conduct of Cham toward his father, Noe, is not to be imitated by them, but due regard must be had for the maturity of judgment in hearers and readers." His Eminence was, amid hearty applause, elected honorary president of the society.

Dr. Julius Bachem made the annual report at the business meeting. "The tasks and duties of the society," he said, "are growing apace. At its foundation one could have cried out: 'A kingdom for a Privat-Docent, who will work in our spirit and whom we can financially assist!' And to-day? The application of young, eminently able and scientifically qualified men are so numerous that we hardly know where to find the means to satisfy at least the most deserving petitions. Yet, though we have had a deficit the last two years, we have not hesitated this year to grant 7,000 marks more. Such generosity is Catholic, but it is also reckless; we count, however, on our friends. Since its foundation the society has spent more than a million for scientific objects; its capital at present is 50,000 marks." Dr. Bachem's address produced the desired effect: several new life-members and about a hundred new members were received into the society.

We have space only for a few words on the meeting of the section for legal and political sciences. Dr. Spahn, member of the Supreme Court of the Empire, and one of the makers of the new civil code, delivered an address on that great achievement. "But," he concluded, "what has the Görresgesellschaft to do with the civil code? This is my answer: We are well aware that all science exists only as a means to enable the individual man to fulfill the purpose for which he has been placed into this world, viz., preparation for the hereafter. Now jurisprudence is also a means to this end, and consequently the Görresgesellschaft, which embraces all the sciences, must needs take up the science of law and endeavor to make the principles of the Christian religion prevail in civil society."

Dr. Bachem reported on the progress of the *Staatslexicon*, of which

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he is the editor. Three volumes of the second edition are finished and the fourth is in course of publication.

Some interesting and learned papers were also read in the historical and philosophical section.

An Atheist's Funeral.—The late Professor Virchow was publicly known to be an atheist. He was, nevertheless, honored with an imposing church funeral. A prominent Protestant minister, arrayed in full ecclesiastical ornaments, preached his funeral sermon, expressing the hope that the deceased might pass from earthly to heavenly immortality, to the father of spirits, the fountain-head of light and truth, and the cathedral choir sang the hymn: "Blessed are the dead that die in the Lord." A colleague of the unctuous minister, writing to a Protestant paper, indignantly protests against this prostitution of the services of the Church on behalf of one who had declared that in the numberless bodies he had dissected he had never discovered a soul; who in the Reichstag had protested against the belief in a future heaven as irreconcilable with modern science. A leading paper of the Socialists makes this sarcastic comment: "Among the 'Liberal' gentlemen who stood around Virchow's bier there were but few who in religious matters do not hold the same opinions that he held. But for appearance' sake all the pomp of the Church must be displayed at the atheist's funeral. If at least the Church could have found courage by a vigorous rebuke to bring home to Liberalism its innermost hollowness!"

ENGLAND.

The Catholic Conference.—For their numbers, our Catholic brethren in England are doing splendid work. One of their excellent means of action is the annual conference of the Truth Society, which, as the Bishop of Clifton, Dr. Burton, said in his sermon in St. Mary's, kindles enthusiasm and guides and fixes Catholic opinion. The Conference this year was at Newport, a city which, until 1809, had no Catholic church. The famine of '48 drove across the channel the faithful Irish, and the Catholic population now numbers about 8,000. In twenty years £30,000 ($150,000) have been contributed for Catholic schools.

In preparation for the Conference, there were special services in the churches of Newport on Sunday, September 14. Preaching at St. Mary's, the Bishop of Clifton said the Conference assembled in order, by an interchange of views of clergy and laity, to deliver the message of the Church, "whose uncompromising outspokenness made her a wonder and a reproach to many. Her credo was a credo of religious, educational and social life of the highest order."

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In a letter regretting his inability to be present, Cardinal Vaughan pleaded for the boys and girls in the schools—"the strength, the hope and the population of the future"—urging that they be brought into the Catholic Truth movement by reading and distributing the publications, contributing small sums "for their own little depot of C tholic Truth papers."

The inaugural address was by the Bishop of Newport, Dr. Hedley. Within twenty-five years, he said, every one has come to be a reader, and men are made, "morally, socially, politically and religiously by what they read." Our only hope is in a *moral* press, "to keep our people from nourishing their hearts and souls on destructive food." Let us give them "the best in matter and form" —"a first-rate Catholic journal will be ubiquitous." Dr. Hedley pointed out the waste of Catholic talent and the facility with which Catholic enthusiasm and organization should spread Catholic literature. Do they make use of as they should, and counteract when necessary, the press, "so terribly important an element in human civilization and morality?"

Father Gerard, S.J., treated "the irreligious difficulty"—the spirit of irreligion "threatening to smuggle itself in under the shadow of education." If positive religious teaching be eliminated, religion becomes a matter of emotion or sentiment; and if there be no fixed canon of truth and morality to guide human faith and life —nothing to shape conduct higher than the mere utilitarian enactments of human law, what resistance can be offered to an active infidel propaganda? For the aggressive infidel nothing is sacred. His gospel is "science," *i. e.*, only physical science, that of the laboratory and the dissecting-room. Father Gerard dwelt on the deliberate and active efforts—greater and more general than is imagined—to spread "scientific" infidelity even in schools, and to corrupt youth by "an abominable propaganda" of immoral literature and art.

Premising that the late Professor Huxley was one of the most fitting representatives of the so-called scientific school of unbelief—a school which acknowledged, as he did, that "our great antagonist is the Roman Catholic Church, the one great spiritual organization which is able to resist"—Father Gerard skilfully showed that "the wonderful researches and discoveries of modern science only enhanced the force of the lessons which nature teaches us concerning the author from whom she has derived her existence and her powers;" the arguments of the infidels, even on their own showing, not touching the points at issue at all; or, in other words, acknowledging the utter inability to account for the most fundamental mysteries.

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The papers read at the Conference dealt with the great practical questions of the day for English Catholics—the needs of the grammar schools; the emigration of children to Canada; the School Bill; the relations between the rich and poor, and the care of the latter; the objects and work of the Catholic Truth Society, and of its branch, St. Teilo's Society, for the publication of books and pamphlets in Welsh.

The Conference ended in a pilgrimage to Tintern Abbey.

The Education Bill.—"We expect a stout fight, a conclusive victory for the government, and then a short period of apathy," said the *Spectator* (September 20). "It is curious, and a little melancholy," it adds, "that amidst all this hubbub the interest felt in education for itself does not increase in proportion to the debating about it. Not even the interest of a political crisis can induce the average Englishman to study the bill, or form any but the vaguest opinion upon the innumerable plans for improving education everyday submitted to him."

The non-Conformist opposition is very determined. The Congregational Union of Glasgow have resolved to destroy the bill or refuse to pay rates. The Baptists imitate them. Three County Councils and several Town Councils have gone with them, also. All this bluster, however, is neither new nor extraordinary. The opposition cannot force a dissolution of Parliament, and the ministry are determined to carry their bill. Sir John Gorst, one of the greatest authorities on English educational measures, has come out stanchly for the justice of the bill.

The *Spectator* (October 4), remarks that if the religious schools were forcibly sold, the cost would be £100,000,000 ($500,000,000).

Some Facts about the Schools.—According to the Annual Report of the Board of Education, there are under government inspection in England 20,116 public elementary schools; of which, 14,319 are voluntary or religious, and 5,797 Board Schools. There are 3,054,709 children in the religious, and 2,703,434 in the non-religious Board Schools. Each child costs annually £3 ($15) in the Board, £2. 6.8½ in the Voluntary Schools. The cost of maintenance contributed by the *rates* to the Board Schools is £1.8.2 per child; but the Voluntary Schools must get on with *free contributions* amounting to £0. 6. 8. per child. Their *merit* grant, however, *i. e.*, the reward, of actual school-work is higher than that of the Board Schools. The adult certificated teachers in both classes of schools are trained in the same colleges and pass the same examinations; but the head-master of a Board School gets for his annual salary £170. 10.

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while his brother of the Voluntary School receives £127. 12. 8. If we compare the school apparatus, etc., of the two classes, the Voluntary Schools are poor indeed.

Restraint of the Liquor Traffic.—In Surrey an attempt has been made by the Justices to limit the excessive sale of intoxicants. Appeals were first made to the brewers and other proprietors, but to no purpose. Then the Justices refused licenses, and the Surrey Court of Quarter Sessions sustained them in nearly all the cases appealed. The example is likely to be followed. An official report on the state of things is being made in Hampshire. The brewers there have expressed their willingness to come to an agreement with the Justices. In twenty towns of Hampshire there is a licensed place for selling liquors for every 154 inhabitants; and in forty country parishes, one to every 120.

The Protestant Alliance and the Assumptionists.—English common-sense has administered another rebuke to the religious mania of the French ministry. The Protestant Alliance, having failed against the Jesuits, determined to have the exiled French Fathers of the Assumption expelled from England. The Fathers are few and labor amongst the very poor in Bethnal Green, London. Being foreign and unpopular, they seemed to be easy victims. But the English Courts refused the summons; and the exiles continue their work amongst the abandoned and the needy.

A Religious Craze.—At Clapton, in north-eastern London, a Rev. Smyth Pigott, formerly a Church of England curate, and later of the Salvation Army, proclaims himself to be the Messiah. He was unknown until he made this announcement. He calls his followers Agapemonites, or dwellers in the abode of love. Judgment, he avers, is at hand; and it is now the time for praise, not prayer. Thousands crowd to see, or hear him, mostly through curiosity. He is protected from bodily harm by a strong force of policemen.

The advent of this fanatic recalls that of another, like him, thirty-six years ago, in Kent. He was a very tall, muscular man, and wore a coat of mail. Many, and not from amongst the poorer people, were attracted by him. His wild discourses inflamed his followers to riot.

Some Recent Controversy.—A Mr. Roberts, in a communication to the *Athenæum*, stated that there was on exhibition in one of the London book-stores a copy of Pope Leo X's Bull, relating to the building of St. Peter's, Rome, and "condoning every conceivable sin at a price, save the one deadly wickedness of priest-beating." Father Gerard, S.J., looked the matter up, found that the document

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was not a Papal Bull at all; that there was in it "nothing remotely resembling a tariff of prices;" "nowhere any list of sins, with terms for their forgiveness;" but, for *gaining the indulgence referred to*, were prescribed, besides contrition and confession, the visitation of a church and the giving of alms.

A Protestant Bishop and an Encyclopaedia.—*The Month* justly condemns the Bishop of Ripon's article, "On the Christian Church," in the new Supplement to the *Encyclopædia Britannica*. For him, all sects are "the Church of Christ;" yet he dexterously "blots out almost entirely the influence of the Catholic Church," in his attempt to describe the progress of Christian history. His statistics are "most surprising." He finds—extraordinary discovery—that, for the last 400 years or so, Christians are much more numerous than they were before; and this, apparently, owing to Protestantism; although there have been few Protestant converts from paganism, and, for the most of the time, absolutely none: the Protestant "duty of intercession" for missions began in 1875, although the Bishop forgets to say so. He finds that there are just now 120,000,000 persons under Greek governments, 242,000,000 under Catholic governments, and 520,000,000 under Protestant governments, without saying what are the relative numbers of professing Greeks, Catholics and Protestants. Of a like character is his "statistical measure of Christian energy"—meaning missions—from which all Catholic "energy" is omitted.

ITALY.

Death of Father David Albertario.—The valiant director of the *Osservatore Cattolico* of Milan, died on the 21st of September, at the age of fifty-six. His health had been broken by the two years of prison to which he had been most unjustly condemned after the Socialist riots in Milan, in 1898. For thirty years he had fought in the press the battle of the Papacy. He died at Carenno, where the Alps begin to ascend, and whither he had gone to restore his shattered constitution. Here his apostolic spirit could not rest, and he preached to the mountain peasants the truths he had so long defended with his pen. "He had served God with magnificent generosity" is the tribute of an associate of the press. "The whole truth of religious doctrine, the sovereign rights of the Church, the sacred claims of the lowly and afflicted—in these was his apostolate summed up." His sectarian adversaries were forced to respect him; and when denounced by his own, he neither bent nor retorted. When imprisoned and unable to say Mass, because he

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pointed out the true causes of the riots, his socialist and free-thinking fellow-captives made it a rule never to hurt his feelings.

The funeral of Don Albertario was a popular triumph. All the people of Carenno and over two hundred priests assembled to honor him. An enormous crowd met the body at Monza, and at Milan more than three thousand persons followed the bier from the station to the church of St. Joachim. During the night the members of the Christian Democratic Union kept watch beside the remains and next day many thousands accompanied them to the grave. Several addresses were made in praise of the loyalty and devoted zeal of the illustrious writer who placed "in so splendid a light the mission of Christian journalism."

The League of Public Morality began its Congress on September 9, in Turin. There was a large attendance, but particularly noteworthy on account of the prominence of those who took part in it. The promoter of it, Professor Bettazzi, presided. Amongst those present were M. Gouffré, president of a similar league in France, Count Balbo, Count Della Motta, Professor Arro, Signor Cantù and Canon Gastaldi. Letters of support were received from distinguished persons, lay and clerical, and from various public associations with kindred objects, including *The International Bureau of Information against Immoral Literature*, which has its headquarters in Geneva. Professor Bettazzi declared they were but the pioneers of a wide movement in Italy—a crusade for the young. The congress considered the means which each individual should employ, under the existing laws, to denounce and cause to be punished immoral pictures, publications and representations. The legal organization of the League was decided upon, so that its protests would have more efficacy. A review was read of the different associations now existing in Italy for the promotion of public morality. The growing evils were considered and denounced—those "which for twenty years have been devastating the family and society, and particularlythe young in workshops and schools." It was not surprising that the assembly should warmly and frequently applaud the account of the many movements begun all through Italy for the raising of the moral tone of a people whom anti-Christian revolution has begun to corrupt. An earnest appeal was made "to all persons of honor and nobleness of heart to coöperate in establishing in each city associations to promote public morality." Practical steps were taken to realize this object, and to federate such associations, giving them greater impulse and vigor by means of a periodical review. An advocate present proposed the distribution

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of a program in hotels, cafés, etc., and gave one hundred lire to help to defray the expense.

The third day of the Congress was still better attended and more enthusiastic. Consideration was first bestowed on the means of removing the causes which led to the undermining of the morals of the people. Here came in questions of education and the diffusion of good literature. Efforts should be made to induce teachers, etc., to utter public warning against evil. Parents should be aroused; the young supervised; associations formed in workshops, etc. Many social questions of great consequences were touched upon—insufficient remuneration for labor, the condition of the poorer artisans, the vain display and growing license of many young girls, etc.

Many very prominent ladies were present, and took part in the discussion. The Congress reveals the awakening interest of a great number of people, who begin to realize that the condition of society can be bettered by their efforts.

Workingmen's Homes.—Murano, in North Italy, has given the first example in the peninsula of erecting homes for workingmen. "For each laborer a home and garden," was the motto of the parish priest, Don Cerutti. He proposed first a savings bank for his people. The idea gained favor, and there are now 257 associates, with a fund of 29,876 lire (about $6,000). Then he thought of erecting houses, which would assure comfort and moral safeguards. Nineteen were opened towards the middle of August, making 26 in all. The houses are of different styles and surrounded by gardens with flower-plots. After awhile the tenants become owners. Don Cerutti has had the houses insured and the lives of the tenants in such a way, that, if they die before having paid the full value of the home, the children come to possess it absolutely, without further payment. Public attention has been awakened by this undertaking. Signor Luzzati, author of a law now before Parliament to provide similar houses on a large scale, wrote a flattering letter to the zealous pastor. So did Prof. Toniolo, the great Catholic leader. The opening of the homes was made a religious ceremony, presided over by the Cardinal Patriarch of Venice. A very large number of persons received Holy Communion.

Socialists and Their Catholic Adversaries.—The Catholic Labor League at Monza proposed a *referendum* in order to agree on arbitration for the strikers of the large Fossati establishment. The Socialist Labor Bureau opposed the design, and endeavored to hinder it by force, making dire menaces against the Catholic work-

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ingmen. The *referendum*, however, occurred, and an immense majority consented to arbitrate. The Socialists would not agree and threatened to cause a general strike. The employers, seeing their intolerance and resistance, determined to close their establishment; and thus the toilers are left foodless.

The recent Socialist Congress at Imola turned out to be a mere matter of personal quarrel between the leaders, Ferri and Turati and their supporters, or a matter of hollow insincerity. There were some hundreds of delegates, but a few manipulated the scenes. One workingman appeared amongst professional men. There was also one jewelled, philanthropic woman. Although the government had given them cheap railroad tickets, they denounced it. Ferri, leader of the extreme section, was defeated. The others support the House of Savoy and the Freemasons who rule the land; it is better for them. Meanwhile, there was bloodshed in the south, at Candela. The poor peasants, starved by taxation and cheating, become Socialists in great numbers, and without guides save their passions and their misery, come into clash with the soldiers. The misery has been made more acute by the disasters in Sicily, where hundreds of persons have lost their lives.

The Homage of Florence.—Notwithstanding all the scandalous attacks and all the evil influences, the Tuscans have not yet grown indifferent in matters religious. The outburst of popular faith was most impressive on the occasion of the fiftieth anniversary of the crowning of the Annunziata (Our Lady of the Annunciation) in Florence. Very large crowds attending the church during the days of preparatory devotion and receiving the Sacraments, pilgrimages from various parts of Tuscany, the fervor of the many thousands shown in tears of emotion, "presage a renewal of the Christian spirit in this so noble a portion of the Italian race."

Ministerial Care of Confraternities.—The Council of State decided in November, 1900, and the Roman Court of Cassation in May, 1901, that confraternities, even with the sole object of religious practices, come under the law of 1890, and thus are placed "under the vigilance of the Ministry of the Interior." The Ministry of the Interior has already robbed them very extensively. A ministerial circular has made known the late decisions, and steps have been taken to put them into execution, attention being particularly paid to accounts and such like matter. It has happened that anticlericals expelled from a confraternity of the Blessed Sacrament have been reinstated by appealing to the ministry.

The monasteries and convents, too, are objects of government

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solicitude. It appears that the ministry has demanded of the Procurators the statistics of the religious establishments which have grown up within ten years. The purpose of the inquiry has not yet been made clear.

ROME.

The General Committee of the Work of Catholic Congresses sent to the Cardinal-Vicar its lists for the position of president. The first choice was Count Medolago, the grandson of Joseph de Maistre "the right hand of the Pope and the inspirer of Toniolo," as *La Vie Catholique* styles him. The Cardinal wished to retain Count Paganuzzi, on account of his devoted services, but he resigned, desiring to see the newer men advance.

The Cardinal Vicar, in a letter published in the *Osservatore Romano*, blamed certain addresses made at the Christian-Democratic congress of San Marino, notably that of the priest Don Romolo Murri, who readily submitted, and declared himself to be "with Rome and for Rome forever."

Some Light on Henry VIII.—Mgr. Ehses, Director of the Görres Historical Institute of Rome has disproved, by his investigation, the strange assertion that Pope Clement VII permitted Henry to marry Anne Boleyn. Clement declared, "not indeed categorically at first, but clearly enough," and afterwards as clearly as possible, that he had no power to break the lawful marriage of Henry VIII. Extraordinary pressure was brought to bear on the Pope, who was, moreover, in extraordinary difficulties. He put a final decision off for a time. Paul Friedmann, the English historian, gives the best general view of Henry's envoys to Rome. He says their reports give an incomplete and unreliable account of the negotiations. They were guilty of suppression of facts and deception.

Anniversary of the Taking of Rome.—The "20th of September," although no improvement on the fictitious celebration of other years, has been, if possible, more avowedly Masonic than heretofore. Particularly were the purposes of the secret societies in the unification of Italy more frankly acknowledged. Nathan, the Masonic Grand Master, embittered by his recent defeat at the polls, declared that the taking of Rome had for object the breaking of the Church's spiritual authority. There was a necessity, he said, for great Masonic activity in view of the growth of Catholic religious congregations and of Catholic successes in the administrative elections. The Judeo-Masonic *Tribuna* re-echoes the Grand Master, and rejoices that they have reduced the Papacy to "absolute impotency."

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Meanwhile the *Vera Roma* publishes a collection of acknowledgements from anti-Papal Italians of much weight in their camp that the taking of Rome—now thirty-two years past—was a very bad mistake, being contrary to the best interests of United Italy. In the chorus are Foscolo, Balbo, Porro, the *Gazzetta di Parma*, the *Gazzetta di Venezia*, etc.

IRELAND.

Vicissitudes of Education.—Dr. Starkie, Resident Commissioner of Education, in a paper read before a meeting of the British Association in Belfast, stated that it is now admitted by the best-informed English historians, that the progress of learning in England was crippled by the action of the Reformers for nearly three centuries. The Pre-Reformation schools were the creation of devout Catholics for the education of "poor scholars," and were condemned as "superstitious" by the advocates of "new learning." The majority of them were confiscated in the interest of the purse of Henry VIII, and few escaped the reforming zeal of Somerset and his commissioners. Education was held to be a gift that "should not be distributed too lavishly." In Ireland, English schools were established, "but zeal for learning was not the spring of this lavish generosity. The aim was to denationalize the country and to wean it from its language and its religion." "A rank crop," Dr. Starkie calls the proselytizing schools, which left the people in an ignorance, called by Mr. Lecky "gross and scandalous," which led to improvident habits, bad agriculture and hatred of the rulers.

Even in a more enlightened day things were not much better. Under the Penal Laws no Catholic could teach, and the proselytizing schools were unfrequented. The first National Board, created by a hitherto apathetic government after Catholic emancipation had been granted, fatally ignored higher education, thus paralyzing the better intellects of the country. The Catholic Latin ("pay") schools, as well as those of the Presbyterians, were ruined. A Presbyterian resident commissioner and an Anglican Archbishop, Whately, intensely prejudiced as to race and religion, with his purpose "of uprooting the gigantic fabric of the Catholic Church,' were the men appointed to direct later educational endeavors. "This most petrified and soul-killing of all systems" forbade Irish and made children read English, which they did not understand, with the result of "almost universal and undiminished illiteracy," according to the census returns. "All interest in education was dead in 1871, the teachers untrained and attraction in their profession lost, because unpaid, save for the blind, the halt and the maimed."

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The Results System improved things to a certain extent; but only in 1898 came the Viceregal Commission, from whose labors real progress is expected.—*Tablet*, Sept. 20.

The wretched condition of many school buildings, half ruined and unheated, is demoralizing and renders, to a great extent, nugatory the Compulsory Education Act. Dr. Starkie's statement that the people, and even the managers, took little interest in education brought out many letters of protest and a flat denial from Cardinal Moran, just then visiting his native country, through which he had travelled extensively and observed closely. His Eminence was equally clear as to the government's share in the blame. They found money, he said, for everything else except that education which the Irish people needed and justly desired.

The Death of Lionel Johnson.—The gentle, mystic singer of the Celts is silent forever, and "all his songs of life, half-sung, are gathered up for reckoning." He was one of the leading spirits of the Gaelic revival. Into his literary work he threw, as the Celts do, spirit and mystery. Irregular, and sometimes, perhaps, overstrained, he was often exquisite, and never careless. "He never constructed a slovenly sentence, nor thought a slovenly thought," writes Mrs. Katherine Hinkson, in the *Pall Mall Gazette*. His first volume of poems was published when he was not much more than twenty years of age. Since then he wrote much in prose and verse. He became a Catholic soon after leaving Oxford, where, as at Winchester, he had given great promise of future power. He was small and delicate in form and feature, and only thirty-five at his death. His skull was fractured by a fall in Fleet Street, London, and he never recovered consciousness. "He was of a monastic temperament," writes Mrs. Hinkson; "and ought to have been a recluse in a mediæval monastery."

Irish Novices in Natal, South Africa.—We take the following account from the *Natal Times*: The feast of St. Dominic was this year cebebrated with special solemnity in the Convent of Newcastle, and was marked by the clothing of ten postulants, who, with generous hearts, had come from afar to consecrate themselves to the service of God in the Dominican Order in this land. And well pleased must Mary, the Queen of the Rosary, have been to see invested in its sacred folds the decade of white-robed daughters whom St. Dominic on his Feast presented to her, and placed beneath her maternal mantle.

Generosity in any shape is a thing beautiful to contemplate; but perhaps in no form does it appear so striking and attractive as in the person of a young maiden who, in the April of her life, leaves

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home and country for God's sake. The newly-clothed novices all come from the far-off land of St. Patrick, the "Isle of Saints."

The rapid increase of religious teaching Sisters augurs well for the intellectual status of this country in the near future, and it is gratifying to know that some of our up-country towns are in the vanguard of progress. The community of St. Dominic, Newcastle, presided over by the Rev. Mother-Prioress Rose, now numbers forty-two Sisters, the majority of whom are entirely devoted to the work of education, for which they qualify by long study, now hall-marked by University certificates. As the greater number of the boarding pupils had returned for the opening term, St. Dominic's Day was a gala day throughout the establishment, and will long be remembered with feelings of pleasure by all who shared in its festal joys.

Protests Against License of Morals and Unbelief.—The Catholic newspapers of Dublin have protested against theatrical scenes to which they have not been accustomed; namely, against the play produced by the American actress, Olga Nethersole. At first, she threatened to prosecute, but later declared a contrary intention. The Catholic headmasters also protest against some of the books appointed for the new examinations of the Intermediate Board. Those books, they say, give needless offence to their religious beliefs, and are, furthermore, not in harmony with the morality which the Board itself professes to see inculcated in the schools.

Crimeless Ireland. — Evidence of the widespread indignation created by the recent coercion proclamation is still forthcoming. Throughout the length and breadth of the country resolutions of protest have been adopted at public boards and meetings, but the latest and, perhaps not the least important, comes from a bench of magistrates at Multyfarnham, in the county Westmeath. Here Sir Walter Nugent, Bart, proposed and Captain P. H. O'Hara seconded a resolution recording the fact that the district (which is proclaimed) was in an exceptionally crimeless and tranquil condition, expressing the opinion that the proclamation should be withdrawn.

Homage to the Holy See. — The silver casket containing the beautifully illuminated address which the members of the Irish Parliamentary Party purpose presenting to Pope Leo XIII, takes the form of a reproduction of the Shrine of Lough Erne, with all the beautiful and varied interlacings only to be found in pure Celtic ornamentation. The casket is surmounted by the Pontifical Arms. Underneath is the motto, "*Lumen in Coelo*"—Light from Heaven. The casket is supported by four fibulæ, which harmonize beautifully with the whole design and decoration.

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FRANCE.

The War against Religious Education.—The order of the day in France is religious persecution. The infamous Associations Law was found to be not sufficiently effective. Premier Combes has introduced a supplementary bill to prevent the re-opening of the proscribed religious establishments. The greater part of the present session of Parliament will be taken up with the regulation of the religious associations and their work. The conditions of authorization, as announced, suppose a long and worrying series of details, the issue being left doubtful and dependent on the mercy of the ministry.

The men who have succeeded in manipulating the political power of France, being certain of their parliamentary majority, announce their designs more and more clearly. Combes, speaking at the annual republican banquet of commerce and industry, said he was fighting against "the counter-revolution which was supported by monks, and which was robbing France of the fruits of her great Revolution" (the Reign of Terror). Lay society, he said, must not and will not be strangled. His speech was bitter and intolerant. Vallé, Minister of Justice, declared in a speech at Mourmelon, that the government left the churches to faith, but claimed the schools for reason. Buisson, who may be taken as a mouthpiece of his party, announces in the *Temps*, that they want no monasticism, that no person of ecclesiastical character should be allowed to teach, and that the Concordat with the Holy See should be broken.

The Freemasons, as usual, are to the front. Nathan, the Italian Grand-Master, benignantly sends his congratulations. The *Radical* assures us that the Masonic Convention of 1902, under the presidency of Brother Desmons, President of the Council of the Order, amid the applause of all, presented an address of confidence and congratulation to the government, for "its energetic action in enforcing the Associations Law." So did the Congress of Free Thought at Geneva.

The use of their language has been forbidden to the people of Brittany in their churches and in all religious instructions. Twenty-two bishops have been notified that they must dismiss the teachers of their large and smaller seminaries because they are the proscribed sons of St. Vincent de Paul, the Lazarists.

Colonel de St. Remy and Major Ladurie have been dismissed from the army because they refused to expel the sisters, and General Frater has been placed in *disponibilité*—which we may translate "has been disposed of" *i.e.*, deprived of his command, because his testimony at Colonel de St. Remy's trial was in the latter's favor.

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Lieutenant de la Motte was fined by Minister Pelletan, and his wife condemned to four days imprisonment, because they were present at some manifestation in favor of the expelled religious. He has resigned. Similar things are occurring frequently. Prosecutions and dismissals continue. Municipal Councils are resigning here and there because of ministerial tyranny. It has been announced that Cardinal Lecot, Archbishop of Bordeaux, is to be prosecuted for his pastoral. The customary Mass of the Holy Ghost has been forbidden this year at the opening of the naval school.

Over all this the rich are now beginning to fear for their temporal goods, seeing that it has been discovered that no money has come from the religious persecution: the Religious Orders had almost nothing that the government could seize. Mr. Davey recalls, in the *Fortnightly Review*, Thiers' prediction that "Jacobinism will kill the French Republic."

The Schools.—Some municipalities refuse to recommend the authorization of religious schools, others favor; twenty-two schools have been *laïcised* (made government schools) in the department of Tarn. In the arrondissement of Marseilles alone twenty-nine schools have been ordered not to re-open. In some of these there were as many as 600 children. The *Petit Marseillais*, which is not pro-Catholic, acknowledges that the government schools are already insufficient. The work of laïcisation is going on in various places. All the Catholic schools in the department of Gers have been taken by the government.

In Paris the religious schools are opening with Catholic lay teachers. In the department of Gironde a Catholic committee has undertaken to provide schools for the children. Bordeaux has followed the example of Paris. In Brittany the Catholic schools are opening with Mass and public addresses, except those in which the Communes employed religious teachers. The prefecture of the Rhone has received sixty petitions for the re-opening of religious schools. Several municipal councils have recalled the religious. At Scelles (Ille-et-Vilaine) not one child attended the lately opened non-religious school.

At the stormy opening of Parliament on October 14, the ministry was attacked for having employed soldiers against the nuns and the miners. The Catholic leaders were MM. de Mun, Aynard and Beaudry d'Asson.

Catholic Agitation.—M. de la Guillonnière summed up the situation before the Council General of Maine-et-Loire. Remarking

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that according to the official statistics, the girls' schools of the department had 38,145 pupils, of whom 30,865 had been in religious schools and only 7,280 in government schools, and that, therefore, the rights of 20,000 parents and 200 proprietors had been violated, said that the national traditions had been trampled under foot, and they were in a period of great danger. The whole country had revolted. The army first, then the magistrates, multiplying acquittals and generally declaring illegal the apposition of government seals. The principal members of the five great academies of the nation, the masters of science, the chambers of commerce, all true liberals of all religions, had condemned the ministry's tyranny. The Prefect of Maine had boasted that the people were with him. But what of the 116,000 signatures to the protests against him, and the protests of 100 municipal councils and of the chambers of commerce, and the labor bureaus?

After M. de la Guillonnière's address, the council suppressed its subsidies for academic inspection, for the construction and acquisition of schools, and for other school purposes. On the other hand, it voted subsidies to the expelled religious teachers; and then confirmed its permanent commission of education, in view of the ministry's threat "to see things out."

A congress of all true Liberals was announced to assemble in Paris in protest against the ministry on the day of the opening of Parliament. Meetings, protests, petitions, resignations are the indications of Catholic feeling all through France. A meeting of 5,000 persons protested at Orleans, 3,000 at Marvejols in Lozère, 5,000 in Loiret. Besides an imposing demonstration at Mazanet in Tarn, 3,000 women were addressed by the Baroness de Reille and others at Brassac. A large gathering of persons engaged in commerce and industry assembled at Nantes, and petitioned the senators and deputies of Loire-Inférieure against the injury done to the public by the religious persecution. A meeting of 4,000 protested at Marseilles; 2,500 workingmen demanded the re-opening of religious schools at Poitiers. In Vendée the persecution is denounced by placard. In the mines of Lavemarède (Gard) 1,000 men protested against the closing of Catholic schools. At Cantal in Auvergne, the sisters, as they were about to depart, were carried back from the train by a crowd of workingmen, and their carriage was covered with flowers. A compact mass of 700 men marched before them.

Catholic associations continue to be formed; some, as at Mans, admitting men and women.

Senator Alfred Rambaud, Minister of Public Instruction in the Meline cabinet, denounces the government's sectarian tyranny

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"against liberty of conscience and liberty of teaching." He estimates that it will cost the nation 200,000,000 francs to supply the place of the religious schools, and asks if promised liberty is thus outraged by a Republican Government, in what does it differ from despotism? The senator has been elected a member of the general council of the Canton of Levier (Doubs) over his Radical opponent.

M. Charbonnier, Mayor of Longchamp (Côte d'Or), dismissed because of his loyalty to his religion, wrote thus to the prefect: "Since I have been Mayor I have never given official publication to any announcement wounding my religious or patriotic convictions—not those of M. Brisson no more than those of M. Combes. I prefer monastic obedience to masonic obedience. I have had the signal honor to receive, when little more than a boy, the cross of honor from my illustrious leader, General Chanzy. It was in the forest of Mans, on the night of January 11, 1871. I consider it now the highest honor—to which I had no idea of aspiring—that I am deprived of my office at the same time that the Sisters are driven from their homes. This measure taken against me in 1902 I esteem as a confirmation of the reward which he received in 1871."

It is reported that the French bishops are preparing a joint protest against the intolerance of the ministry.

Brittany.—"The French Ireland," M. de Vogüé calls it. The religious persecution of the ministry has thoroughly aroused the Bretons. They are a people profoundly attached to their faith and jealous of their independence. "We have never refused our blood to France," says a Breton journal: "let her, then, leave us in peace." This Celtic race is like the old oaks and stormy coasts of their country. They have more schools than are found in the departments around Paris; and they are more intelligent, more healthy and more noble than inhabitants of those departments. Their heroic vigor in resisting the late outrages on their liberty has set an example to all France. They have by no means given up the battle. The League of Breton Liberties, founded at Rennes by Vice-Admiral de Cuverville, is spreading rapidly. It is to work in union with the Committee of Liberal Action—in union, namely, with all lovers of freedom. Pilgrimages are organizing in several places. At Folgoët, in Finistère, a school pilgrimage of 15,000 children was swelled to 50,000 by persons gathering from forty communes. An altar was erected in the fields. Senator Pichon and many municipal officials were present.

The Death of Zola.—The death of Zola produced a painful sensation everywhere, and it has been the occasion of much comment on the man and his writings.

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Zola was professedly unclean in his writings—*naturalistic* is the term employed by his numerous admirers. He himself gave out that his object was "scientific"; although, undoubtedly, he was a literary pander for the sake of money. In ten years his pornographic compositions—"The Troughs of Zolaism," Tennyson called them—brought him 3,000,000 francs. His was a waning star, however, in later years. Few, if any, were more bitterly detested in France than he. The proofs of his last story were rejected in New York and Philadelphia. His school of literature had died before himself. Professor Cohn of Columbia University considers it doubtful if any one book of Zola's will live.

"Never was any observer less accurate, less conscientious, less true," said M. Brunetière. His works place him "in the position of a universal purveyor of the impure," is the editorial comment of the New York *Evening Post* (September 29). "Extravagant and incoherent" is the verdict on Zola by non-partisans. "Thinking men were appalled at the subjects he chose," wrote the *Spectator* (October 4). "Great French and English critics, on artistic grounds, and vast masses of people, on moral grounds, threw the books aside in honest disgust. The man who could produce them, they honestly felt, was both an artistic and a human monster." Zola's morals corresponded with his theory: his mistress and her children share his fortune with his childless wife.

Yet Nasi, the Minister of Public Instruction in Italy, proclaims, in a telegram to Paris, "the glorious literary and civic apostolate" of Zola, whose death, Nasi thinks, was "a misfortune for the whole intellectual world, especially for Italy, the place of his origin and affection. His extraordinary art was the expression of truth and an instrument of social redemption." To whom M. Chaumié, Minister of Public Instruction in France, answers, "No testimony is more appreciated (than this) by the government and the country."

For every vacancy in the French Academy, Zola was a candidate. But his supporters could be counted on the fingers of one hand.

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THE READER.

The Doom of Dogma. By Henry Frank. G. P. Putnam's Sons, New York.

One would fancy that the Catholic Church would be an especial object of attack in a book bearing such a title. It does of course come under the general condemnation that is dealt out to all religious bodies, and the writer is good enough to inform us that "Roman theology was founded on the debasement of the human reason and the autocratic sway of papal authority"; but he is slashing at everything within reach and says much worse than this about Christianity in general when he is fully worked up to his theme. Possibly if the author knew more about the Church he would be kinder. That he does not know it, except through distorted mediums, is evident from "the list of works quoted or consulted in the preparation of this work." Abbé Huc and Canon Northcote are about the only Catholics mentioned, but as the Abbé is on his "Travels," and the Canon in his "Catacombs" they cannot count for much in the matter of Dogma. The general character of the authorities may be inferred from the appeals made to Strauss's *Life of Jesus*, Morley's *Voltaire*, Gibbon's *Rise and Fall*, Colenso's *Pentateuch*, Draper's *Conflict*, etc. The author also refers to his own *Evolution of the Devil*. The *Evening Post* will not be pleased to find itself in such company.

Consistency is a jewel which the author deems of little value, and while decreeing the Doom of Dogma, dogmas hurtle through every page. The oratorical character of the style and its unphilosophical excitement, no doubt made this inevitable. Thus for example we are told: "the fate they feared befell them. At last the bubble of hierarchical bombast burst in the heroic grasp of Martin Luther, and papal authority vanished before the searchlight of the scholars of the sixteenth century. They scorned the barbarous faith of mere authority, and in the face of obloquy, shame and persecution, shattered the towering strength of ecclesiastical usurpation, till each of these giant reformers reminds us, etc." While furnishing an example of how to accumulate dogma, this will serve at the same time as a specimen of the author's style.

The only people who receive any real consideration are the Buddhists and the Deists. Of the latter he furnishes information that is new to most people and at first somewhat diverting. "The trend of thought" he says "among the so-called infidels or Deists proves that

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the great deep yearning of their minds was for some expression of soul, some illumination of genius that would at once satisfy the demands of their severe reason and the spiritual awakening of their profound spirits. For they were so intensely religious that they could not afford to be Christians. Their worship of God was so pure and sincere they could not offend their ideal by bowing down even before a mental idol. They sought not to destroy, but to fulfil the demands of the spiritual life and like Jesus they could honestly have proclaimed: "Not one jot or tittle of the law shall pass away."

Possibly the odious bad taste, not to say atrociousness of this association may be explained by the fact that the author is not sure that Christ ever really existed. "The historical verity he considers a waste of time to discuss." "Jesus" for him may be merely a "myth" or "a portrayal of human life." That is immaterial. The point he desires to make is that Christ was the antithesis of ecclesiastical teachers of every stripe. They uttered tyrannical dogmas "which form in time an arsenal from which fierce contestants seize their weapons that the earth may flow with human blood and the Shekinah of Truth be buried in the battle smoke of ages." "Christ taught no dogma"; he says, and yet the age-long fact is there that He was accused of blasphemy and judged to be worthy of death "because He made Himself the Son of God." But trifles like this cannot check the flow of this writer's impetuous declamation.

There is a sufficiency of bad philosophy in the book to condemn it, and an occasional big blotch of pantheism. On the whole it is a revamping of Strauss's worn-out and discarded theory of ancient myths which are fancied to have grown by some amazing, unreasoning, and unreasonable processes into Christian dogmas. About the Athanasian Creed he is of the opinion that "a more audacious jumble of meaningless words, a more blaring resonance of sounding brass and tinkling cymbal in the name of truth and sincerity was never before heard in human history."

Of course the book cannot be recommended.

Au Mississippi. By Alfred Hamy. Champion, Paris.

It is only with geography in hand that even an American, accustomed though he be to long distances, can appreciate what the journey of Father Marquette to the Mississippi, which this book describes, really means. Start from Pointe St. Ignace, or the Straits of Mackinac, paddle your canoe over that part of the sea-like Lake Michigan which leads down to what is now Green Bay, but which was then known by the very unpleasant name, which we must give, for we are treating of history, of Stinking Bay; from there descend into Lake

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Winebago, on which Oshkosh and Fond du Lac now stand; enter Fox River, which empties into the lake on its right shore; work along through its windings far into the land until you come to a country full of little lakes and marshes. There you are within three leagues of the Wisconsin River. That section of the State is now known as Marquette, and the place where the explorers embarked on the Wisconsin River is still called Portage, perpetuating thus the memory of the portage of his canoes from one river to another. Follow the long, winding Wisconsin, growing wider and swifter, until at last it empties into the Mississippi. Keep on down the Mississippi, and after many days you will find the great river broadened by the Illinois, which runs parallel with the Father of Waters for a little while and then empties into it. Further south the great Missouri will come rushing in from the west; still further south, but coming from the east, is the Ohio, and finally, about the 33° latitude, you will find yourself at the mouth of the Arkansas, where, for fear of the Spaniards, who were known to be along the Gulf of Mexico, it was thought prudent to stop and go back. Hitherto it had been down the stream that the voyagers travelled, and paddling was easy, but to return against the fierce current was another matter. They kept at it, however, though they were only seven, until they came to the mouth of the Illinois. What should they do? Keep up the Mississippi or venture on this new stream? Acting chiefly on Father Marquette's advice, they tried the latter, and, while finding a shorter way home, explored those new regions. The Illinois led them to what is now Chicago; in fact, the river is Chicago's drain at the present day. They were thus brought back to Lake Michigan, and at last reached Green Bay, where the mission of St. Francis Xavier had been established. It was a journey of 2,767 miles, and even more, on account of an apostolic detour in search of Indians, and it took them four months to get back to where they had started. The wonder of it all was that although the journey was among the wild men of the forest, whom friendly Indians warned them against, though they faced the dangers of an unknown and dreaded river, and with the savage beasts of the country prowling about them, they met with no serious accident and returned safe and sound, with the exception of Father Marquette—for his fatal illness was beginning—and they brought to the world the information which was to be of the greatest importance in the history of the world, but to which France, in whose interest the perilous venture had been made, attached no importance whatever. The Mississippi was found not to empty into the Atlantic near Virginia, or into the Western Ocean through California, as men suggested in those days, but it watered the valley of an immense and fertile country until it reached the Gulf of Mexico.

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With Father Marquette was Joliet, a native Canadian, who had been a student in the Jesuit College of Quebec, who was afterwards a seminarian of distinction, but who changed his mind, although he had received the tonsure, and after a course of engineering in Paris returned to his native country to devote his life, as many another ardent young fellow of the colonies did, to making money in trading with the Indians and winning glory by exploring the unknown regions around. He was chief of the expedition.

The question naturally suggests itself, therefore, how, since he was in command, the credit of the discovery is popularly given to Marquette and not to him. Hamy, Brucker, and Gagnon think it was due to the reverence accorded to the priest, above that given to the engineer. Was it not, rather, as Thwaite suggests, that when Joliet presented himself at Montreal, to Frontenac, the Governor, he had no documentary evidence to support his claim of the discovery ; having been wrecked in the Lachine Rapids and losing all his own maps and papers along with a copy of Father Marquette's, who had remained behind at Green Bay. He was discredited and passed some years in seclusion. Father Marquette's original papers had meantime been sent to his Superior in France, and later on, in 1688, were used by the French Government to offset the English claim to the new territory. An attempt was made, subsequently, to give the credit of the discovery to the Chevalier La Salle, but he reached the Mississippi only nine years later than Marquette, namely in 1682. Such is the conclusion of Gagnon, Shea, Sparks and Parkman.

But did not the Spaniards discover the Mississippi? They did, indeed, enter the mouth of the river and ascend, perhaps, to the point which was later reached by Marquette and Joliet in their descent. But they furnished no geographical knowledge and did not reveal to the commercial or political world the importance of the great stream. Their coming was a hundred years before Marquette's time, and the matter had equivalently passed out of the world's memory, and the stream at the gulf was not even in thought connected with the great river in the north. Marquette rediscovered it, just as Columbus rediscovered America, though Lief Eric had been in Massachusetts centuries before.

An interesting and important fact, which it is to be regretted was not thought of on the occasion of the Marquette statue, is that three of his relatives died fighting in the American Revolution. They were French officers who came over to join in the struggle. A fourth was in the American army, but died in France. It is also a pleasure to call to mind that St. John Baptist de la Salle, the Founder of the Christian Brothers, was a cousin of Marquette. De la Salle, it might be noted, had no connection with the Chevalier La Salle mentioned above.

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Father Hamy's book is beautifully printed, is valuable for the documents it contains, and in some mysterious way, of which American publishers have not yet found the secret, it is cheap.

The Velvet Glove. By Henry Seton Merriman. Dodd, Mead & Co., New York.

This objectionable book has been already commented on in these pages, and Father Gerard of *The Month* has published a pamphlet entitled "Bogeys and Scarecrows" (copies of which we shall send to subscribers for a two-cent stamp), to show how absolutely false and calumnious are the writer's assertions about the assassins who, according to him, are being constantly supplied by the Society of Jesus. One would be inclined to dismiss these miserable assailants with contempt, were it not that Catholics begin to worry if a reply is not immediately given to these time-worn accusations which have been a thousand times refuted. Such is the case, it appears, at present in certain quarters anent a number of atrocious charges which this book heaps up on a single page about the moral teachings of Jesuits.

The first charge is that they teach: "It is allowable to take an oath without intending to keep it when one has good grounds for so acting."

Father Genicot, who is the latest Jesuit writer on Moral Theology, and his work is a classic—says (Vol. I, p. 283): "It is *unlawful* to swear without the intention of swearing, or of binding one's conscience by a religious obligation, or of not fulfilling in due time what one has sworn to do." The reasons are the express condemnation of the contrary doctrine by Pope Innocent XI; secondly, the ruin that the contrary doctrine would inflict on society, especially in judicial transactions, and thirdly, the insult to God, because an oath is an act of worship.

The second charge is: "In order to cut short calumny, one may cause the death of the calumniator, but as secretly as possible to avoid observation."

On that the Jesuit moralist writes (Vol. I, p. 351): "All modern writers agree that it is *not* allowed to slay the invader of one's fame or honor." Henry Seton Merriman is in needless terror.

It is unnecessary to cite learned authors to answer the three other absurdities. The first is: "In case of one unjustifiably making an attack on your honor when you cannot otherwise defend yourself than by impeaching the integrity of the person insulting you, it is quite allowable to do so."

This is what the French call *niaiserie*. Will any sensible man refuse me the right to impeach the character of a man who is

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admittedly lying about me; who is *unjustifiably* assailing my honor? When I disprove his assertion do I not impeach his character? Only good people like Jesuits are silent when people calumniate them, as for example Henry Seton Merriman.

The next accusation is that Jesuits teach that "it is absolutely allowable to kill a man whenever the general welfare or proper security demands it." They certainly do teach that doctrine. The proper authority has the right to put men to death when the general welfare demands it. The proper authority means the State, not private individuals; but even the private individual can kill a man who comes at him with murderous intent.

Lastly: "If any man has committed a crime, St. Ligouri and other Jesuit writers hold that he may swear to a civil authority that he is innocent, provided he has already confessed to his spiritual father and received absolution." Even if he has not gone to confession, no man is compelled to plead guilty, much less to take an oath to that effect. Czolgoz was not even permitted to plead guilty to killing the President, though everyone knew of the crime. If culprits were obliged to "own up" to the judge, the occupation of lawyers and juries would be gone. Mr. Merriman is evidently living in No Man's Land. The tribunal of the Confessional has absolutely nothing to do with the judicial processes of the courts.

But what is the use of bothering with the man who not only makes St. Liguori a Jesuit, but puts into the same category the Christian Brothers and the St. Vincent de Paul Society and others galore?

The Grievous School Question. By the Rev. P. R. McDevitt.

We cannot too highly recommend this pamphlet, which is a reprint from the *Catholic World.* It is obtainable at 120 West 60th Street, N.Y. Father McDevitt is Superintendent of Parish Schools in Philadelphia, and is consequently master of his subject. Catholics should memorize the truths that are succinctly put in these few pages. It suggests the thought that it is from our superintendents of Catholic schools that we must hope for the solution of the many grievous questions about our school system, and of late years they have been doing such excellent work that we can look for the solution very soon.

The Faith of Old England. By the Rev. Vincent Hornyold, S.J. Catholic Truth Society, London.

Father Hornyold says very bluntly that "if the book exists which would meet the needs of the class of enquirers I have before my mind, I have not been fortunate enough to come across it." The class before his mind are mostly English people who want to know,

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for example, if the Church of England is in schism; how England was cut off from the Church of our Anglo-Saxon forefathers; Queen Mary; the Archbishop of Canterbury, etc. Evidently the book, however excellent in itself, will be of little use in America, except as a study of how difficulties multiply for people who are struggling to the light.

Cantica Sion. By C. W. Barraud, S.J. R. F. Washbourne, London.

This is a most welcome publication for those who cultivate the English Cathedral style of music. It consists in reproductions and adaptations, with Latin words, of compositions of the sixteenth and seventeenth centuries, written partly after the manner of the Roman school of Palestrina, with its elaborate counterpoint, but mainly in imitation of the Venetian school, with its aim at harmonious effects. They are very devotional, although, to the modern ear, they may appear to be lacking in richness of harmony and variety of treatment.

BOOKS RECEIVED.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. Vol. I, Part II. B. Herder, St. Louis, Mo. $3.00.

A Short Grammar of Classical Greek. By Dr. A. Kargi. B. Herder, St. Louis, Mo. $1.25.

Discourses Doctrinal and Moral. By the Most Rev. Dr. MacEvilly. Benziger Bros., New York. $2.00.

The Life of Laura Keene. By John Creahan. The Rodgers Publishing Co., Philadelphia.

The Day of an Invalid. By Rev. Joseph Bruneau, SS. Christian Press Association, New York. 50 cents net.

Sermons from the Latins. By Rev. James Baxter, D.D. Benziger Bros. $2.00.

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JOHN RUSKIN.

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THE MESSENGER

VOL. XXXVIII. DECEMBER, 1902. No. 6.

THE RELIGIOUS EVOLUTION OF JOHN RUSKIN.

I.—THE WITNESS.

SOME day, some one, or many, will do for Ruskin what he undertook to do for the painter Turner. Ruskin wrote *Modern Painters* in order to justify the art of Turner; to show, namely, that, in landscape painting, Turner easily and far surpassed all his modern compeers, and still more easily, all the older masters in this particular field of art, but not the yet more ancient historical painters. The biographers of Ruskin have evidently not been able to comprehend him—not even Collingwood, who loved him and knew him best; and since some of them pull down with one hand what they build with the other, seeming more bent on contesting his views rather than adequately representing them, giving thus a contradictory composition as the result of their labors, we may not hope to form from their story any true concept of the great master.

All—biographers and really competent readers—give him singular praise, while administering the usually undeserved discipline of blame. "One of the greatest of great men of all ages," proclaims Mrs. Meynell. "One of the greatest masters of prose in English literature, and one of the dominant influences of the Victorian era," asserts Mr. Frederic Harrison, his latest biographer. "An acknowledged chief among the chiefs of literature, the foremost name in modern English literature strictly so called," declares the *Oxford University Herald*. "Resuscitator of the art of the fourteenth century, precursor of social democracy, the Shakespeare of the nineteenth century," adds the review, *La Papaute et les Peuples*.

All this is more nearly or more literally true than many of Ruskin's readers and admirers would perhaps be willing to admit. That Ruskin was great in literature and art no one will deny. But yet, how many of his most enthusiastic disciples can say with truth that they have caught all the rare and subtle music of his speech; his rigid, analytical clearness; his exquisite choice of words and turn of

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thought; his delicate play of wit and sarcasm and fancy; his lustrous imagery, so rich and exhaustless, yet, as ornament in his own beloved Gothic art, never added for its own sake, but restrained and deepened by a scientific splendor.

He was great as an art critic—one of the greatest of all time, and standing amongst his fellows as Saul amongst the men of Israel; but great not because original, as it has been said, but because, with great natural ability, he was a profound and constant student. Art unveiled for him her inner sanctuary; it was a revelation in more senses than one. It revealed the great past of the years of Europe's transformation, and raised him above the unprincipled selfishness of a time which, in its halting education, has nothing but contempt for the gigantic Middle Ages. While the world worshipped him and listened, he felt he was out of tune with it; and his voice and pen turned to plead the cause of the wronged, the debased and the poor. Here, too, his theories were in advance of his age; but the world has since taken them up and acted upon them.

One of the most significant and interesting lessons from the life of Ruskin is that of his religious evolution. He was brought up in an intense bigotry, which grew with his years. But the deceit was finally dispelled; and although he never entered the Catholic fold, he became the pioneer and apostle of the Catholic revival. Sir Walter Scott has often received the credit of being one of the first to help in dissipating the dense dark cloud of Anglo-Saxon fanaticism against the ancient religion of the race. But there is a greater than Sir Walter here. At Oxford, he "attracted," says Mr. Harrison, "more attention and exerted a greater influence than perhaps ever fell to the lot of any academic professor of that age." And here he made "pictures and painters mere texts for a religious and metaphysical propaganda; his chair a pulpit for a Neo-Christianity or Paleo-Catholicism of his own invention." As he came to understand better Catholic truth, he fearlessly proclaimed it. He recanted the falsehoods in which he had been educated; and his ethical or spiritual growth keeping pace with the intellectual, he ascended at intervals to the level of the saints, doing, by the light of a dim and wavering ray, as much as could have been done without having crossed the mystic bar which pacifies the haven from the deep.

II.—His Early Training.

By origin, early training, habits of life, taste, character and associations, Ruskin was Scottish, says his biographer, Mr. Collingwood.

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He was born in London of Scottish parents. There was a strain of Gaelic blood—certainly from the mother's side, probably also from that of the father—intermingled with Norman and English. . "His mother's gloomy Calvinism was tempered with a benevolence quite as uncommon." She kept the training of the boy in her own hands, and his training was strictly Evangelical. As soon as he was able to read, his mother gave him regular morning lessons in Bible-reading, and in reciting the Scotch paraphrases of the Psalms. In this way she went over the whole Bible, Levitical Law and all, from Genesis to Revelation, and began again when she came to the end. His first teacher, after he had left the tutorship of his mother, was Dr. Andrews, a Nonconformist minister. At the age of fifteen he was sent to the day-school of Rev. Thomas Dale, in Grove Lane, Peckham. His parents' intention was that he should enter the Protestant ministry, a purpose in which they persevered, and to which apparently John consented, until he wrote the first volume of *Modern Painters*, at the age of twenty-four. Although his Latin prose was, it seems, poor, his divinity, philosophy and mathematics enabled him to obtain his B.A. at Oxford; but "the divinity," we are told by Collingwood, "by which is meant Bible knowledge, was thoroughly learnt from his mother's early lessons." This divinity was atrociously narrow and bitterly anti-Catholic. But he lived to intensely regret and utterly retract what he calls his "morbid violence of passion and narrowness of thought"; to atone for "the presumption and narrowness caused by having been bred in the Evangelical schools, and which now fill me with shame and distress in reading *Modern Painters*." (1) In his preface to a new edition in 1873, he says that "the substance of the metaphysical and religious speculation is only justifiable on the ground of its absolute honesty." (2)

III.—The Bitterness of Ruskin's Prejudice.

The change in Ruskin's mental attitude towards the Catholic religion could scarcely have been more radical than it was. The blindness, and, we may say, ferocity, of his earlier bigotry are almost inconceivable in so great a man; or conceivable only on the ground that his mind was thus sedulously poisoned from childhood.

No one knew better than Ruskin the debasement of modern art; no one could trace more accurately the steps of its decay. He

(1) See notes to *Frondes Agrestes*. The Mershon Co., New York.

(2) *Modern Painters*. Belford, Clark & Co., New York. Preface to new edition (1873) p. 51.

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admitted that "Calvin and Knox and Luther and their flocks, with all the hardest-headed and truest-hearted faithful in Christendom, thus spurned away the spurious art, and all art with it"; (1) yet he taught, at first, that it was the Protestantism in the mediæval Church which was the source of its artistic greatness; whereas its Popery, in art as in everything else, was utterly depraved. He wrote in the appendix to the *Stones of Venice:* "So far from Romanism now producing anything greater in art, it cannot even preserve what has been given to its keeping. I know of no abuse of precious inheritance half so grievous, as the abuse of all that is best in art, wherever the Romanist priesthood get possession of it." "It is of the highest importance, in these days, that Romanism should be deprived of the miserable influence which its pomp and picturesqueness have given it over the weak sentimentalism of the English people." This he believes to be the basest of all motives of sympathy with the Church of Rome. Other motives there were of "infinite fatuity for the unhappy persons whom they had betrayed—fatuity self-inflicted and stubborn in resistance to God's Word and man's reason. . . . Fatuity to seek for unity of a living body of truth and trust in God with a dead body of lies and trust in wood, and thence to expect anything else than plague and consumption by worms undying." He would naturally expect that English travelers, "beholding the condition of the states in which the Papal religion is professed," would, being "the most enlightened section of a great Protestant nation," "have been animated with some desire to dissipate the Roman errors, and to communicate the better knowledge which they themselves possessed."

Strangely enough he finds Catholic countries gloomy, even in their pleasantest places. The gloom is manifested in the frequent mementoes of death and damnation—"a love of horror," "an imbecile revelling in terror." "I may generally notice," he writes in Vol. IV of *Modern Painters*, "that the degree in which the peculiar feeling we are endeavoring to analyze is present in any district of Roman Catholic countries may be almost accurately measured by the quantity of blood represented on the crucifixes." In his *Stones of Venice*, *he is glad* to be able to append, *not without deliberation*, his tolerant father's program for regulating "Roman Catholic ignorance and Protestant toleration" in matters political: "Too late (after Catholic Emancipation) we discover that a Roman Catholic is wholly incapable

(1) Vol. III, page 73.

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of being safely connected with the British constitution, as it now exists, in any near relation. The present constitution is no longer fit for Catholics. . . . The mild sway of a constitutional monarchy is not strong enough for a Roman Catholic population. The stern soul of a republican would not shrink from sending half the misguided population and all the priests into exile and planting in their place an industrious Protestant people."

Here is something more delightful still: "The entire doctrine and system of that Church (the Romanist) is in the fullest sense anti-Christian; its lying and idolatrous Power is the darkest plague that ever held commission to hurt the earth." All her yearnings are false and fatal—"a fearful Falsehood," and upon "the sternness of separation from her" depend even the temporal blessings of the Lord on his chosen Protestants of England, "the Fortress of Christianity."

If anything could be more ineptly purblind than this we have yet to find it. The only excuse for it is, in Ruskin's own words, "its absolute honesty," and the fact that he was abidingly ashamed of it when he grew wiser.

IV.—How the Change Came.

Christian Art was his guide. He knew the old schools by "familiar acquaintance with every important work of art from Antwerp to Naples." The architecture of the Middle Ages "overpowered" him as did Mt. Blanc: "One is so unused to see a mass like that of Mt. Blanc without any snow, that all my ideas and modes of estimating size were at fault. I only felt overpowered by it, and that—as with the porch of Rouen Cathedral—look as I would, I could not *see* it. I had not mind enough to grasp it or meet it." (1)

On the way home from the Alps in 1844, Collingwood tells us, he had spent some days at Paris in studying Titian, Bellini and Perugino. "To admire the works of Pietro Perugino was one thing; but to understand them was another, a thing which was hardly attempted by 'The Landscape Artists of England,' to whom the author of 'Modern Painters' had so far dedicated his services. . . . A few days in the Louvre made him the devotee of ancient art, and taught him to lay aside his geology for history." His was too great a mind not to do justice to history as he had done to art: "His was

(1) Collingwood's Life, p. 114. Houghton, Mifflin & Co.

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an analytic mind, bent then upon the problems of form, and ready to acknowledge them no less in Madonnas than in mountains." "So he determined to go to Florence and Venice, and to study the religious painters at first hand."

"He was still deeply religious—more deeply so than before. But the forms of outward religion were losing their hold over him in proportion as his inward religion became more real and intense." "And the reflections on the loungers at Conflans are full of the significance of the spirit in which he was gradually approaching the great problem of his life, to pass through art into the earnest study of human conduct and its final cause." "It was only a few days after writing these lines that he 'broke the Sabbath' for the first time in his life, *by climbing a hill after church.* That was the first shot fired in a war, in one of the strangest and saddest wars *between conscience and reason* that biography records." Nevertheless, "his progress was very pleasant in that spring of 1845" as "the cities of Tuscany opened out their treasures to him." He fell in love with Fra Bartolomeo's pictures of the Madonna, St. Magdalen and St. Catherine; with the significance of early religious painting; with the jewel shrine of Sta. Maria della Spina. He "sketched among a sympathetic crowd of fraternising Italians," became the friend of the Abbé Rosini, "frequented monasteries, made hay with monks," and was intoxicated with the rapture of discovery, "which turns the unaccustomed head like Chianti wine." English art paled in the contrast. But there was soon for Ruskin question of much more than art. To an old friend, Severn, he wrote,(1) "With your hopes for the elevation of English art by means of fresco I cannot sympathize. It is not the material nor the space that can give us thoughts, passions or power—I see on our Academy walls nothing but what is ignoble in small pictures, and would be disgusting in large ones. It is not the love of fresco that we want; it is the love of God and His creatures; it is humility, and charity, and self-denial, and fasting, and prayer; it is a total change of character. We want more faith and less reasoning, less strength and more trust. You want neither walls, nor plaster, nor colors; it is Giotto, and Ghirlandajo, and Angelico that you want, and that you will and must want until this disgusting nineteenth century has—I can't say breathed, but steamed its last." Ruskin was already a mystic. His philosophy, and his religion also, pro-

(1) Collingwood, p. 103.

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gressed henceforward, but changed little. Nor was he at a loss for arguments to defend himself. The art of the Middle Ages held for him, as for every intelligent student, far deeper mysteries. "At this moment, solemnised before the problems of life, he found these problems hinted in the mystic symbolism of the school of S. Rocco: with eyes now opened to pre-Reformation Christianity, he found its completed outcome in Tintoret's interpretation of the life of Christ and the types of the Old Testament; fresh from the stormy grandeur of the St. Gothard, he found the lurid skies and looming giants of the Visitation, or the Baptism, or the Crucifixion, re-echoing the subjects of Turner as deep answering to deep." The revelation was so engrossing that he overworked himself at Venice, and went away with portfolios crammed with sketches and note-books close-written. An indication of his spiritual temper at this time was his conviction that on his way home he was saved from a dangerous disease, as he believed, by a direct answer to prayer.

He began to reveal to England the secrets which he had learnt; and in proportion with the completeness and beauty and vigor of the revelation his reputation kept growing. In the "Stones of Venice" he developed his philosophy of art, tracing the reaction of society on art, and the relation, notably of architecture, with the life, religion, and moral aims of the people who produced it. Venice had been a favorite field of study, but he found it as a sea "which still forever grows." "In St. Mark's alone every pinnacle called for separate study; every capital and balustrade, on minute inquiry, turned out to have its own independent history." Strangely enough, he thought Venice was anti-Papal, and he loved it all the more.

"Puseyites and Romanists were yet as heathen men and publicans to him." He wrote his "Sheepfolds," and advocated the re-union of Protestant Christianity; "little dreaming," says Mr. Collingwood, "of the answer he got, after many days, in 'Christ's folk in the Apennine.'"

Meanwhile he got in with the Pre-Raphaelites, particularly when they assured him that they were not Papists, although they advocated and pursued Christian, and in fact mediæval, ideals, in art. It was a time of transition. People grew weary of the gospel of modernism. Tractarianism was re-moulding the Protestant religion, there was a Gothic revival in architecture, romanticism was triumphing, in the better minds, over materialism. In all the concert of voices, bidding

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men look back to the great age of European formation, the vulgarly decried Middle Ages, one of the most potent was that of Ruskin.

He was passing through a great and protracted crisis himself. Although he was becoming, and was soon to be acknowledged "the recognized leader of criticism and the exponent of painting and architecture," he had been feeling his way, uttering vague outcries, advocating tentative ideals, pursuing indistinct aims. Art did not satisfy his soul: there were social ills to which art gave litttle solace. He took up warmly the cause of the workingmen, teaching himself in the Workingmen's College; he was drawn by his philanthropic instincts into relations with a group of liberal thinkers with whom he had otherwise little in common; he wrote on education, taxation, political economy; and determined to plunge into active politics. His ideas were not in harmony with the theories of the time; but they have been generally accepted since. Oxford sought and honored him, although he was "struggling in the wider world against academicism and the various fallacies of traditional creeds and cultures."

Now, at the age of forty, he concluded *Modern Painters*, and, with it, "the whole cycle of work by which he is popularly known as a writer on art." "After twenty years of labor, he had established himself as the recognized leader of criticism, and the exponent of painting and architecture. He had created a department of literature all his own, and adorned it with works of which the like had never been seen. He had enriched the art of England with examples of a new and beautiful draughtsmanship, and the language with passages of poetic description and eloquent declamation, quite, in their way, unrivalled. As a philosopher, he had built up a theory of art, as yet uncontested; and he had treated both its abstract nature and its relations to human conduct and policy. As a historian, he had thrown new light on the Middle Ages and Renaissance, illustrating, in a way then novel, their chronicles by their remains."

The light which he threw on the Renaissance was a lightning light of almost unqualified condemnation. "The evil spirit of the Renaissance," which denied Christ, whereas Middle Age art professed Him, was the hopeless degradation of great art, according to Ruskin; the best of its spirits—and he admired these for their gifts—"losing originality of thought and tenderness of feeling, for the sake of their dexterity of touch and accuracy of knowledge."

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V.—Hermit and Heretic.

This is the title of Book III of Collingwood's life of Ruskin. "Just as in his lonely journey of 1845 he first took independent ground upon questions of religion and social life; so in 1858, once more travelling alone, he was led by his meditations—freed from the restraining presence of his parents—to conclusions which he had been all these years evading, yet finding at last inevitable." Endeavoring, during the early summer, to write and illustrate the history of Swiss towns, he was struck by the fact that all the virtues of the Swiss left them, when compared with other nations, as children in painting, music, and poetry. He determined to go to the Vaudois valleys of North Italy, in order to compare the Waldensian Protestants, "Christ's folk in the Apennine," with the Swiss. This was another of the great inner turning-points in Ruskin's life. "He had gone forth to bless the descendants of those 'slaughtered saints whose bones lay scattered on the Alpine mountains cold,' and found them keeping but the relics and grave clothes of a pure faith; and that at the cost of abstention from all service to the struggling Italy of their times,—at the cost, too, of a flat refusal to reverence the best achievements of the past. No doubt there were exemplary persons among them; but the standard of thought, the attitude of mind, of the Waldensians, Mr. Ruskin now perceived to be quite impossible for himself. He could not look upon every one outside their fold as heathens and publicans; he could not believe that the pictures of Paul Veronese were works of iniquity, nor that the motives of great deeds in earlier ages were lying superstitions. He took courage to own to himself and others that it was no longer any use trying to identify his point of view with that of Protestantism. He saw both Protestants and Roman Catholics, in the perspective of history, converging into a primitive, far distant, ideal unity of Christianity, in which he still believed; but he could take neither side after this."

From this time on, "art was sometimes his text, rarely his theme. He used it as the opportunity, the vehicle, so to say, for teachings of far wider range and deeper import; teachings about life as a whole, conclusions in ethics, economics, and religion, to which he sought to lead others, as he was led by the way of art."(1) His views became so modified, that his preceding writings were as "the forecourt, not the presence-chamber." Hence, in propounding

(1) Collingwood's Life of Ruskin, p. 189.

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his later doctrines, he "wished to suppress the interfering evidences of the earlier." "He let his works on art run out of print, in the hope that he could fix his audience on the burden of his prophecy for the time being." His early work remained popular; but, unhappily, "the later work no one has yet thoroughly examined in print"; and without examining the later work, one knows Ruskin but most incompletely.

VI.—Reconstructing.

"Until he was forty, Mr. Ruskin was a writer on art, after that his art was secondary to ethics. Until he was forty, he was a believer in English Protestantism; afterwards he could not reconcile current beliefs with the facts of life as he saw them, and had to reconstruct his creed from the foundations." Hitherto he had been devoted to philanthropic plans and efforts for the redressing of social wrongs and ills; but now, while more anxious for human betterment, "he began to see that no tinkering at social breakages was really worth; that far more extensive repairs were needed to make the old ship seaworthy."

He entered into a period of storm and stress, and he stood well-nigh alone; for he was far from being in harmony with an English Protestant public. "Orthodox religion, orthodox morals and politics, orthodox art and science, alike he rejected." But of his purity of purpose no one had any doubt. "Go on doing what you are sure is quite right—that is, striving for constant purity of thought, purpose, and word," was his advice to his American friend, Mr. Stillman. He was elaborating a new conception of social science, far other than that of John Stuart Mill. Of his "Unto This Last" and "Munera Pulveris," Erskine of Linlathen wrote to Carlyle, who was Ruskin's ardent supporter: "I am thankful for any unveiling of the so-called science of political economy, according to which avowed selfishness is the Rule of the World. It is indeed most important preaching—to preach that there is not one God for religion and another God for human fellowship—and another God for buying and selling—that pestilent polytheism has been largely and confidently preached in our time, and blessed are those who can detect its mendacities, and help to disenchant the brethren of their power." Ruskin's theories have, in great part, finally prevailed, "with larger hope and kindlier authority."

In 1867 Ruskin wrote *Time and Tide*, the statement of his social scheme as he saw it just now. Here, indeed, he has some plain truth

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to tell about "the corruption of modern pleasure," "the specialities of corruption" of Balzac and some modern French artists, the moral cause (sin) of national decay, "the paralysis and helplessness of vice" mistaken for pleasure amongst the Protestant Swiss of Zurich and Geneva, the dances at the Parisian balls, the proper offices of bishops and dukes, greatness coal-begotten, and the Goddess of Getting-along.

Ruskin's ideal for the reconstruction of modern society was a return to the great principles and methods of its formation in the Middle Ages. Was it not logical? He was "a mediæval reactionist," (1) says Mr. Frederick Harrison. "He seems to have adopted," says Mr. Collingwood, "and adapted, from the Middle Ages their guild system, their chivalry, their church, and something of their feudal scheme." His ideal "is, indeed—though he does not definitely say so—based on a system which has already worked well, the system by which the barbarian Teutonic tribes and degraded Latin races of the lower empire were gradually developed into the great kingdoms of Europe, evolving the religion, laws, arts and sciences which the Renaissance found at its coming." (2)

"Comte and Ruskin," says Mr. Harrison, "are substantially agreed in their view of Greek poetry and religion, mediæval history, Catholicism, the great poets, in their honor of Dante, of Scott, of Gothic architecture, of Italian art; and also in their disbelief in all that is offered by modern industrialism, by political economy, by the emancipation of women, by democracy, by parliamentarianism, by the dogmatism of scientific hypotheses." (3)

Hence Ruskin was convinced that "what is called political economy can be nothing but a corollary from a complete scheme of sociology, or organization of human society."

As early as 1845, when he was only twenty-six years of age, "his long studies of foreign people and mediæval art gradually weaned him from Evangelical views, which, as he says, were being replaced by more Catholic sympathies." (4) Finding that "the Puritan type of religion in which he had been trained, and which he fervently believed till the full age of manhood, would not stand the test; and when he began to modify and recast it, he found himself naturally in very deep waters." (5) "He undertook to found a comprehensive

(1) John Ruskin, p. 107. MacMillan
(2) Life, p. 236.
(3) John Ruskin, p. 196.
(4) Same, p. 205.
(5) pp. 71–72.

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scheme of the imaginative faculties on a creed which he had imbibed as a child and held with childlike fervor, without any solid study of its philosophy, or its history, or its social fruits. When all this was forced on him by the prophetic homilies of Thomas Carlyle and by the facts of society and art he witnessed in Catholic countries, and which he learned about Catholic ages, his rapid imagination and his sympathetic nature took fire and tore off, as did Sartor himself, 'the rags of Houndsditch,' as Carlyle called the Biblical orthodoxy of his youth."

The defects in Ruskin's life and works, Mr. Harrison traces, and not without truth, to his lack of profounder historical and theological knowledge. Much as he knew of Catholic life and action in the Middle Ages, he knew it, to a great extent, by a seer-like intuition; and whereas the scales kept forever dropping from his eyes, the perfect vision never came. He was supremely honest and pure-hearted, however, and so he could and did retract.

VII.—Uprightness and Retractations.

To say that Ruskin was pure-minded and upright gives but a most inadequate idea of his spiritual aspirations and moral courage. That he rose at times to the intuitions of the saints and thrilled with their desires and purposes we shall see. His biographers, and all competent readers of his works, liken his spirit and his utterances to those of a prophet, through whose being flashed a heaven-sent message for social reformation. "Read," says Frederick Harrison, "all these glancings of a keen and pure soul from heaven to earth, and you will recognize how truly John Ruskin forty years ago was a pioneer of the things which to-day the best spirits of our time so earnestly yearn to see."

To the Dons of Oxford and Cambridge he said that their prosperity must depend on their diligence in executing "the solemn trust given to them in the proving of youth—'Lead them not into temptation, but deliver them from evil.'" Of his lectures in those Universities, "Art, artists and art-work formed the text, the illustrations and the digressions. In substance they were homilies on education, sincerity of life, noble ideals of conduct and the spirit of religion." This represents the true spirit of Ruskin's work of later life.

And as he was noble in purpose, so was he absolutely fearless in speech. To the students of those haughty Universities he said: "You live in an age of base conceit and baser servility—an age whose intel-

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lect is chiefly formed by pillage and occupied in desecration ; one day mimicking, the next destroying the works of all the noble persons who made its intellectual or art life possible to it."

In *Præterita* (II, 159), Ruskin says of his "religious temper," when writing the second volume of *Modern Painters*, "These firm (earlier) faiths were confused by the continual discovery, day by day, of error or limitation in the doctrines I had been taught and follies or inconsistencies in their teachers." From Venice, in 1877, he wrote, referring especially to his *Stones of Venice* (*Fors*, LXXVI), "The religious teaching of those books, and all the more for the sincerity of it, is misleading—sometimes even poisonous ; always, in a manner, ridiculous."

"During the time when he was preaching his later doctrines," writes Collingwood, "Mr. Ruskin wished to suppress the interfering evidences of the earlier," because his tone of thought had changed, "as a stained window differs from a Tintoret." He let his works on art run out of print, in order to fix his audiences's attention on the burden of his present prophecy. He later withdrew *Modern Painters* from circulation; and "intended to supersede *Stones of Venice* by a smaller book, giving more prominence to the ethical side of history, and doing away with the exclusive Protestantism of his earlier work."

Venice, in particular, was a revelation to Ruskin ; not Renaissance Venice, but the city and republic of an earlier and better day. He regarded, and justly, the "two histories of the religion and policy of Venice as only intense abstracts of the same course of thought and events in every nation of Europe. Throughout the whole of Christendom the two stories, in like manner, proceed together. *The acceptance of Christianity, the practice of it, the abandonment of it and moral ruin.*" At the close of her first period Venice had fully learned Christianity, chivalry, and the laws of human life and toil. "Prudently and nobly proud, she stood, a helpful and wise princess, highest in council and mightiest in deed, among the knightly powers of the world." "The second period is that of her great deeds in war, and of the establishment of her reign in justice and truth (the best at least that she knew of either) over, nominally, the fourth part of the Roman Empire. It includes the whole of the twelfth and thirteenth centuries, and is chiefly characterized by the religious passion of the Crusades. The third period is that of religious meditation, as distinct, though not withdrawn from, religious action. It is marked by the establishment of schools of kindly civil order, and by its endeavors to express, in word and picture, the thoughts which until then had

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wrought in silence. The entire body of her noble art-work belongs to this time. It includes the fourteenth and fifteenth centuries and twenty years more." Then came the period of "luxurious use and display," "without either labor or meditation"—"religion, art and literature having become things of custom and 'costume.'" "From that day the remainder of the record of Venice is only the diary of expiring delirium." (1) So much for the Renaissance and modern progress!

Such, of course, is not the Protestant historian's conception of Venetian history, and so Ruskin knew. Hence he amuses himself with "the assumption" of his "numerous cockney friends," that "the pious zeal of the Dukes of Venice was merely a cloak for their commercial appetite, or else a pitiable hallucination and puerility; and that really the supreme cockney mind would be wasted on such bygone absurdities."

The degradation and downfall of Venice, as of other Christian states, Ruskin traces truly to moral causes, and sadly adds: "By the more than miraculous fatality which has been hitherto permitted to rule the course of the kingdoms of this world, the men who are capable of accepting such faith are rarely able to read the history of nations by its interpretation. They nearly all belong to the passionately egotistic sects of Christianity, and are miserably perverted into the missionary service of their own schism, eager only in the records of the past to gather evidence to the advantage of their native persuasion. . . .

"With no less thankfulness for the lesson than shame for what it showed, I have myself been forced to recognize the degree in which all my early work on Venetian history was paralyzed by this petulance of sectarian egotism; and it is among the chief advantages I possess for the task now undertaken in my closing years that there are few of the errors against which I have to warn my readers, into which I have not myself at some time fallen, of which errors the chief and cause of all the rest is the leaning on our own understanding; the thought that we can measure the hearts of our brethren and judge of the ways of God."

VIII.—Drawing Nearer.

Ruskin went very far beyond the defence of mediæval Catholicism. His final resting-place was in a certain sense in the mysticism of the saints. He was too much of a seer not to ascend to them.

"Here I am" (at Oxford), he wrote to a friend, "trying to reform the world, and I suppose I ought to begin with myself. I am trying

(1) St. Mark's Rest., c. v.

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to do St. Benedict's work, and I ought to be a saint." Later he wrote again: "I'm reading the history of early saints for my Amiens book, and I feel that I ought to be scratched, or starved, or boiled, or something unpleasant; and I don't know if I'm a saint or a sinner in the least, in mediæval language."

"If he had forsaken all," writes Collingwood, "and followed the vocation of St. Francis—he has discussed the question candidly in *Fors*—would not his work have been more effectual, his example more inspiring? Conceivably; but that was not his mission." "Amid the golden-lighted whitewash of a poor room at Assisi," he studied St. Francis and contributed to the support of Franciscans when they had been robbed by modern Italy.

Ruskin did not confine himself to a merely theoretic admiration for the saints. Studying Carpaccio in Venice in 1869, "he saw at once," writes Collingwood, "that he had found a treasure-house of things new and old. He fell in love with St. Ursula, and she became, as, time after time, he revisited Venice for her sake, a personality, a spiritual presence, a living ideal. The story of her life and death became an example; the conception of her character, as read in Carpaccio's picture, became a standard for his own life and action in many a time of distress and discouragement. The thought of 'What would St. Ursula say?' led him—not always, but far more often than his correspondents knew—to burn the letter of sharp retort upon stupidity and impertinence, and to force the wearied brain and overstrung nerves into patience and a kindly answer." His belief in St. Ursula "deepened into a renewed sense of the possibility of spiritual realities, when he learned to look, with those mediæval believers, once more as a little child upon the unfathomable mysteries of life."

Christmas Day, 1876, was a crisis in his life. He was attacked by illness. Severe pain was followed by a dreamy state, in which he vividly realized the presence of St. Ursula. For some time he had been watching eagerly for evidences of another life. "At last, after a year's earnest desire for some such assurance, it seemed to come to him. What others call coincidences, and accidents and states of mind, flashed for him into importance; times and seasons, names and symbols took a vivid meaning. His intense despondency changed for a while into a singular happiness—it seemed a renewed health and strength, and instead of despair he rejoiced in the conviction of a guarding Providence."

The growing religious tone of his *Fors Clavigera* now culminated in a pronounced mysticism, which his non-Catholic readers could not

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understand. He recanted the sceptical judgments of his middle period, found new excellences in early Christian painting, denounced the frivolous art of the day, "searched the Bible more diligently than ever for its hidden meanings, and, in proportion as he felt its inspiration, he recoiled from the conclusions of modern science, and wrapped the prophet's mantle more closely around him, as he denounced with growing fervor the crimes of our unbelieving age." (1)

Ruskin's enormous mental work, intensity of application, and keenly felt dissatisfaction, began to tell upon his passionate and delicately sensitive nature: the overstrained brain began to give way. The first serious mental attack came in 1878, when he was in his sixtieth year. Although he fully recovered from it, it returned in 1881 and 1882. Those who would not receive his reproach or his teaching, or who saw not the justice of either, believed exaggerated accounts of his mental condition. Collingwood, who was with him to the last, believes that "the careful student should be able to trace his genius down to the end in continuous and rational progression," and that "the reproach of insanity made against each new manifestation of his mind will be scorned as an exploded prejudice." He lived to the age of eighty-one years; and although, after his recall to Oxford, his affliction seemed to have disappeared, it returned after his resignation in 1884. In the following years there were many periods of health, or comparative health, and much mental work was performed. Even when he no longer read proofs, or wrote business letters, he took an interest in all that went on. "With the look of health in his face, and the fire in his eyes quite unconquered, he would listen while the news was read to him, following public events with interest."

His early marriage in 1848 had been unfortunate. His wife was much younger than himself, and the marriage had been arranged by his parents and pressed upon him. There was little in common between the married couple. The wife loved gayety, while Ruskin, absorbed in his intellectual pursuits, abstracted and dissatisfied, had little sympathy with her tastes. She left him rather abruptly in 1854, and the separation led to the annulment of the marriage. Her love affair and subsequent marriage with the painter Millais were condoned by Ruskin.

IX.—His Final Position.

Ruskin became confirmed in this spiritual attitude. His home was called "holy Brantwood" by a "scoffing poet." In a series of let-

(1) Collingwood, pp. 325, 326.

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ters on the Lord's Prayer, written in 1879, he insists upon "childlike obedience to the commands of old-fashioned religion and morality." "No man," he wrote, "grieves more for the damage of the Church which supposes him her enemy, while she whispers procrastinating *pax vobiscum* in answer to the spurious kiss of those who would fain toll curfew over the last fires of English faith."

Faith he had, but not that of the Church of England. He led in the family prayer at Brantwood, criticized the English liturgy as compared with mediæval forms and wrote collects for private use; but although intimate with Father Gibson of Coniston, to whose church he gave a window, and who ministered spiritually to several of the Brantwood household, he did not attend any public form of worship. His Catholic ideas and his intimacy with Cardinal Manning naturally led to the report that he had become a Catholic; but near as he came, and logically as he should have gone further, the veil was never quite withdrawn. "I was, am and can be, only a Christian Catholic in the wide and eternal sense. I have been that these five-and-twenty years at least."

Believing in a Divine government of the world in all its literalness, he had the courage to appear before a London audience like a seer of old and condemn the moral darkness of the nation, which had "blasphemed God deliberately and openly; and had done iniquity by proclamation, every man doing as much injustice to his brother as it was in his power to do." For him growing old, his biographer who knew him best assures us, that there was but one reality—the great fact of God above and man either obeying or withstanding Him

The end came peacefully, his mind entirely unclouded, as the sun was setting and the evening star shone clear through the blue above the Coniston fells. Here, and not in Westminster, he wished to sleep, where still for him, as he had written so long before, "Morning breaks along those Coniston fells; and the level mists, motionless and grey beneath the rose of the moorlands, veil the lower woods and the sleeping village, and the long lawns by the lake-shore.

"Oh, that some one had but told me in my youth, when all my heart seemed to be set on these colours and clouds, that appear for a little while and then vanish away, how little my love of them would serve me, when the silence of lawn and wood in the dews of morning should be completed; and all my thoughts should be of those whom, by neither, I was to meet more."

D. LYNCH, S.J.

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TETZEL, THE INDULGENCE-PREACHER.(1)

For almost four hundred years the life and preaching of the Dominican Friar, John Tetzel of Pirna, have been bitterly attacked by Protestant writers. The signal for these attacks was given on October 31, 1517, when Luther posted on the church-door in Wittenberg the ninety-five theses, which he proposed to defend in public disputation on the efficacy of indulgences. "It is no credit to Lutheran historians," says the Protestant scholar, Schirren, "that on the basis of worthless testimony they have been satisfied with simply heaping personal abuse on Luther's first adversary." (2) It will not surprise us, then, to find in English books a repetition of the same calumnies. Their authors are obliged to rely on tainted sources of information.

Happily, in Germany, even Protestants are beginning to recognize the truth about Tetzel. Students of history have been investigating the records of the fifteenth and sixteenth centuries, and the documents they have found present a picture very different from the traditional Protestant view. Over twenty years ago the Protestant "Leipziger Tageblatt" (3) wrote as follows: "There is hardly an inhabitant of Leipzig during the Middle Ages about whom more has been written and spoken and more varied judgments have been passed than about the Dominican friar and so-called vendor of indulgences, John Tetzel. . . . But these traditions cannot be accepted without reserve. The bitter hatred that arose between the old and the new Church handed down to posterity much on both sides that was false, and has been corrected by recent research."

As an example of these false reports, the writer mentions the tradition at Leipzig that Tetzel had been imprisoned there in a tower near the Grimma gate, whereas it is certain that the tower was not built until 1577, sixty years after Tetzel's death. To this day, in some churches of Saxony and Brandenburg, "indulgence-boxes" are shown to the curious visitor which Tetzel is supposed to have set up

(1) Johann Tetzel der Ablassprediger, Dr. N. Paulus. Franz Kirchheim, Mainz, 1899.

(2) C. Schirren, Archiv für die Geschichte Liv-, Est- und Curlands, Vol. VIII, 1861, p. 198, quoted by Paulus, p. 13.

(3) May 29, 1879, quoted by Burg, Protestantische Geschichtslügen, Essen, 1897, Vol. I, p. 38, note.

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for the money-offerings. (4) A fac-simile of such a box, preserved at Jüterbog, was the subject of interest at a meeting of the "Brandenburgia," recorded in the Berlin *Post*, November 25, 1898. This was said to be the very box stolen from Tetzel by a certain Herr v. Hake, to whom the unfortunate Dominican had previously granted an indulgence to commit a robbery. (5) In this popular, concrete way the calumny is perpetuated that indulgences were pardons for future sins. Needless to say, the story is a fiction that first saw the light towards the end of the sixteenth century, and one of the absurd tales now given up by modern historians. When Körner, the Protestant biographer of Tetzel, sought for records of his sojourn at Jüterbog, he was told by the Lutheran minister that at present no trustworthy historical data could be obtained at that place. (6) In other words, the box which is kept there is spurious.

It is gratifying, however, to note that Protestant scholars have advanced beyond the mere rejection of unfounded stories. They have come to admit that the teaching of the Church on indulgences was in Luther's day identical with what she teaches at present. Indulgences were granted only for the remission of the temporal punishment due to sin. An indulgence is not, and never was, a remission of the sins themselves, either past or present or future; hence it always presupposed that the sins had been blotted out by contrition and the priest's absolution in confession. We need not dwell on the nature of indulgences. Sincere inquirers can find the Church's teaching in any catechism. Yet it is well to bear in mind that the evidence of this teaching in documents of the sixteenth century has forced the Church's opponents to shift their ground of attack.

Dr. A. W. Dieckhoff, professor of Lutheran theology at Rostock, had the honor of beginning the new assault. In his work on this period, he calls attention to the fact that Catholics admit the existence of some abuses in the preaching of indulgences at the end of the fifteenth century, but contend that the work of reform should have been directed to the correction of these abuses and not to an attack on the doctrine of indulgences. When the doctrine is clearly grasped by Protestants, they see that the accusations with which their books are filled, have no other foundation than the ignorance of their

(4) Paulus, p. 83, note 3, Burg, l. c.

(5) Paulus, p. 183. See also p. 101.

(6) F. Körner, Tetzel, der Ablassprediger. Frankenberg, 1880, p. 73, quoted by Paulus, p. 183.

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writers. If to gain an indulgence, penance and amendment of life were required, who can deny that the preaching of indulgences was a laudable work? It is a calumny against the Church to say that she sold indulgences, or pretended that they remitted past or future sins. "Roman Catholic writers are correct, when they maintain that according to the Roman doctrine, only the temporal punishments were remitted by indulgences. Nothing else was asserted of indulgences, even in the time of Luther, and even by Tetzel." (7) Dieckhoff himself believes that the really objectionable point is our doctrine on imperfect contrition or attrition, the nature of which he misrepresents as completely as his predecessors misrepresented indulgences.

Heretofore those of our adversaries, who, like Köstlin, succeeded in understanding the difference between the remission of sin and the remission of temporal punishment, have been wont to justify Luther's outbreak by asserting that the common people knew nothing of this difference and that the preachers were accustomed to shun all mention of contrition without which the sin could not be pardoned and thus deceived their hearers. (8) To establish his new position, Dieckhoff makes it plain that in such a state of affairs Luther's opposition to indulgences would have been unjustifiable. All that any reformer could have demanded was the correct instruction of the people. He adds, moreover, that the representatives of the Roman Church can have the satisfaction of showing such charges as are made by Köstlin to be unfounded and due to Protestant ignorance, as it can be proved beyond a doubt that Tetzel's preaching was in full accord with the Church's doctrine on the nature of indulgences. (9) These are important admissions, completely undermining the ordinary Protestant position, and we are confident that the Catholic theologian will find as little difficulty in refuting Dieckhoff's attack on attrition, as in showing, with Dieckhoff, that the statements of other writers on indulgences will not stand the test of candid historical research.

We believe that there are reasons for hoping that such research will make some impression on our American writers and teachers of history, provided the results are brought to their notice. And we are encouraged in this hope by the earnestness with which Professor

(7) Dieckhoff, Der Ablassstreit dogmengeschichtlich dargestellt. Gotha, 1886, p. 206, quoted by Paulus, p.88 note.

(8) See J. Köstlin, M. Luther, 2 Edit. Elberfeld, 1883. I. pp. 153 ff.

(9) Dieckhoff, l. c. quoted by Paulus, p. 108.

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J. H. Robinson of Columbia University pleaded this fall at the annual meeting of the New England history teachers' Association in Boston, for the preservation of strict impartiality on disputed subjects, such as religion. We quote from a report that appeared in a Boston daily paper :

"Some historians preface the period of the Reformation with a scathing denunciation of the old Church, which has stood for a thousand years and still continues. It is absurd, he said, to state in these days that any institution so bad as it has been represented, could remain and be accepted by a large number of the most intelligent and conservative people of Europe and this country at the present time. To-day one-third of Germany and one-third of Holland remain Catholic, and practically all of Belgium. France one could hardly mention as Protestant.

"For many years before the advent of Luther, Bible-reading was encouraged. Luther, he said, was not accepted by the conservative element, because he seemed to divorce conduct from faith. Modern students of history can find no record whatever to confirm the statements made in some text-books that indulgences were ever sold for the remission of future sins."

In the present paper we propose to give a brief sketch of the life and preaching of Tetzel, drawing our material from his latest Catholic biographer, Dr. N. Paulus, of Munich, whose book is believed by our ablest historians to contain a thoroughly accurate account of Tetzel's character. (10) In 1895, Dr. Paulus published an essay on this subject in the "Historisches Jahrbuch" of the Görres Society. His conclusions were accepted by Dr. Ludwig Pastor and embodied in the latest edition of Jannsen's "History of the German People" (11). After further study of the sources, Dr. Paulus wrote the biography and contributed the article on Tetzel which appeared in the eleventh volume of Herder's "Kirchenlexikon."

As a specimen of what a sketch of Tetzel should not contain, we subjoin the following article from "Appletons' Universal Cyclopædia and Atlas," printing in italics the passages that should be corrected or omitted, whether it be for unwarranted statements or for bigoted misrepresentation :

"Tetzel, or Tezel, tet-sel, Johann [*Tetzel is a diminutive of Tietze, his father's name*] : *seller* of indulgences ; *son of a goldsmith ; b. in Leipzig about 1455 ;* studied *theology* and philosophy *at the university of his native city ; in 1489* entered the Dominican monastery *of St. Paul in Leipzig, and soon* became noted as a very impressive popular preacher. *In 1502 he was appointed to preach an indulgence in Zwickau and its vicinity, and he was so successful—that is he made so much money for the papal treasury—that he was steadily*

(10) Zeitschrift für katholische Theologie, Innsbruck, 1900, pp. 150 ff.

(11) Geschichte des deutschen Volkes. Jannsen-Pastor. 18th Edit., 1897, Vol. II, pp. 82 ff. English edition, Vol. III, pp. 90 ff.

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employed in the sale of indulgences for fifteen years. His territory was enlarged and his authority increased. It is said *that he sold indulgences without requiring previous confession and that he led an immoral life. At Innspruck in 1512 he was sentenced as an adulterer to be sewn in a sack and thrown into the river, but that sentence was commuted to imprisonment for life, and after being confined for some time at Leipzig he was set free.* Roman Catholic writers deny that he sold indulgences *without repentance*, or indulgences for sins not yet committed; but their argument rests *solely* on the words of the papal commission, *which are vague, and prove nothing* with respect to the practice of the man *as it has been reported by eye-witnesses.* Leo X, having determined to grant a *universal* indulgence, *made Tetzel inquisitor*, and *commissioned him to preach the indulgence throughout Germany.* Tetzel appeared in his highest glory, journeying from town to town and *levying his contributions*, as has been described by *contemporary* writers; *but when from Brandenburg he approached the Saxon frontier in the middle of 1517*, he was unexpectedly met by Luther's theses, nailed to the church-door in Wittenberg, October 31. *He burned Luther's theses at Jüterbogk*, and wrote some theses himself which the students burned at Wittenberg, while he defended them in a disputation at Frankfort-on-the-Oder, *whereby he became a doctor of divinity. This illusion did not last long;* and when, in 1518, Karl von *Militiz*, the papal ambassador, arrived at Leipzig, he not only *suspended* Tetzel, but spoke so harshly to him that the poor man fell sick of fright and humiliation, and died July 14, 1519. His Life has been written by the Protestants F. G. Hofmann (Leipzig, 1844) and F. Körner (Frankenburg (?) 1880), and by the Roman Catholics V. Gröne (Münster, 1853; 2d ed., Soest, 1860) and K. W. Hermann (Frankfort-on-the-Main, 1882). Cf. J. B. Röhm, Zur Tetzel Legende (Hildesheim, 1890). Revised by S. M. Jackson.

It would be an uninteresting and unprofitable task to examine in detail and refute these erroneous statements to which we have called the reader's attention.* Rather let us turn to the real life of Tetzel, as it is revealed in the documents on which Dr. Paulus has based his biography.

TETZEL'S EARLY YEARS.

John Tetzel was born at Pirna (12), in Meissen, about the year 1465. He entered the University of Leipzig in the fall of 1482 and was

[*As our readers are aware, this and similar articles in the Cyclopædia referred to are actually under revision.—EDITOR.]

(12) It is usually stated in Protestant biographies that Tetzel was born at Leipzig. The first to assert this was J. Vogel, who wrote in 1717, two hundred years after Tetzel's time. All his contemporaries give Pirna as his birthplace, among them his fellow Dominican, John Lindner, who lived until 1530 in the monastery at Pirna. Vogel's assertion was founded on two entries in the register of the university. To make this assertion more probable, he hazarded the gratuitous conjecture that the name Tetzel was a diminutive of Dietze or Tietze, and thus made him the son of John Dietze, a Leipzig goldsmith. The historian, R. Hoffmann, who has made a special study of the Pirna annals, believes that his father was Matthew Tetzel, mentioned in the records for 1479 and 1503. During the intervening years he may have resided in Leipzig, which would account for the university records. There is no certain information about the year of his birth.

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graduated in 1487 as Bachelor of Arts. As he did not take his Master's degree, it is probable that he joined the Order of Preachers about this time. There are no records of his studies in theology, nor of his early years in the priesthood. In 1509, however, he was appointed Inquisitor by Cajetan, the General of the Dominicans, and authorized to take his Doctor's degree in theology, after the customary examinations. (13) Hence he was already Bachelor of Theology, as he styles himself in the title of his Frankfort theses. The permission to advance to the Doctorate is proof enough that Tetzel was not "an ignorant, vulgar ass," as he has frequently been called since the sixteenth century. (14) His nomination by the Father Provincial to the office of Inquisitor is further testimony to his ability and his skill in theology and canon law. A Saxon chronicler (15) speaks of him as Prior at Glogau, but mentions no date.

FIRST PREACHING OF INDULGENCES, 1504–1510.

Meanwhile Tetzel had already begun the work that was to make him a prominent character in history. It has been maintained that in 1502 he was appointed by the Papal Legate Peraudi "to preach an indulgence," but of this there is not the slightest evidence in the sources. (16) The earliest accounts we possess begin with the year 1504. In the preceding year Pope Alexander VI had authorized the Teutonic Knights to gather funds for a crusade against the Russians. According to the usual custom a plenary indulgence was granted to all the faithful of certain provinces who, after true repentance and confession, would contribute for this purpose. The jubilee was to be preached for three years in Magdeburg, Bremen, Riga and Livonia, under the Head-Commissioner, Christian Bomhauer. A second jubilee of the same nature was granted on November 26, 1506, in the prov-

(13) Fontana, Constitutiones, declarationes et ordinationes capitulorum generalium ordinis Prædicatorum, Romæ 1655, I, 330: "'Fr. Joannes Tetzel conventus Glogoviensis licentiatur ad suscipiendum Magisterium in Theologia ad requisitionem sui Provincialis de consilio discretorum, dummodo fecerit actus debitos præcedere illud Magisterium. Idem Fr. fit inquisitor . . . similiter ad petitionem sui Provincialis.' Sub titulo autem generalis Inquisitoris idem Fr. Joannes in eisdem Regestis nominatur pluries." Fontana mentions the year 1509 in the "Monumenta Dominicana. Romæ 1675," p. 409. (Paulus, p. 3).

(14) P. Seidel, Historia und Geschicht M. Lutheri. Wittenberg, 1581, p. 33. (Paulus, p. 4.)

(15) P. Albinus, Meissnische Land-Chronica. Dresden, 1589, p. 342. (Paulus, p. 5.)

(16) Paulus, p. 6.

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inces of Cologne, Mayence and Treves and the dioceses of Meissen and Bamberg. It began on July 11, 1507, with the promulgation of the Papal Bull in the Cathedral at Cologne.

During these six years, from 1504 to 1510, Tetzel was undoubtedly the most prominent of the Sub-Commissioners to whom the preaching had been entrusted. In many dioceses he had full charge, with authority to appoint others. Hence we read of his preaching in various parts of North and South Germany. Dr. Paulus gives all the places which we know for certain that Tetzel visited. We shall mention only a few. About the beginning of 1506 he was at Zwickau, but we have no definite information about his work there. Our only evidence is an undated letter preserved in the city archives; in it he complains that the Zwickau syndic had shamefully upbraided him. The incidents narrated in Protestant biographies as having occurred in this city have no other foundation than the hearsay of Lutheran preachers, published between seventy and ninety years after this period.

At Strassburg, in 1509, the famous Dr. Geiler von Kaisersberg was present at the opening of the jubilee, and in his words of commendation, reminded the people of the conditions necessary for gaining the indulgence. "You must have three C's," he said, "Contritio, sorrow in your heart; Confessio, confession in your mouth; Contributio, an offering. To be repentant, to confess and then to give your offerings, these are the three C's that make you fit to gain the indulgence. . . . It will bring you many advantages. The nature of these advantages you will hear every day; for every day there will be a sermon on the indulgence."(17)

In the annals of Görlitz there is a description of Tetzel's preaching that has often been used against him as the testimony of a contemporary eye witness. Its value is much weakened, however, by two circumstances that have been disregarded: first, the chronicler, John Hass, wrote not in 1509 but in 1534; and, secondly, he records hearsay and does not assert that he himself heard Tetzel say anything offensive. In fact, as Hass came to Görlitz in the spring of 1509 it is somewhat uncertain whether he ever met Tetzel. The stories that he reports twenty-five years later, after so many calumnies had been circulated against the friar, cannot be accepted without further proof.(18)

(17) Geiler, Die Brösamlin. Strassburg, 1517, II, 43 f. (Paulus, p. 18).
(18) Paulus, pp. 15–17.

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Another witness of this period, usually quoted against Tetzel, is Frederick Mykonius, a zealous follower of Luther, who was present during the jubilee at Annaberg in 1510. He says in a letter of February 21, 1546, that he had applied for a free indulgence-letter and his request had been refused. Dr. Paulus points out the many improbabilities in his narrative and finds the reason for the refusal in the witness's own words, that he wished to obtain authority to be absolved from every case, without limitation to a special confessor, and during the Livonian Jubilee such permits could not be issued. Incidentally Mykonius pays a tribute to Tetzel's preaching: "I could tell you of wonderful and almost incredible things that I heard during these two years,(19) for he preached every day. I listened to him so attentively that afterwards I could repeat to others entire sermons, imitating even his gestures and pronunciation, not, indeed, in mockery, but in earnest. For I believed that these were surely the words of God."(20)

SIX YEARS OF RETIREMENT.

From 1510 to 1516 Tetzel disappears from history. We have absolutely no record of his work during these six years. Some documents are, indeed, attributed to this period, but their very wording proves them to be forgeries. In one he is entitled Papal Commissioner for all Germany, a position he never held, and in another Leo X is supposed to nominate him as Commissioner of Indulgences for the whole world, with power to absolve from sins that were neither repented of nor confessed (etiam a non contritis et non confessis). To this time, also, is referred a serious charge of immorality, made first by Luther, and repeated even to-day by some Protestant writers. According to this calumny, in 1512 Tetzel was found guilty of adultery at Innsbruck and condemned to death by drowning, but was released at the request of the Elector Frederick of Saxony and the penalty was changed to life-long imprisonment. Körner in his biography gives as irrefutable witnesses, Carlstadt and Sleidan. Dr. Paulus shows that in the original letter of Carlstadt to Spalatin, May 21, 1518, there is not a word on the subject, Körner having mistaken the comment of an eighteenth century editor for Carlstadt's letter and in Sleidan's original work in Latin, the passage to which Körner refers can not be found, as it was added by the German translator in 1597. Sleidan does, indeed, mention the case in his analysis of Luther's book, "*Wider*

(19) This is certainly a mistake. (20) Paulus, pp. 20–22.

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Hans Worst," but he passes no judgment on it. The only testimony on the subject is Luther's statement *in 1541* that some years before the revolt in 1517, Tetzel had been condemned for some immorality. In 1568 the crime is characterized as adultery by Mathesius who dwelt with Luther from 1540 to 1542.

Before the slightest credence can be given to any such charge, Protestant writers must solve the following problems: Why is it that in the midst of the abuse heaped upon the German Dominicans at that time, this crime was never mentioned? Why did it not occur to any of Tetzel's bitter enemies to recall his public condemnation? Why was no mention made of it by Luther or any contemporary during Tetzel's life-time, when it would have been so effective a weapon against his character, and when so many occasions presented themselves of reminding the friar that he owed his life to the Elector Frederick's intervention? At the end of his "Vorlegung" Tetzel had expressed his readiness to suffer any kind of punishment, if his doctrine were false: prison, cudgel, *water* and fire. If he had previously been sentenced to be drowned, can we imagine that he would have exposed himself to so natural a retort? Why did Luther miss the chance in his reply? Why did he wait for twenty-three years and then make the charge in one of the most intemperate products of his shameless pen? Is it possible that Arcimbold and Albert of Brandenburg, whose object was to collect large sums of money, could have employed a man, whom shortly before the Emperor had condemned to death for adultery? or that the exemplary General of the Dominicans, Cajetan, would have made him an Inquisitor? How could he ever have appeared in public to perform these duties? When in addition to these insoluble difficulties we consider that nothing is known in history of Tetzel's having been in Tyrol or of the Elector Frederick's meeting with the Emperor at Innsbruck; that there are no records of such a trial in the Innsbruck archives; that no exact date is assigned except in recent biographies; that the supposed mitigation of the sentence to life-long imprisonment is not mentioned before 1589; that the place of his confinement was first said to be Pirna and then Leipzig—when we consider all these facts, we are convinced that no reasonable man will see more in the charge than a calumny, begotten of passionate hatred. We have already referred to the absurd tradition at Leipzig that he was imprisoned in a tower, built sixty years after his death. (21)

(21) Paulus, pp. 62-69.

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THE JUBILEE FOR ST. PETER'S AT ROME.

To obtain funds for the building of St. Peter's, Julius II had granted an indulgence shortly after the corner-stone was laid on April 18, 1506. In the following year the Cismontane Franciscans were employed in preaching the indulgence in Italy, Austria, Bohemia and Poland. It was not extended to the territory in which the indulgence for the Teutonic Knights could be gained. However, on December 2, 1514, Pope Leo X appointed Arcimbold Commissioner for the provinces of Salzburg, Treves, Cologne, Bremen and the diocese of Camin. Meissen was added to this commission a year later, and after Easter of the year 1516 Tetzel received from him the post of Sub-Commissioner. About the end of the year he entered the service of Albert of Brandenburg, Archbishop of Mayence. Albert had made an agreement with the Pope by which he and the Guardian of the Franciscans at Mayence were to have charge of the preaching in the provinces of Mayence and Madgeburg, the diocese of Halberstadt and the lands of the house of Brandenburg. One-half of the proceeds was to be sent to Rome and the other half used to pay the debt he had contracted with the Fuggers of Augsburg for his pallium fees. (22)

Tetzel began his preaching in January, 1517. A letter has come down to us which he wrote from Eisleben on January 24 to John Rühel, complaining that the latter had said : "Tetzel is not a doctor, but is called Brother John Tetzel." This had nettled the Papal Sub Commissioner and Inquisitor, as he saw in it an attack on his dignity and his learning. His letter is rather intemperate, according to our modern notions, and Dr. Paulus, who gives it complete, remarks that if, on other occasions, Tetzel was equally defiant and pretentious, it is not surprising that he made many enemies. (23)

During the early summer he came to the vicinity of Wittenberg and preached in the various towns under Albert's jurisdiction. As it was not permitted to proclaim the jubilee in Saxony, Luther tells us that "many people of Wittenberg ran after the indulgence to Jüterbog, Zerbst, etc." It is commonly asserted that the preaching at Jüterbog immediately preceded the posting of Luther's theses on October 31. Dr. Paulus proves this to be incorrect first, from Luther's own words in his letter of October 31 to Archbishop Albert (24) and secondly,

(22) Jannsen-Pastor, Geschichte des deutschen Volkes, 18th Edit., Vol. II, pp. 68, 69.

(23) Paulus, pp. 34-36.

(24) "Diu jam distuli, quod nunc perfricta fronte perficio."—Enders, Luther's Briefwechsel. Frankfort-on-the-Main, 1884, I, 115. (Paulus, p. 41).

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from the account of his conduct which Luther gave in 1541. (25) The statement that Tetzel's sermons at Jüterbog were the occasion of Luther's protest has misled the biographers into believing that no interval elapsed between the two events. When Luther's theses appeared, Tetzel had been for some weeks in Brandenburg.

About this time, some instructions were issued to the preachers on the way in which the indulgence was to be commended to the people. These are generally ascribed to Tetzel, but it is not altogether certain that they were written by him. However, they contain valuable evidence of the popular preaching of this period. They should not be confounded with the official instructions issued by Albert, similar to those previously drawn up by Bomhauer and Arcimbold. (26)

TETZEL AND LUTHER.

Luther posted his ninety-five theses on the church door at Wittenberg on October 31, 1517. On the same day, he sent them to the Archbishop Albert, with a letter containing a brief summary of his theses. He does not blame so much the great outcry of the preachers, as the utterly false ideas spread among the people, namely, that when they had purchased letters of indulgence they were sure of their salvation, that souls were at once freed from purgatory when the contribution was made, that men were freed by the indulgences from all punishment and guilt. He protests that indulgences can only remove the canonical penances, formerly allotted by the Church, and objects to the assertion of the Archbishop's instruction that the pains of purgatory are blotted out or that contrition is not necessary for those who release the suffering souls or purchase confession-letters. The letter ends with a threat that if matters are not speedily amended some one may arise to confute these teachings.

Albert laid the whole case before his council and the professors of the University of Mayence, who agreed unanimously that Luther should be brought to trial. This judgment was sent to the Pope with Luther's theses, as we learn from Albert's letter to the Council of Halle, in which he asks their advice about prosecuting Luther. There is no evidence at hand to show that Tetzel took any legal measures against Luther. In a letter of December 31 he maintains that this is a false charge against him.

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(25) Luther, Wider Hans Worst, Wittenberg, 1541, folio L, ff.

(26) Paulus, pp. 43, 44.

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Tetzel could not, however, remain silent during the commotion, excited throughout Germany by Luther's attack. Accordingly, on January 20, 1518, he answered him in a public disputation at the University of Frankfort-on-the-Oder. The theses were composed not by Tetzel himself, but in accordance with a common custom at the German Universities, by the Professor of Theology, Conrad Wimpina, who ten years later published them in one of his works. (27) There is no foundation for the statement that Wimpina prepared them, because the Dominican was ignorant either of theology or of Latin. (28) Tetzel assumed the entire responsibility for the doctrine they contained, which, indeed, differed from the Church's teaching in but one or two places, where, as we shall see, disputed opinions were set down as truths of faith. In March a bookseller brought copies of Tetzel's theses to Wittenberg; they were seized by the students and burnt in the public square; but this conduct was condemned by Luther. That Tetzel had previously burned Luther's theses is untrue.

A few days later Luther published his "Sermon on Indulgence and Grace," which was at once answered by Tetzel in his "Vorlegung." This work demonstrates that Tetzel had grasped the vital importance of the whole discussion and understood that there was question not of mere scholastic disputations, but of an attack on the fundamental principles of faith and the authority of the Church. (29) "Luther's articles," he says, "will cause great scandal. For many will come to despise the supremacy and power of His Holiness, the Pope, and of the Holy Roman See. Works of sacramental satisfaction will be neglected. The preachers and doctors will not be believed. Everyone will wish to interpret Holy Scripture as he pleases and thus the Christian people must be exposed to the risk of their souls; for every one will believe what he pleases." (30) Luther mocked at these predictions and said it was as likely that the heavens would fall that very day. Within a very short time he

(27) Sectarum . . . Anacephalaeoseos . . . Librorum partes tres. (Paulus, p. 50.)

(28) Paulus, pp. 49-51. The original printed sheet was discovered by Dr. Paulus in the Munich State Library. It had disappeared since the 16th Century. The theses were not numbered, and the 106 of which biographers speak are but a part of the whole series. Wimpina in his work divided them into 95. (Paulus, pp. 170-180.)

(29) Jannsen-Pastor, l. c., Vol. II, 18 Edit., p. 87. Eng. Transl., Vol. III, p. 95.

(30) Vorlegung, Art. 19.

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had sad experience of the inevitable consequences of his doctrine, the very consequences foreseen by Tetzel.

Towards the end of April another set of theses appeared; they were composed by Tetzel himself and dealt with the question of the Church's authority. Luther had appealed to the Bible; Tetzel answered that Christians were bound to believe not only what was explicitly contained in the Bible, but also the doctrinal decisions of the Pope in matters of faith and moreover the approved traditions of the Church. It will be seen that he had struck the very root of the controversy. The question of indulgences, in fact, soon disappeared from public discussion, the Church's authority remained the chief point at issue. Luther had not yet resolved on breaking with the Church and made no other answer to the later theses than that he held the greater part of them to be true. As in the previous set, Tetzel here styles himself Bachelor of Theology. In 1519, his Provincial writes of him as Doctor. There is no evidence in the sources from which we can decide whether he was promoted by the University or by the General of the Order.

TETZEL AND MILTITZ.

In consequence of Luther's attack, it was impossible to continue the preaching of the indulgence, and Tetzel withdrew to Leipzig. Here his meeting with Miltitz took place in January, 1519.

Charles von Miltitz, a Saxon, had been sent by the Pope to Germany in 1518, to carry the golden rose to the Elector of Saxony and to attempt a settlement of the disputes. The Roman authorities hoped that a German nobleman would be able to accomplish more than the legate Cajetan, but they were destined to disappointment. Tetzel wrote to Miltitz on December 31, 1518, denying the slanderous charge that he had used offensive expressions against the Blessed Virgin. This charge had been made by Luther in his seventy-fifth thesis and in the letter to the Archbishop, though he admitted later that it was a rumor, which he could scarcely credit. Tetzel felt the slander very keenly, and as Halle was mentioned as the scene of his offense, he obtained official depositions from the magistrates and from the clergy, secular and religious, of the city, that he had never used such language in Halle and that they considered it altogether impossible that he had done so anywhere. Stronger testimony to the good character of the Dominican friar could hardly be desired. (31)

(31) Paulus, pp. 56-61.

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On January 3, 1519, the Dominican Provincial Hermann Rab, wrote to Miltitz in praise of Tetzel "who had done and suffered so much for the glory of the Apostolic See" and who had met with naught but insults and calumnies. (32) This letter seems to have made no impression on the papal envoy, who was eager to obtain the favor of the Elector and may have hoped to conciliate and win back the rebellious Luther. From his own account of the interview with Tetzel, we learn that he reproached the preacher in the harshest language, accusing him of every calumny that was in circulation and threatening him with severe punishment. Imagine the consternation of the unhappy friar whose life had been spent in serving the Church!

How unreliable is the testimony of Miltitz against Tetzel, may be gathered from the character and later conduct of the young Saxon. Some of his letters to the Elector of Saxony have been preserved. On May 11, 1519, he tells the Elector not to send Luther to Cajetan, for he, Miltitz, will come to Wittenberg and arrange the affair according to the Elector's will. Later, he promises to judge more favorably of Luther than anyone else would. On September 26, he writes a letter of thanks for 200 florins and begs for 200 more, in return for the services which he has rendered and will render his Lordship. On February 19, 1520, he thanks the Elector for an annual pension of 100 florins for three years and begs him to continue it for his whole life. In the following October he begs a supply for himself and the officials he will have to pay at Rome to protect him against Dr. Eck. On August 10, 1521, he begs again for the life-pension, which was granted him on condition that he should promote the Elector's interests at Rome.

Besides his own letters, we have Luther's opinion of this untrustworthy diplomatist. In a letter to Spalatin, dated October 13, 1519, he writes of Miltitz: "Credo (eum) more suo fabulari . . . breviter, homo miserandus est, ludibrio illic [at Rome] passim habitus, hic habendus similiter." Furthermore, when the Papal Nuncio Morone went to Germany in 1536, he was instructed to keep his companions from drinking-assemblies, lest the evils which Miltitz had caused should be repeated. For, when under the influence of wine, he had been induced to make against the Pope and the Roman Court false

(32) "Qualibus autem confusionibus, mendaciis, quae in infinitum confinguntur de eo, perfundatur, omnes anguli platearum clamant." (Paulus p. 71.)

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accusations, which the Saxons were anxious to hear, and these lies were written down and revealed to all Germany at the Diet of Worms. What should we think to-day of an envoy who would go to an enemy's country and spread slanders against his government or his king? If Miltitz did not spare the Pope himself, can we suppose that he would have the least scruple in accepting without examination the calumnies that were so widespread against Tetzel? Surely Protestant writers are not justified in accusing Tetzel of immoral conduct or of theft when such a man is their only witness. In 1895, Sybel's *Historische Zeitschrift* acknowledged that Dr. Paulus had shown these accusations to be unfounded.

After the meeting with Miltitz in January, Tetzel did not appear again in public. In the letter to the envoy we read of threats against his life, made by some of Luther's followers. He remained in Leipzig, and, according to Luther, was so overcome by the reproaches of the Pope's representative that he fell into a decline. He died on July 4, 1519. During his illness Luther was moved to pity, and sought to console him by writing that the matter had not been begun on his account. Tetzel was buried with becoming honor before the high altar of the Dominican Church of Leipzig. Grotesque stories about his death and burial were invented in the sixteenth century, but they merit no attention to-day.

Dr. Paulus has devoted over eighty pages of his biography to a thorough study of Tetzel's teaching on indulgences. This teaching is contained in the "Vorlegung," the first Frankfort theses, the sermons published before the controversy and the detailed instructions, issued by various Commissioners for the guidance of the preachers. It is sometimes maintained that, after Luther's attack, Tetzel was more cautious in his statements, and that therefore his writings do not represent his previous teaching. If this had been the case, Luther could have answered at once: "That's not what you taught before." On the contrary, he answers by reviling these compositions.

To explain accurately Tetzel's teaching, we shall treat separately: first, indulgences for the living; secondly, confession-letters or indulgence-letters; and thirdly, the indulgences for the dead.

By a plenary indulgence for the living Tetzel meant, what we mean to-day, an entire remission of the temporal punishment due to sins, the guilt of which has already been remitted by contrition and confession. Besides this plenary indulgence, the jubilee granted to approved confessors the authority to absolve from all sins, even those reserved to

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the Holy See. (33) In the official instructions and in Tetzel's writings true sorrow for sins is given as an absolutely essential condition for gaining the indulgence. In proof that this doctrine was so understood by the people, we may refer to the fact, that during the jubilee at Munich in 1480, 270 confessors had to be appointed "on account of the crowds of people." In 1489, at Nürnberg, forty-three confessors "heard confessions daily in the Church, while the jubilee lasted, that is, from Michaelmas to St. Martin's day." At the same time, there were certainly some who misunderstood the nature of this indulgence, but it by no means follows that the misunderstanding was due to any false teachings in the pulpit. Perhaps the preachers were not careful enough in instructing the people, but there is nothing to show that Tetzel was to blame in this way. From his writings it is certain that his doctrine on the subject was perfectly correct. The charge that he taught the remission of future sins by means of the indulgence is absolutely unwarranted. It was first made by Luther in 1541, and has been repeated ever since by men, who do not dream of assigning any reason for Luther's long silence about such an outrageous doctrine, or of seeking to reconcile the statement with Tetzel's teaching that no indulgence could be gained without contrition. How can a man have sorrow for a sin not yet committed, or for sins that he intends to commit later?

In addition to contrition and confession, a visit to the church was prescribed and a contribution, the amount of which varied with the rank and wealth of the donor. The poor were exempt from this last condition. Among these were classed not only those who were supported by alms but also those who, though able to earn their living, could not save any money for the future. The instruction insisted that it should be possible for all to gain the indulgence, "as its purpose was not less the salvation of souls than the building of St. Peter's." No one can reasonably object either to the collection of money for pious purposes or to the granting of spiritual favors to those who contribute. People were as free to give or not in the Middle Ages as they are now, and since the almsgiving was a good work, why should it not have been rewarded?

(33) Compare John von Paltz's explanation published in 1504. "Indulgentia est remissio peccatorum quantum ad solam penam temporalem . . . Sed diceret quis: Tamen communiter dicitur quod in jubileo absolvitur quis a pena et a culpa. Respondetur: Verum est, quia *jubileus plus est quam nuda indulgentia*, quia includit auctoritatem *confitendi et absolvendi et cum hoc indulgentiam remittendi penam, et sic includit sacramentum penitentie et cum hoc indulgentiam proprie dictam.*" (Paulus, p. 95, Note 1).

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Unfortunately these money-contributions became the occasion of abuses, first, in the excessive multiplication of such jubilees in order to procure funds ; and secondly, in the conduct of some preachers who disobeyed the Church's regulations. In regard to Tetzel himself, we have the testimony of a fellow-religious, John Lindner, that "he devised new ways of getting money . . . and finally there resulted scandal and contempt among the common people and censure of such spiritual treasure on account of the abuse." (34) Lindner's account was written in 1530 and may have been colored by the sad results of Luther's rebellion against the Church, in which the controversy had culminated, but it would indicate on Tetzel's part some excess in urging the faithful to contribute.

We need not dwell long on the so-called confession-letters or indulgence-letters. As these were not indulgences, they could certainly be procured without contrition ; all that was necessary was to give the prescribed alms. Many have misunderstood the nature of these letters which granted to the possessor permission to choose a suitable confessor, from whom absolution could be obtained even for sins usually reserved to the Holy See. Moreover, this confessor could grant the penitent a plenary indulgence once during life and again at the hour of death. Neither absolution nor indulgence could be obtained unless the sinner were truly repentant. The possession of such a letter was itself no remission of future sins ; and, in fact, it was expressly provided that any sin committed in reliance on these letters would render them null and void.

What did Tetzel teach on indulgences for the dead? From his own writings it seems certain that he held these two opinions : First, in order to gain a plenary indulgence for a soul in purgatory, it is not necessary to be in the state of grace ; it is enough to give the alms ; and secondly, such indulgences are applied infallibly to the particular soul for whom they have been obtained. Both opinions were defended in his day, and later by eminent theologians ; both of them are still held by many as more probable than the opposite opinions, but they are not certain ; and Tetzel made the mistake of preaching them to the people as if they were certain. In his theses he goes so far as to call the first opinion a "Christian dogma." (35) The second proposition is found in the theses and in his "Vorlegung." It is thus expressed in one

(34) Paulus, p. 120.

(35) Thesis, 65. Non esse christianum dogma quod redempturi pro amicis confessionalia, vel purgandis Jubileum, possint hec facere absque contritione, error.

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of the model sermons generally ascribed to Tetzel himself: "Hear ye not the voices of your parents and the other souls calling out: Have pity upon me, have pity upon me, for the hand of the Lord hath touched me. We are suffering the most dreadful pains and tortures, from which you can release us by a little alms . . . you can deliver us so easily, and you will not." (36) Many of Tetzel's contemporaries objected to these opinions, none more earnestly than Cajetan, the General of the Dominicans, who protests that if preachers exaggerate in this way they do not represent the doctrine of Christ and the Church. Whether or not Tetzel used the well-known rhyme about the soul leaving Purgatory as soon as the money jingled in the box, (37) it is simply the vulgar expression of his teaching in regard to the indulgence for the dead, and on this point he can hardly be excused.

TETZEL'S DOCTRINE AND CHARACTER.

In the course of our sketch we have seen that there are no proofs for the charges made against Tetzel's moral character. On the other hand, we are not warranted by the evidence in representing him as a man of extraordinary sanctity. According to the Görlitz chronicler, he was "so-so in his life," neither worse nor better than many others of his day. He was "a large, strong man," "eloquent in speech," "a celebrated preacher," "rather learned," but "very bold" and pretentious in his manner. Had he not come into conflict with Luther, his name would in all likelihood be unknown to us to-day.

There can be scarcely any doubt that the historical importance of Tetzel's career has been exaggerated both by friend and foe. He was, indeed, the occasion of Luther's outbreak; yet the Wittenber Augustinian was attacking not Tetzel, but the Church authorities, whom he held responsible at least for the toleration of abuses. Had Luther been content with seeking to reform the abuses that took place all good men would praise him; but as he had already deserted the true doctrine on essential points, without being fully conscious of his position, his heresy on justification and free-will led him to reject the whole doctrine of indulgences, and then, step by step, to an entire revolt from the Church of Christ.

Catholics have reason to be grateful to Dr. Paulus for setting before the world the truth about Tetzel, and will look forward with eagerness to the completion of the promised history of indulgences, for which his untiring labors have eminently prepared him.

JOHN CORBETT, S.J.

(36) Paulus, p. 155.

(37) "Sobald das Geld im Kasten klingt,
Die Seele aus dem Fegfeuer springt."

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PILGRIM-WALKS IN ROME.

(*Continued.*)

XIII.—LA SANTA CULLA.—THE HOLY MANGER.

It is piously believed to be a portion of the manger in which our Infant Saviour was laid, and, as stated above, is preserved in a shrine under the altar of the Blessed Sacrament. It consists of two rough boards enclosed in a silver reliquary six feet high, adorned with bas reliefs and statuettes. Every Christmas eve it is carried in procession round the church, and throughout Christmas day it is left exposed for veneration on the high altar. The present silver reliquary was presented in 1830 by the Duchess of Villa Hermosa (1) to replace the one plundered by the French at the beginning of the nineteenth century, the gift of Margaret of Austria, wife of Philip III of Spain.

The proofs of the authenticity of this relic are considered insufficient by some recent writers, who require convincing documentary evidence which, if it ever existed, may have perished in the length of ages. The venerable traditions of Rome are enough for us. We know that the relic has been venerated by St. Ignatius, St. Cajetan and other great Saints, and by the Popes; also, that in consequence of its presence the Basilica has the exceptional privilege of containing two Papal altars—one in the grand nave, the other in the magnificent Sistine chapel. St. Cajetan, writing to a nun at Brescia, who was a relative of his, says that on Christmas night (1517) he went to St. Mary Major to kneel before the *Holy Manger*, encouraged by the example of St. Jerome, who had such affection for that manger, and whose remains lie somewhere near it, and that while praying there with great confidence, he received the Holy Child into his arms.

XIV.—SAINTS AT ST. MARY MAJOR.

St. Gregory the Great's devotion to the picture of our Lady attributed to St. Luke is attested by the following fact: In 590, while the plague was making terrible ravages in Rome, the Saint directed that there should be a general procession of penance consisting of seven different bodies, who were to meet at the church of *St. Mary Major*,

(1) This noble Spanish lady also presented the costly shrines for the heads of SS. Peter and Paul at the Lateran, the previous gold and silver reliquaries having been plundered by the French.

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S. MARIA DEGLI ANGELI.
(Formerly the Baths of Diocletian.)

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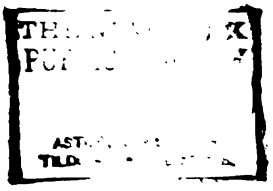

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there to implore God's mercy through our Lady's intercession. The clerics were to start from the church of SS. Cosmas and Damian, the monks from that of SS. Gervase and Protase, the nuns from SS. Marcellinus and Peter, laymen from St. Stephen, widows from St. Euphemia, married women from St. Clement's, children from St. Vitalis. These separate bodies wended their way through the plague-stricken city, singing penitential prayers, carrying the relics of the Saints and St. Luke's picture of our Lady. A mediæval tradition states that as the procession filed past *Ara Cœli*, St. Gregory heard angels singing the Paschal anthem, "Regina cœli lætare. Alleluia," and that the Saint added, on the inspiration of the moment, the words, "Ora pro nobis Deum. Alleluia."

The tradition adds that as the procession neared the Vatican, an angel was seen on the summit of Hadrian's mole (Castel S. Angelo), sheathing his sword.

Another tradition informs us that while the same Saint was singing Mass in this basilica one Easter Sunday, his salutation "Pax vobis" was answered by an invisible choir of angels, who sang in reply, "Et cum spiritu tuo." It is still the custom, I think, whenever the Pope says Mass in St. Mary Major, (2) not to sing the response to the words "Pax vobis," but to leave it to the angels.

St. Henry II, Emperor of Germany, while watching one night in this church, is said to have been favored with a vision of our Divine Lord and His Holy Mother.

St. Bridget of Sweden, while praying here on the feast of the Purification, fell into an ecstasy and had a vision of the mystery and of the homage paid to our Lady by the angels and saints in heaven.

St. Ignatius of Loyola (as already stated) chose St. Mary Major out of all the churches of Rome as the one where he would say his first Mass. This glad event, for which he had prepared some eighteen months since his ordination, took place on Christmas night, 1538, at the altar of the Holy Crib.

St. Cajetan has been mentioned above.

St. Francis Borgia, third General of the Society of Jesus, had a great devotion to the picture of our Lady, *Madonna di San Luca.* With the special leave of Pope St. Pius V, never granted before, he had an authentic copy of it taken, from which other copies were made and spread through the houses of the Society. One copy he gave

(2) Till September, 1870, the Holy Father said Mass here on Christmas Day, Easter and the Assumption.

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to Blessed Ignatius of Azevedo, S. J., the story of whose martyrdom was related when we visited the room of St. Stanislaus. Another copy is in the room of St. Stanislaus, and a third at the Jesuit novitiate at Castel Gandolfo, near Rome.

St. Philip Neri, *St. Charles Borromeo*, *St. John Berchmans*, often knelt with ecstatic devotion before this same picture. In the early morning before the doors were opened, St. Philip would occasionally be found on his knees in the porch.

St. Stanislaus Kostka, the Jesuit novice, felt a special attraction to this sanctuary and picture. One day as he was leaving the basilica, his companion, Father Emmanuel Sa, seeing his face flushed with holy fervor, said to him: "Stanislaus, you seem to love our Lady very much." The holy youth replied with a heavenly smile: "Ah, yes, she is my Mother! The Mother of God is also my Mother!"

Cardinal Francis Toledo (Toletus), of the Society of Jesus, one of the Church's greatest theological lights, came every Saturday morning on foot from the Vatican to say Mass at St. Mary Major. At his death he bequeathed all his property to the basilica, and was buried at the foot of the left aisle near the *Porta Santa*, where his monument, erected by the Canons, may be seen.

XV.—TRAGIC OCCURRENCES AT ST. MARY MAJOR.

In A. D. 366 a tumult here took place between the followers of Ursinus (Orsino)—who declared the election of Pope St. Damasus invalid and wished to set up Ursenus as Pope—and the adherents of the true Pope. The schismatics took possession of the newly erected basilica, barricaded themselves within, and the church had to be taken by assault like a fortified castle.

About A. D. 649, Pope St. Martin I was here celebrating Mass, when a guard sent by the Exarch Olympius appeared on the threshold with orders to seize and put him to death. It is said that the assassin hired by Olympius was suddenly struck blind as he approached the altar, which event led to the conversion of Olympius and many others.

While Pope St. Gregory VII was here saying Mass on Christmas (2) night, 1075, he was suddenly seized by Cencius and his fellow-conspirators, dragged violently from the altar amid blows and bloodshed, and hurried off to the tower of the Cenci near the Tiber. The Roman

(2) It was customary for the Popes to say their first Mass on Christmas morning at St. Mary Major, the second at St. Anastasia, the third at St. Peter's.

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MICHAEL ANGELO'S STATUE OF MOSES AT S. PIETRO IN VINCOLI.

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shadowy or grotesque form of belief rather than the one true Faith that flourished in England for a thousand years.

On the marble floor of St. Mary Major we kneel to offer a prayer for poor England; we ask that our Lady would claim back her dowry, would claim what was once one of the brightest gems in her coronet; that she would dispel the darkness and bring back the light; that she would take pity on the sheep that wander without a shepherd; that she would guide them gently back to one true fold, out of the restlessness and darkness of unbelief into the sunshine and peace of the Catholic Church.

NOTE.—Even Protestant poets, like Longfellow, Scott, Wordsworth, Edgar Allan Poe and others, have written with enthusiasm of Mary's incomparable beauty and spotlessness. See Orby Shipley, *Carmina Mariana*, Series I.

XVII.—SANTA PRASSEDE.—CHURCH OF ST. PRAXEDES.

Of this holy Virgin, daughter of St. Pudens, we have already spoken.

The church, which is close to St. Mary Major, is very ancient, being mentioned in the acts of a council held in 490. It was rebuilt by Pope Paschal I in 822, and remains practically as he left it.

The present entrance is by a side door opening into the right aisle, the front entrance through an atrium or open court being now closed. There is much to interest both spiritually and artistically in the interior.

(1) The *sanctuary* is rich and picturesque, with a double flight of steps of magnificent *rosso antico* leading up to it.

The high-altar has a baldacchino resting on four columns of porphyry. In the Confession beneath the high-altar are the bodies of the sister Saints Praxedes and Pudentiana, enclosed in ancient sarcophagi, and translated from the Catacomb of Priscilla to this church by Paschal I in the ninth century.

(2) The splendid mosaics of the apse and chancel arch, the work of Paschal I (817–824), deserve especial notice. On the *chancel* arch is represented the heavenly Jerusalem guarded by angels, with our Lord in the centre, towards whom the saved are hastening. On the arch of the *tribune* over the high-altar is the Lamb of God, with the seven candlesticks and the symbols of the evangelists at the sides. Lower down the twenty-four elders stretch their arms in prayer to the Lamb. In the *apse* our Lord is represented between

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SS. Peter, Paul, Praxedes, Pudentiana and Zeno. The figure of Pope Paschal (still living at the time) is introduced on the left.

(3) In the nave may be seen the head of the well (said to be taken from the house of Pudens) where the remains of martyrs were secreted by SS. Praxedes and Pudentiana. The former saint is represented by a figure holding a cloth in which she has collected the blood of these heroic witnesses of the Faith.

(4) In the right aisle is the chapel "*Orto del Paradiso*" ("Garden of Paradise"), its interior entirely covered with mosaics on a gold ground. It was made by Paschal I in 822 to receive the bodies of St. Zeno and companions, martyrs. At the entrance are two columns of black granite with an ancient entablature.

(5) The *Sacred Pillar of the Flagellation*, at which our Blessed Saviour was scourged, is preserved in a niche to the right of the above chapel. It is only half of the original pillar, the other portion being at Jerusalem. The marble is a kind of oriental jasper known as *diaspro sanguigno*. Cardinal John Colonna, Papal legate in Palestine, brought the relic from Jerusalem in 1223 and placed it in this church, where St. Charles Borromeo often prayed and meditated before it. In the sacristy is a fine painting of the Flagellation by Giulio Romano, a pupil of Raphael. (1)

(6) In the chapel of St. Charles Borromeo off the left aisle may be seen the Saint's arm-chair and the table at which he served the poor.

At the foot of the left aisle is a marble slab let into the wall, on which St. Praxedes is said to have slept.

XVIII.—SHRINES AND SAINTS AT S. PRASSEDE.

The church is rich in precious relics, the chief being: The Holy Pillar of the Scourging; the bodies of SS. Praxedes and Pudentiana; the bodies of St. Zeno and 2,200 martyrs, transferred from the catacombs by Paschal I in the ninth century (2); the bodies of SS.

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(1) The larger Relics of the Sacred Passion preserved in Rome are:

The *Volto Santo*, or Veil of Veronica, } at St. Peter's.
The Holy Lance, }

The Holy Pillar and one of the Sacred Thorns at S. Prassede.

The title of the Cross,
A large portion of the true Cross,
One of the sacred Nails,
Two of the Sacred Thorns,
} at Santa Croce.

The Holy Stair, near the Lateran.

(2) Probably from a fear of their being desecrated by the Saracens, as the catacombs are outside the city walls.

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Nicomedes, Valentine, Candida, Zoace, etc. Martyrs: those of the Popes SS. Siricius and *Celestine I*, translated from the cemetery of Priscilla.

St. Celestine I, who died in 432, was the Pope who sent *St. Patrick* to Ireland, St. Palladius to Scotland, St. Germanus of Auxerre to England. A list of the other remarkable relics will be found on the marble tablets on the wall, near the sanctuary and on the first pilaster.

In the life of *St. Bridget of Sweden* it is stated that, during the ravages of that terrible scourge, "the Black Death," which spread all over Europe (A. D. 1348), she devoted herself to her suffering brethren with a charity that knew no bounds. One day when she was coming out of the church of S. Prassede she found a poor woman lying unconscious at the entrance. With the aid of her chaplain, Magnus Peterson, she carried her to the neighboring hospital of S. Antony, and when the patient could be moved she took her home with her and nursed her with the utmost tenderness.

St. Charles Borromeo took his title in the Sacred College from this church (his first title was of S. Martino, changed afterwards to that of S. Prassede), and whenever he was in Rome he came to spend long hours in prayer in this church, occasionally passing the night in the crypt under the high-altar. Every day before dinner he distributed abundant alms to the poor in the court (now disused) in front of the church. His rooms in the adjoining monastery (now a barrack) used formerly to be visited on his festival.

While Pope Gelasius II was celebrating Mass in this church in 1118 he was attacked by the hostile factions of the Leoni and Frangipani and was with difficulty rescued by his nephew, Gaetano, after several hours' conflict. He fled to France and died at Cluny.

Close to S. Prassede, at the entrance of the Via Merulana, leading to the Lateran, is the church of St. Alphonsus de Ligouri of the Redemptorist Fathers, a modern Gothic building, with no pretensions to style. Within is the famous picture of *Our Lady of Perpetual Succour*, copies of which are spread throughout the world. It formerly belonged to the church of S. Matteo in Via Merulana, now destroyed. Numerous ex votos attest the miraculous favors received.

XIX.—S. MARTINO AI MONTI.—CHURCH OF ST. MARTIN OF TOURS AND S. SILVESTER.

This church, one of the most ancient (it dates from the time of Constantine) and most beautiful of Rome, is served by the Carmelites,

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and stands in a piazza close to S. Prassede. The front entrance is in the Via di S. Pietro in Vincoli.

An oratory is said to have been opened on this spot by Pope St. Silvester in the time of Constantine, among the ruins of Trajan's baths; it bore the name of *Titulus Esquitii*, "Church of Equitius," a priest on whose property it was. Pope St. Symmachus rebuilt it about A. D. 500, and it has been several times restored, the ancient columns and general plan being preserved.

The church is mentioned in the Sacramentary of St. Gregory the Great.

The more interesting features of the interior are: (1) the nave with its twenty-four ancient columns, and its roof (restored by St. Charles Borromeo) richly gilt; (2) the landscape paintings by Poussin, in the right aisle, illustrating subjects from the life of the prophet Elias; (3) the frescoes of old St. Peter's, and of the old Lateran basilica in the left aisle; where also is a fresco of a council held in this church by Pope St. Silvester in 326; (4) the noble sanctuary with its double flight of steps, its altar of costly marbles, and its apse with Cavalucci's frescoes; (5) the crypt or subterranean chapel, the descent to which is by a marble stair in front of the sanctuary; (6) the lower crypt, which was the original church opened by St. Silvester.

The church is rich in shrines of the saints, possessing the body of St. Martin, Pope and Martyr, under the high-altar: the bodies of Popes St. Silvester, SS. Fabian and Soterus, the two latter being martyrs, in the crypt.

The remains of SS. Sisinnius, Anastasius, Artemius, Victor I, and of a great number of other martyrs, "whose names are known to God alone," were translated from the catacombs of St. Priscilla by Pope Sergius II (844–847).

The body of Blessed Cardinal Tommasi lies under a side altar in the left aisle.

XX.—HISTORICAL MEMORIES OF S. MARTINO.

Pope St. Silvester here held two councils in 325, 326, at the first of which the Emperor Constantine was present. In the first, the heresies of Arius, Photinus, Sabellius were condemned: in the second, the decrees of the council of Nicæa (A. D. 325) were confirmed.

Rich gifts, sacred vessels of great value, embroidered chasubles, etc., were presented to this church by Popes St. Symmachus and Sergius II. The Emperor Constantine besides chalices of gold and

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silver, bequeathed to it landed property sufficient to provide an annual revenue of 794 gold crowns.

St. Martin I. Pope and Martyr, (649–655) whose body lies beneath the high-altar, has been already mentioned under the tragic occurrences at St. Mary Major. The Pope in a council held in the Lateran had condemned the Monothelites with their leaders Sergius, Pyrrhus and Paul. Thereupon the Emperor sent the Exarch Olympius to seize him and put him to death, but the assassin hired for the purpose was suddenly struck blind. The Emperor then sent Calliopas, as Exarch, who seized the Pope in the Lateran, treated him with the greatest barbarity and dragged him prisoner to Constantinople. There he languished for three months in a loathsome prison, was exposed to public outrage in the streets, and finally banished to Chersonesus, where he died of starvation and brutal ill-treatment.

The English Cardinal Allen had his title in the Sacred College from this church.

The Carmelite Friars were despoiled of their convent by the Italian government about 1873, and it has been nearly all pulled down to widen the piazza. In this convent was a night shelter for the poor, where St. Benedict Joseph Labre is said to have occasionally passed the night, when it was too wet or cold to sleep on the ground in the Coliseum.

Piazza (Stazioni di Roma p. 275) says that Pope St. Silvester was residing at this church at the time of the conversion of Constantine.

XXI.—S. PIETRO IN VINCOLI.—CHURCH OF ST. PETER IN CHAINS.

This beautiful church was built in 442, (1) during the Pontificate of St. Leo the Great, by Eudoxia Licinia, daughter of Theodosius the younger, and wife of Valentinian III; hence it is called the *Eudoxian* basilica. (2) She here placed the chain with which St. Peter had been bound in prison at Jerusalem, brought from the East by her mother, Eudoxia Athenais.

Another chain of the Apostle was already venerated in Rome, that with which he had been fettered in the Mamertine prison. St. Leo the Great united the two, forming one continuous chain about two

(1) Eudoxia Athenais was at one time a partisan of Eutyches and exiled to Palestine. She died in Jerusalem in 460.

(2) An oratory is said to have existed here in 121, in which Pope St. Alexander I placed the chain with which St. Peter had been bound in the Mamertine prison.

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yards long. This precious relic is preserved in a bronze safe under the custody of a special confraternity. Some say that the two chains united miraculously in the Pontificate of St. Sixtus III.

The church was rebuilt by Adrian I in the eighth century, and restored, though not judiciously, by Baccio Pintelli, in 1503, for Cardinal Giulio della Rovere, who was afterwards Julius II.

The nave is striking, if it were not for the ugly waggon roof. Two long lines of antique marble columns, twenty-two in each line, present a noble appearance.

The high-altar was richly restored in 1876 on occasion of Pope Pius IX's Jubilee. In the tribune behind the altar is an ancient marble episcopal throne, probably of the seventh century.

In front of the sanctuary is the *Confession*, rich in precious marbles beautifully inlaid, with an altar behind which are preserved St. Peter's chains. The picture of St. Margaret, by Guercino, on the end altar of the right aisle is considered a masterpiece.

XXII.—ST. PETER'S CHAINS.

There is some controversy as to whether St. Peter's chains were brought from Jerusalem by Eudoxia in 439, or by some travellers sent to the East in search of them by the martyr St. Balbina and her father St. Quirinus in 116. Gerbet (*Esquisse de Rome*, iii, p. 49 seq.) defends the latter opinion, and says St. Balbina gave them to Theodora, sister of St. Hermes martyr, Prefect of Rome, from whom they passed into the hands of Pope St. Alexander I (108-117). St. Bede the Venerable, writing in the seventh century, speaks of the chains in connection with St. Balbina and St. Alexander. (*Patres Latini*, tom. 94, p. 498).

Such was the reverence paid to these chains in the fifth and sixth centuries, that *filings* of them were considered precious relics suitable for kings and patriarchs, these filings being usually enclosed in a gold cross or key. Such a relic was sent by Pope St. Hormisdas to the Emperor Justinian, by St. Gregory to King Childebert, to Theoctista, sister of the Emperor Mauritius, to Anastasius, patriarch of Antioch, and others; by Pope Vitalian to Oswy of Northumbria; by St. Leo III to Charlemagne; by St. Gregory VII to Alphonsus, King of Castille. These crosses and keys were often worn round the neck as a preservative against dangers spiritual and temporal.

St. John Chrysostom's words on St. Paul's chains apply equally to St. Peter's: "No glittering diadem so adorns the head as a chain

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borne for Christ. Were the choice offered me either of heaven or of this chain (suffered for Christ) I would take the chain. If I might have stood with the angels above, near the throne of God, or have been bound with Paul, I should have preferred the dungeon. Had you rather have been the angel loosing Peter, or Peter in chains? I would rather have been Peter. This gift of chains is something greater than to stop the sun, to move the world, or to command the devils." (Homil 8, in Ephes, iii, 1.)

XXIII.—BODIES OF THE SEVEN MACHABEES, BROTHERS, MARTYRS.

It was known by an old tradition that the bodies of these glorious martyrs of the Old Testament (2 Mach. VII) had been brought to Rome and deposited in this church; but the exact spot was unknown. In 1876, during the restoration of the high-altar, on occasion of Pope Pius IX's Jubilee, a Christian sarcophagus of the fourth century was discovered beneath the altar. It was divided internally into seven compartments, each containing ashes and fragments of bones. Within were found two leaden plates with the inscription: *In his septem locul* (is) *condita sunt ossa et cineres septem fratrum Machabeor* (um) *et ambor* (um) *parent* (um) *eor* (um), *ac innumerabilium aliorum Sanctorum.*

MICHAEL ANGELO'S STATUE OF MOSES AT S. PIETRO IN VINCOLI.

This statue, said to be the greatest masterpiece of sculpture since the time of the Greeks, is full of grandeur, power and expression. The figure is seated, with long, flowing beard descending to the waist, with horned head and deep sunk eyes "which blaze, as it were, with the light of the burning bush with a majesty of anger that makes one tremble." Under his right arm he holds the tables of the law, and casts a look of anger on the people, whom he sees worshipping the golden calf.

Others are less enthusiastic about the figure. Gerbet says: "C'est grand, c'est fort, c'est charnu et musculeux, mais cette statue est peu religieuse; ce n'est Moïse, le plus doux des hommes; c'est une espèce de Jupiter tonnant et remuant l'Olympe par le froncement de son sourcil." (Esquisse de Rome, iii, 131).

The statue was intended for the tomb of Julius II (della Rovere). By a strange fatality this Pope, who had planned for himself the grandest monument in Rome, lies in St. Peter's in the chapel of the Blessed Sacrament, without a monument.

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SANTA PRASSEDE, WHERE THE HOLY PILLAR OF THE SCOURGING IS PRESERVED.

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THE MOSAIC OF ST. SEBASTIAN.

At an altar in the left aisle is a mosaic of St. Sebastian, represented as an old man, contrary to the general tradition. It was placed here by Pope Agatho in 680, to obtain the cessation of the plague. "This great plague," according to the legend, "was ushered in by an awful vision of the two angels of good and evil, who wandered through the streets by night side by side, when the one smote upon the door where death was to enter, unless arrested by the other. The people continued to die by hundreds daily. At length a citizen learnt in a dream that the sickness would cease when the body of St. Sebastian should be brought into the city, and when this was done the pestilence was stayed." (Hare). The subject is represented in a fresco on the left of the entrance, the only one remaining of a series of mural paintings illustrating the protection of St. Sebastian, who is generally invoked in times of pestilence.

At the foot of the left aisle is a fine bas-relief of St. Peter receiving the keys from an angel, executed in 1465 as a monument to Cardinal de Cusa.

Under the fresco above mentioned is the tomb of Antonio Pollaiolo, to whose skill we owe the splendid bronze tombs of Sixtus IV and Innocent VIII in the Vatican.

XXIV.—RELIGIOUS MEMORIES OF S. PIETRO IN VINCOLI AND THE NEIGHBORHOOD.

John II was here elected Pope in 532 and here buried in 534. His epitaph, removed from the nave, may be seen on the wall of the left aisle under the organ.

In 1074 St. Gregory VII (Hildebrand) was elected Pope in this church.

Pope Pius IX was here consecrated Bishop in 1826. The Jubilee of his episcopate was celebrated with great solemnity in this church in 1876.

The conventual buildings of the Canons Regular of the Lateran, who serve the church, were seized by the present government and turned into a college of engineers.

Somewhere between the present church and the *Via del Colosseo* is said to have been the ancient court of justice, or tribunal of the city prefect. In front of this court house *St. Lawrence* the martyr, who had been ordered by the Prefect Cornelius Sæcularis to deliver

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up for Cæsar's use all the Church's treasures, collected the poor, the infirm, the decrepit, the blind and the lame, widows, too, and orphans, saying: "These are the Church's treasures; she has no other riches but these." The prefect, transported with anger, then ordered the Saint to be burned alive by a slow fire.

Returning in the direction of St. Mary Major we may conclude our day's pilgrimage by a visit to the Church of Our Lady of the Angels near the station.

XXV.—SANTA MARIA DEGLI ANGELI—OUR LADY OF THE ANGELS.

There is much to interest us here.

The church was formed out of the ruins of the ancient Baths of Diocletian. In the year 1091 Urban II made a present of these ruins to St. Bruno for the establishment of a Carthusian monastery. For some reason or other the Carthusians seem to have considered the place unsuitable. About 1533, Cardinal du Bellay, ambassador of Francis I, purchased the property and laid out gardens among the picturesque ruins. At his death, in 1560, it passed to St. Charles Borromeo, who gave it to his uncle, Pope Pius IV. This Pope took up the old project of Urban II for the transformation of the baths into a Carthusian monastery, and of their tepidarium into a magnificent church. The work of transformation, entrusted to Michael Angelo, was begun in 1563 and finished in 1566. He converted the great hall into a cross by adding to it the present vestibule and the choir, the entrance being from the southeast side, opposite the present railway station. In 1749 Vanvitelli changed Michael Angelo's plan: the immense nave was converted into a transept and a new entrance made from the present piazza dei Termini (1).

The circular vestibule contains the tombs of two great religious painters, Carlo Maratta (d. 1713) and Salvator Rosa (d. 1673); also an admirable statue of St. Bruno by Houdon.

The great transept (the nave of Michael Angelo's plan) is 100 yards long, 29 yards wide and 90 feet high.

The chief objects of interest are:

(1) The high-altar, one of the richest in Rome, the marbles being all precious.

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(1) Lanciani. "Ruins of Ancient Rome," p. 435.

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(2) The painting of our Lady of the Angels by Perugino, in the choir behind the high-altar.

(3) Two large paintings of great value on the walls just outside the sanctuary, viz., the Martyrdom of St. Sebastian, by Domenichino and the Baptism of our Lord, by Carlo Maratta.

(4) The chapel of the relics on the left of the sanctuary, where are venerated the remains of seven hundred and thirty martyrs.

(5) The large paintings in the transept, brought here from St. Peter's, where they were replaced by copies in mosaic.

(6) The enormous pillars in the transept, 53 feet high, 16 feet in circumference ; eight are of granite and ancient, the other eight are mere imitation.

(7) The marble pavement laid down by Gregory XIII, on which is the meridian line made in 1703.

The interior is vast and impressive, the walls and arched roof are as solid as in the days of Diocletian.

XXVI.—THE BATHS OF DIOCLETIAN, BUILT BY CHRISTIAN PRISONERS.

An interesting description of the Christian prisoners erecting these baths will be found in " Fabiola," Part II, chap. 20.

The Roman Martyrology makes mention on July 9th of the martyrdom in Rome of St. Zeno and 10,203 companions. These were the Christians condemned to work in the erection of this stupendous mass of buildings. It is said that crosses and other Christian marks have been found stamped on some of the bricks. When the gigantic work was completed, the poor toilers were all dragged to the Temple of Mars outside the present Porta S. Sebastiano and there cruelly massacred by order of Diocletian, A.D. 305. Their mangled remains were afterwards buried at Tre Fontane and in the Catacombs, those of St. Zeno and 2,200 of the martyrs being transferred to S. Prassede by Pope Paschal I in the ninth century, as stated above. The church and adjoining ruins have thus a special and a holy interest. It is said that these baths contained 3,000 marble basins, a swimming piscina of 2,400 square feet; also a library, gymnasia, club rooms, lecture rooms, dining rooms and spacious gardens.

Cardinal Baronius says that 40,000 Christians were employed in the work. The Baths are supposed to have been partly destroyed during the Gothic invasion of A.D. 410.

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XXVII.—THE GREAT CLOISTER OF SA. MARIA DEGLI ANGELI —RELIGIOUS MEMORIES.

Behind the church is the noble cloister designed by Michael Angelo, transformed (since the expulsion of the monks in 1872) into a national museum, in which objects of art and antiquities discovered on government land and in government works are preserved. The cells of the Carthusians, where so many holy religious lived and died, may be seen, each with a little garden and fountain. Alas, they are now tenantless, used only as receptacles for sarcophagi and fragments of ancient sculpture. The objects exhibited are nearly all of pagan times: though there are a few Christian ornaments, chiefly of gold, made by the Goths and Lombards. Of especial interest are the Anglo-Saxon coins of the tenth century, 400 in number, found in 1884 in the Atrium Vestæ, or Vestals' house in the Forum. This money was probably brought to Rome as Peter's Pence, and concealed to save it from plunder during one of the frequent tumults of those stormy times.

This Carthusian monastery is connected with an event in the life of St. John Berchmans. A fellow scholastic had asked the saint to accompany him to Sa. Maria degli Angeli. St. John there discovered that the scholastic wished to leave the Society and join the Carthusians. Returning home he reported the matter to Superiors and the words he repeated on his death-bed, "Let us go home, let us go home," are supposed to refer to this incident.

One day as St. Philip Neri was passing the ruins of the baths of Diocletian, he saw, as he thought, a young man sitting on a low wall; but on looking more closely and steadily at him, he perceived that his face was constantly changing, at one moment he looked young, and at the next, old. Philip knew it was an evil spirit, and making the sign of the cross, he went boldly up to him and bade him depart.

Since the expulsion of the Carthusians and seizure of all their property by the Italian government in 1872, the church has been served by the Minims, or Religious of St. Francis de Paula.

In the piazza in front of the church is a large fountain, where the irreligious municipality of Rome erected in 1901 some bronze figures that are repulsive and scandalous in the extreme. No good Christian would look at them, and even a pagan with any self-respect would turn away disgusted. There will be much to throw into the Tiber when Rome is restored to the Pope. S. J.

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THE PIPER OF THE LEAVES.

A Story of the Carolinas.

Chapter VII.

In two years' time Father Honoré felt justified. He had been absent for several days, and therefore observed Dace with somewhat unaccustomed eyes as he made ready for the field one morning, stopping on the porch to pin up the wavering tendril of an encroaching vine.

The long, blond hair that had given him his Chopin look of effeminate daintiness had been ruthlessly shorn off, displaying to advantage his handsome, well-set head. At Mrs. Weldon's insistence—for he had a fine voice—a daily practice in scales and exercises had strengthened his lungs, deepened his chest and rounded his throat. The keen air gave him an appetite that soon filled out the blue hollows in cheek and temple and covered up the projections of ribs and hips. His work in the field developed the muscles of leg and arm, and most effectually obliterated the delicate fairness of his skin.

His alabaster complexion had long since disappeared under a fine veneer of tan that made the unusual brilliance of eye more soft and natural and harmonized the too vivid tinting of cheek and lip.

He had also increased in stature and now overtopped the priest, who regarded him with musing eyes of appraisement and affection.

In fine, he began at twenty-one to give promise of a vigorous and normal manhood.

The unruly vine reduced to order he drove the plough afield, piping a concerto upon a leaf as he tramped the furrows.

The small patch near the cabins had been converted into a vegetable garden, and Dace, with his inherited craving for gain, had followed the example of his neighbors, and had planted his waste land in tobacco. The soil of the Cove in this particular tract was richer than usual from its low level and protected position; but beyond the tobacco field the ground was stony and sterile, fit for nothing from a farmer's viewpoint.

Dace was therefore not a little surprised at coming upon a group of men at the end of the furrow, to overhear one say:

"But who is the lucky owner of the land?"

Dace went up to them.

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"Lucky? Why, the people hereabouts would tell you 'hit's thet pore ye kaint even raise a moggige on hit.' Why *lucky*, mein Herr?"

The one who held a bit of stone in his hand inspecting it through a magnifying glass looked up as if to examine in turn the speaker.

"Are you the landlord?"

"I am."

"Then be glad if you haven't a mortgage on it."

"And why?"

"These gentlemen belong to the United States Engineer Corps . . . they are geological surveyors of these mountains. I am George toe Laer of the Smithsonian. This," holding up the bit of stone, "is the purest specimen of gold ore we have come across on this side of the continent."

Dace took the stone in hand and turned it over upon his palm, only half hearing what those around him were saying.

They looked curiously at him in his suit of mountain-jeans, quickly divining the incongruity between his appearance and his language and bearing.

He invited the surveyors to return with him to the cabin and there, in the quick explanation and rapid cross-fire of question and answer that followed their introduction to Mrs. Weldon and Father Honoré, the young man sat apart from them, staring at the stone which he had put in the middle of the table. The chief of the corps and Professor toe Laer began to think the young farmer lost his wits.

Presently, Dilsey came in with native wine for the visitors. They pledged the health of their host.

Dace smiled as he put the glass of scuppernong to his lips, then picked up his violin from the piano, stood at the head of the table and began to play. The men were silent at once; even the phlegmatic Hollander put down his glass, leaned forward, chin in hand, motionless, mute, the world forgotten under the spell of that wondrous bow.

The children crept in from the adjoining schoolroom and huddled together in large-eyed groups upon the floor; a mocking-bird flew in at the casement, perched upon the player's shoulder and burst into a shrill rapture of challenge and delight. A squirrel leaped tamely upon the window-sill; in the yard, under a spreading tree, Ginevra, in a coarse, blue gown that displayed her shapely brown ankles and feet, flung back her tempestuous hair and danced, snapping her fingers like castanets, graceful as the tossing tree limbs above her head.

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What a passionate procession of renewed hopes, revived ambitions and fresh desires paraded the mind of the musician. He had given up the world in his first fierce hatred of life, and then in his ardor for a different and nobler existence. But now that health was assured and wealth in prospect, how seductive the allurement of the other life.

The Cove, with its gray cabins, its limpid spring in whose stony niche the Blessed Mother held out sweet hands of invitation, its surrounding forest where the birds fluted in the leafage, its amphitheatre of granite whence one looked into the eternity of the west; the woodland walks, the morning school, the evening conferences when one fair star hung in the darkling azure, or when lamps were lighted and rosy curtains drawn against the storm of hail over the shroud of snow, when icicles hung their glistening poniards from eave and roof-point—all these things suddenly lost their magic.

Again he beheld the crowded concert-hall, the eager crush of keen, critical faces, the background of jewelled ease in silk attire. He would breathe again that tingling atmosphere of excitement, of artistic strife, of sensuous enjoyment.

He would be again in the noble city, in the Jüdenstrasse, with Vorontzoff at the grand piano, Von Vollmar, with his eternal despair in pastel. He would hear again the Norwegian nightingale, Natalie Bergen, with her hyacinth curls, her heaven-colored eyes, her golden voice.

The pilgrimages to Weimar, to Beyrouth, to Vienna—the debonnair delight of mere existence, once his and now again to be, in fresher colors, keener edge, more vital meaning.

He put aside the violin and again took up the bit of rock with its significant glittering points, as he conjured up these fairy phantoms of projected joys.

He scarcely heeded the exclamations of wonder and delight from those around him. He bade them adieu with an absent eye and scarcely knew that they were gone.

CHAPTER VIII.

Summer had just placed a fairy foot upon the emerald heights but lately glistening beneath a veil of frozen fog. The crisp green of the young foliage gave the woods a serene and luminous transparency, but Dace did not observe it. Nature no longer spoke to his soul. Late one delightful afternoon he climbed upon the ledge and there sat and improvised upon his violin until nearly dusk.

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Then waking from his day-dream, would have returned to the house, when a figure rose from the rock not far away, screened by the crimson service—berry and flowering elder—and advanced with a vibrating: "Dace, Dace! How magnificently you have learned to play."

Then paused midway the plateau, glorified by a sudden reflection from a distant peak that caught fire from the sunken sun.

A noble figure—youth crowned with grace and beauty.

Von Vollmar's ideal in flesh and blood, or so appearing in the flood of vivid light. An ivory, oval countenance, with deer-like eyes, dark and deep: a nimbus of shadowy hair gathered in a rich mass upon the white neck, silky curls escaping thence upon the shoulders. Red lips that laughed at his astonishment.

"Fawn!" he cried, springing toward her, "is it really you?"

"No; only the ghost of myself," she replied, in her profoundest contralto. "I myself am still sitting on my trunk in the ladies waiting room at the depot in Sapona."

"Dace struck his forehead with a dramatic gesture.

"Besotted blockhead that I am— But how . . . who . . .?"

"Father Honoré was unable to find you, so went for me himself, not wishing to startle my eyes by the sight of any one of the Days of the Week at night."

"Can you ever forgive me?"

"Easily," she replied, lightly. "Persons who play such bewitchments on violins are dispensed from the work-a-day world obligations around them."

"Do you truly think so?" he asked, oddly.

"No; I truly do not," she answered, soberly. "I think genius should always be gentlemanly. But do not think I minded your forgetting," she added, hastily. "I was particularly glad to see Father. I had not seen him for such a long time, and there were a thousand questions to ask him."

She sat opposite him at the supper-table, and observing his scrutinizing look, she said, mischievously:

"Dace thinks I am dreadfully changed. He did not recognize me. Took me for a ghost."

"Heavens!" exclaimed Dace. "How happy I am that Von Vollmar is not here. He would follow you around, paint-box and brushes in hand."

"I have been told before that I faintly resemble the Potocka,"

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replied the young girl, "but you have entirely outgrown the 'little Chopin' period."

"Alas, yes, beautiful Countess," he answered. "I can no longer claim your country for my own. I am just plain American."

They walked again in the garden after supper.

"How is it we have not met of late years?" inquired Dace. "Truth to tell, I had almost—not quite, however,—forgotten your existence."

Fawn plucked a spray of elder and spread its creamy florets upon her palm. The spirit of coquetry in every Eve's daughter moved her to ask:

"And how was it I was not entirely forgotten?" The while she gave him the benefit of a sudden uplook full of mischief.

"Could I ever forget that first hour of meeting?" he answered. "And the horrible tumbler full of sulphur water you compelled me to drink?"

"The recollection is not particularly flattering to me, then—" she said, taken somewhat aback.

Delighted that he could tease her, Dace retorted:

"Did I convey the idea that it was?"

"You are an impertinent boy," she replied with dignity, "I shall go and talk to Father Honoré."

"He'll not be paying you compliments," slyly insinuated her companion.

"His conversation is interesting without that sauce," she answered. "I do not expect it of him."

"I am sorry I disappointed you. . . ."

"What impudence," she cried, standing still to observe him. "I came out here with you to have a serious conversation, and this is the result."

"Well, I like that," replied the young man, "when I was gravity itself.—Forgive me," he added contritely, "and let us converse seriously. On what subject?"

"Gold," she replied unexpectedly.

So they sat down on the lowest step before the house and conversed seriously.

The next day Dace seized the first opportunity to speak to Father Honoré.

"What shall we do with our gold-field, mon père.

"I do not know the technicalities of the mining-districts," replied the priest, "but I suppose we must dig it."

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"Must we?"

There was obviously more in the question than the mere interrogation, so Father Honoré collected his wandering wits and concentrated them upon the subject abruptly presented:

"I see that you want to discuss the matter. Well. . . ?"

"I sat up most of the night thinking about it," said Dace impressively. Then the priest remembered that he had seen Fawn and the young man in animated dialogue the evening before, and smiled to himself, wondering what was coming.

"I must accuse myself of avarice and ambition," Dace continued, somewhat gloomily. "So the decision of the matter is to be . . . I mean I will leave it to you."

"Still," said the priest, "I should like to hear your opinion. If there is any other way except digging. . . ."

Dace made a gesture of despair.

"It is not the *modus operandi* of the work, but the work itself. See, now . . . you recollect the description of the discovery of gold in one of Charles Reade's novels?—As soon as we begin operations on our field it is easy to predict what will follow. The mountaineers, the people from Sapona, the people from the surrounding country, then from the State, then from the continent, then from the ends of the earth, will pour in on us. They will come upon us like locusts. Sapona—sleepy primitive village—will be the red-hot centre of a mining camp. The Cove will become merely the focus of a fierce fight for gold. Instead of mission-schools there will be gambling-dens, and if these poor mountaineers are ignorant now, they will be degraded then. Moonshining and murder are bad enough, but gold-mining will be worse. Is the game worth the candle? Can we afford to shoulder the responsibility?"

The priest thought deeply for a few moments.

"You state the case, one side of it, very well," he said presently. "Your picture is not overdrawn. But let us look at the thing from another standpoint. I was never much of a metaphysician. I have a fondness for the practical and obvious, and I always prefer to deal with the present. Look after the present and the future will take care of itself. Now, do you suppose the surveyors and scientists are going to keep quiet about their discovery? Not they. Remember, you are in America, not in Germany. First there will be the published reports to the Government, then contributions to the scientific papers and magazines; besides the rumors that will increase from day

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to day, and the articles with scare-heads in the daily papers. The reporter of the *Sapona Star* stopped me for an 'interview' yesterday. I did not want him to spread the report that we were sitting on sacks of gold with rifles and shotguns in hands—already be had written 'Missionary Monopoly of Gold Guarded by Capitalists of Chincapin Cove'! So I told him exactly what had happened, and saw that he wrote down just what I told him—and no more. We need not lift a finger, but in less than a month's time you will see. The *avant courier* of the inevitable army of gold-seekers will be here."

"Then you think we had better make the most of our time?" asked the young man, flinging feminine advice to the winds.

"I do. We want money for schools, for missions, for churches, for a thousand and one things. We will forestall the invaders. Let us take our choice of sites in the village. The missions shall keep pace with the mines. If we cannot divert the torrent we can restrain it. I will see the bankers, Baker and Maynard, at once, if you say so."

"I wish you would, Father. Let us make the most of our opportunity, by all means."

"One moment," said the priest, as Dace was about to leave him, "you know it is unusual for a religious to be allowed the freedom that I have had, and it has been allowed solely on account of my health. Whenever I leave the balsam region my health declines. But I am now so well it is my duty to make an exact report of myself and my work here. This may result in my recall to the College. I shall leave you with the greatest regret, but let me recommend Father Gérard who——"

"Excuse me," interrupted Dace, "but I think you said the missions would follow the mines. Instead of your returning to X——, I think it more than likely that the Provincial will send others to this district if a sufficient inducement could be offered. He knows already the crying needs of this part of the country. I flatter myself that under the circumstances I can make my eloquence irresistible."

Dace's predictions were verified, and the wisdom of Father Honoré manifested in a few months' time.

All trace of cabins, school, flower-gardens, fields, vanished from the Cove. The ground, stripped of verdure, became a mere foothold for reduction works, furnaces, rotary dryers, amalgamating-plant and such mining accessories. The very face of nature was changed by blasting and tunneling for vein-drifts. Sapona and all the country

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side for miles around presented the appearance of investiture by a victorious army of invasion.

The Weldons and Father Honoré established themselves in the village and became absorbed in the latter's plans for schools and missions. The country was divided into working districts and other missioners were sent to make a foundation in the place, with Father Honoré at their heads.

Their distinctive garb was now familiar to the mountaineers, and they were enabled to pursue their labors not only unmolested, but, in many cases, welcomed. As for Dace, he seemed either to have forgotten, or postponed, his further career as an artist. For days his violin lay untouched. Father Honoré did not know this, being no longer his constant companion, yet he felt a change in the young man and cast about uneasily in his mind for the cause of it. He was presently enlightened.

Fawn came to ask his advice in regard to some trivial matter, unmasking her real purpose by saying, as she was leaving :

" Aside from the fact that they are cousins, do you think Ginevra Vye would make Dace a desirable wife? "

She held herself well in hand, but her color deepened as the priest replied, elusively :

" I can hardly say. . . . She has exquisite charm and an extraordinary talent."

Fawn gave him a dissembling smile, but he caught her momentary gleam of vexation and offered himself an inward compliment.

The school-house in the Cove had a successor in a cabin higher up the mountain, whither Dace and the Weldons went every day on horseback.

One afternoon, as they were returning home, Mrs. Weldon riding in advance on a narrow bridle-path, Dace improved the opportunity to take a good look at his companion.

She never appeared to better advantage than when in the saddle, and was a born horsewoman, light yet firm of hand, fearless and rather too fond of stiff fences, ditches and perilous byways.

The broad rim of her riding-hat threw a deep shadow over her dark eyes, and softened exquisitely the brilliant color always imparted to her ivory-pale cheeks by the splendid exercise.

When upon a fine mount she declared that she felt inspired—ready for any emprise of valor or hardihood, and, indeed, appeared so.

" I wonder how often and under how many different circumstances I

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am going to tell you how beautiful you are," he said, somewhat bitterly, "and how hard! For a woman of your youth and inexperience I think you are the most heartless I have ever known."

"How many have you known?" she asked, provokingly.

"It is true," he replied, "that as far as experience goes I am not much better off than you are. But I can offer you at least the first fruits of my heart, and that is more than most men, even of my age, could say. If I have frittered away my time, it has been with my music." . . .

"How about that Natalie Bergen?" she asked, quickly, with a sidelong glance. "Also Ginevra Vye?"

Dace was surprised. His inexperience did not perceive the note of jealousy in the syllables of the last name.

"I must admit that the Bergen laughed at me pretty much as you do," he replied, with a shrug, "but then she was twenty-four and I was eighteen. You cannot blame her."

"Oh-h! But do not blame me, either," she retorted, "for your imagination is fickle if your heart is fixed. And have you forgotten the Countess Adelaide von Ravenstein?"

She curbed her horse under a tree as she spoke and reached up to pluck off a flowering branch. A huntsman, pushing his way through the underbrush toward the road, stopped abruptly almost at her side, gave her a searching look, turned another upon her companion, then lifting his cap with the hawk's feather in it, murmured a salutation and resumed his tramp up the mountain-side.

CHAPTER IX.

The Weeks owned all the land adjoining Chincapin Cove and like most mountaineers, were greedy of gain and suspicious; so at first they held on to their land tenaciously.

But when they saw what an expensive business gold-mining was, they concluded to take the metal stamped and minted in exchange for the ground.

Among those who bought large tracts of it was a certain Baron Rudolph Ehrenstern von Freiburg, who had the advantage of other foreigners in that he was acquainted with the country. He had been in Asheville when he was twenty-five or six, and he was now on the edge of fifty, yet he found the Balsam region little changed except the country immediately adjacent to Sapona, and the village itself, which was in that distressing chaos consequent upon a "boom."

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Von Freiburg's absorption in speculation and his renewed interest in deer, bear, and panther-hunting, left him no eyes for the people of the place. Also he regarded the hideous hotels and boarding houses with unconcealed disgust and lived in a tent on his own land in fair weather. During wet or stormy seasons he occupied the old cabin left vacant by the Weeks.

The Weldon women he had seen only at a distance, and as he had met Dace at the Cove where both were intent upon the mining-works, he had bestowed scant attention upon him.

Consequently he was altogether surprised when he encountered the two riders one afternoon and overheard Fawn's emphatic pronunciation of a name that filled his ears and mind with astonishment. He beheld in the young girl a type of beauty quite opposed to that of the Countess von Ravenstein yet almost as striking; and in her companion he wondered that he had not before recognized the violinist whose extraordinary genius and its untimely flighting had given the artistic world of Europe a distinct sensation.

He determined to make their acquaintance and, as a preliminary to that end, called upon Father Honoré. At the same time he decided to give up tent-life for the cabin, and cast about for a cook, his man-servant having deserted him for the superior attractions of Sapona.

The priest recommended one of the chambermaids at the Grand Hotel, Mrs. Morelia Love, and he engaged her services at once, foreseeing that her appearance and peculiarities—for she was a typical mountaineer—would afford him constant occasions for innocent mirth. She was between forty-five andfifty years of age, with tall, gaunt, green-gray eyes and an abundance of coarse auburn hair. She always declared that Father Honoré had "converted" her, but though she led an austere life and haunted the church, she had never been able to make up her mind to be baptized and go to confession. She had told the priest her history when they first met, years before, being as much given to speech in her youth as she was to silence in later years.

It was a commonplace recital, yet with all the elements of tragedy in it.

Her husband, Tom Love, had deserted her soon after their marriage, had deceived another woman by pretence of marriage, and having deserted her in turn, disappeared. "Did you get a divorce?" asked Father Honoré. "No, sir. Them pleggy Sapony lawyers

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was aferever naggin' me tew git one, but, says I, 'Nope, I don't. Not much. Some o' theseyer days thet pore missable critter 'll be alightin' out fur home, an' I reckons on abein' right thur. He'll git down on his luck, er mebby tuck with th' rheumatiz, an' then's my time.' Yes, sir. *Di*-vorce nuthin' !"

"Time for what?" inquired the listener a little curiously, for he knew she was (in those days) as sheer a pagan as any that ever made divination with bones or birds.

Morelia had laughed and eyed him askance. "Now thet's funny. Thet's jess whut the ooman—Avrilla Green, his second wife, as hit were—ast me! She wuz merried—sho' nuff thet time—to a old weaver in the Maynard mill over yon. She was plum beautiful. I couldn't noways stand longsider her; but she had a black heart. She was alivin' in a cabin anigh th' house whur I wuz cookin', an' she kem over tew see me. I 'spicioned who she wuz soon's I laid eyes on her. She knowed who I wuz, uv course. So she up an' said: 'You air plum right, Mis' Love. You bet hit'll be yore time. Hit'll do yore heart good tew stan' in the dore an' him on his marrer-bones in th' mud. An' sarve him right!'

"I kin see her now, them big black-blue eyes o' hern ashinin' like a cat's in her white face. Lawdy, she wuz plum beautiful. I was a ooman, an' Torm's wife, but I could see *thet*. Her ha'r wuz black an' her mouth wuz ez red ez er sarvice-berry. I see in a minute why Torm merried her. An' I see, too, why he run awf an' lef' her. I wuz mad. I says:

"'Ef you-uns air athinkin' Morelia Love's th' ooman tew stan' in th' dore atormentin' an' atauntin' uv a pore wuthless critter on his knees in th' mud er sorrer, you-uns hev barked up th' wrong tree. I'll be thur *tew help him up an' tek him in*, an' don't you nuvver fer-git hit, Mis' Devon?'"

"What did she say to that?" queried the priest, both touched and amused by this double revelation of woman-nature.

"Oh," she said, "'whut a plum fool! You-uns' mus' be made outen lamb's wool.' I nuvver answered back, but ther come a time when she foun' out whut I wuz made outen, an' 'twarn't lamb's wool, nuther. I thought she'd inviggled Torm stidder him adeceivin' her, an' I went tew th' cabin with my min' made up tew pull her ha'r out an' beat her tew a plum frazzle. But ef she wuz a reptyle—an' she shore wuz—she wuz game. Ye caint faze them Greens. They eye ye like catamountains. She warn't a bit skeered o' me tew begin

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with, an' I'm strong ez a ox, an' she tole th' truth when she said Torm hed tole her he wuz single. But she mus' ha' done er said somethin' thet either skeered the life outen him er else made him ez mad ez er hornet, caze he took her little boy an' run awf, an' she nuvver made no effut tew foller him up. Thur wuz another man, th' ole weaver, who 'peared tew keer fur her spite o' whut happened. Mebby he wuz o' my way o' thinkin' thet she warn't tew blame. Fur Torm Love hed a beguilin' tongue an' a winnin' way, ez I'd larned tew my sorrer. I nuvver did blame her fur merryin' him. Nuvver! I on'y blamed her fur bein' jess whut she wuz—a ooman 'thout no heart ner proper feelin'. Tho' mebby her fus' merriage, which warn't no merriage in th' eye uv th' law, wuz the cause uv her meanness. Anyhow, she pizened thet pore ole weaver arter they'd lived here a few months."

"Poisoned him," said the priest, gravely, "are you certain?"

Morelia hesitated.

"The crowner who sat on the pore critter said ez how he wuz pizened, an' so did th' doctors."

"But how did they know that *she* poisoned him?"

"They didn't."

"Then why do you say she did?"

Again Morelia hesitated.

"Ef I don't tell ye you-uns 'll allus b'lieve I seyso caze she merried Torm. But I wouldn' take no ooman's good name from her fur somethin' she haint noways tew blame fur. Ever'body said ez how ther warn't nobody else who'd a done hit."

"That is not proof," replied the priest.

"Mebby not," continued Morelia, "but she kem tew our house th' day before tew borry some stricknine fur tew kill rats with. I nuvver said nothin' erbout hit, caze I knowed she wuz friz tew death in th' Balsams. They wuz a hue-an'-cry raised, but sech another storm er snow ez struck th' mountings thet night ye nuvver seed! Nobody couldn't git out fur days tew chop stove-wood, let alone trompin' th' woods tew hunt up a ooman on jes' a 'spicion."

"Nothing was ever heard of her, then?"

"Nare a thing."

"What became of your husband?"

"I tracked him tew Chincapin Cove, but I wuz too late. He'd died o' th' cornsumption. I seen his grave with his ole fiddul on hit. He wuz the fines' fiddler ye ever heerd."

"Did you see anything of the little boy?"

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"Yes; he wuz thur, peart ez er pa'tridge. A survigrous, pretty chile . . . don't ax me no more erbout him. I reck'n ez how 'twuz wicked tew leave him thur, but I couldn't noways tek him."

She wrung her hands.

"It was not your duty to do that," said the priest. "Has that been on your conscience all these years?"

"Hit's bin anaggin' at me frum daylight tew dark, an' frum dark tew daylight, ever sence I see thet little boy."

"Let it go. Never let it nag you again. The proper woman to care for him was his aunt, Oberia Pace, since his mother was dead."

"You-uns knowed Oberia? You-uns knowed Bud?"

"I knew them both. Oberia did all she could for him. When she died he was taken by one of the best women I have ever known. She adopted him, and he will grow up to be a fine man."

"Thank Gawd fur thet," she answered, and looked indeed as if a load were lifted.

When Dace returned to the mountains she did not suspect who he was until she heard him play one day when he was in Sapona.

She went to Father Honoré and asked him pointblank if that was not Tom's son.

"Plays like him," she said, briefly, "looks like him, too, though he's got his mammy's eyes."

"Yes; it is the same boy."

"You tell him fur me," she said, awkwardly, "thet ef ever he gits intur trouble he kin count on me tew help him out. I haint nare a thing agin him. You know I haint, Father."

"I know you are a good woman, Morelia, and I am sure the good God will bless and reward you."

"Then you know a heap more'n I do," she said brusquely; drew her bonnet over her face and stalked away.

Von Frieburg found her an excellent cook. She had taken lessons of Mrs. Weldon. He began by being amused and ended by being critically interested in the creature. Also he felt assured that few people had ever looked through the glass-green windows of her eyes into her soul. There was more under slat-bonnet than her auburn hair.

CLAUDE M. GIRARDEAU.

(*To be concluded.*)

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THE MONKS AGAIN.

SELDOM does it happen that any book, by either a Catholic or Protestant author, is recommended by a high-class magazine, like the *Dublin Review*, as "one of the most remarkable and most valuable works published in our time." Yet, this is the high praise bestowed on the recent work of Mr. James Gairdner, C. B., (1) in the October issue of that magazine. His qualifications for his task cannot well be called in question, as he is the successor of the late Mr. Brewer in the editing of the volumes of the State Papers of Henry VIII. Being a non-Catholic, his opinions on the topics he treats of possess an especial value, as he can scarcely be accused of any bias in favor of Catholicism. With this preliminary, we recommend very particularly to the careful perusal of Mr. G. C. Coulton (2), the latest maligner of the English Monks of the Pre-Reformation period, the ninth chapter of his work, as also the following very plain criticisms taken from no less an authority than *The Athenæum* on works which are written in the strain adopted by him.

This gentleman would have us believe that the historical data given by Canon Foran in his little pamphlet, *All About Monks and Nuns*, issued by the English Catholic Truth Society, are "in flat contradiction to the notorious facts," and that "the official papers of the Church (*vide* Abbot Gasquet's handling of the evidence) tell substantially the same tale" as our own veracious (?) historian, Henry C. Lea, (3) in one of his works.

Mr. Coulton will find very little to support his wild assertions in the pages of *The Athenæum* or in Mr. Gairdner's work. If he has kept in touch with the literature of the subject during the past few years, and every English scholar who makes such a bold challenge as he does is supposed to do that much, he will find that the opinions of both the critics in that magazine and of Mr. Gairdner seem to coincide perfectly with those of the learned Benedictine, Abbot Gasquet. Indeed, it would not be too much to say that his verdict is accepted by them unreservedly.

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(1) The English Church in the Sixteenth Century, from the Accession of Henry VIII to the Death of Mary. New York. Macmillan & Co.

(2) London *Tablet*, October 4, 1902.

(3) See *Notes on a History of Auricular Confession*, by Rev. P. H. Casey, S.J. McVey, Philadelphia.

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All lovers of truth will read with genuine pleasure the testimonies of witnesses who hold no brief for Catholics ; testimonies, too, which are based, in every case, on genuine historical documents. They certainly should be given as wide a circulation as possible in order that they may reach those, and they are not a few, who still believe the old nursery tales about the wickedness and avarice of mediæval monks. Non-Catholics are not to be blamed over much for accepting the worn-out tales about these religious. The same old story about them is repeated again and again with an air of perfect sincerity on the part of the narrator, and is supported by such an array of what appears to be learned references in the histories which are, at times, placed in the hands of those who frequent our high schools and Protestant colleges, not to say anything about our great Normal schools, that the unwary student may be easily deceived. A fact which gives special emphasis to the strong words of Montalembert: "Is it not the monks whom the enemies and oppressors of the Church have always most detested and most pursued?" (4)

The fable about St. Eligius, (5) so graphically described by Cardinal Newman, will serve to illustrate the temper of quite a number of Protestant historians in dealing with Catholic topics. The Saint is made to teach "that true Christianity consisted, not in the absence of fraud and injustice, or again, of immorality, hatred, or strife—but in merely going to church, paying tithes, burning candles and praying to the saints." This lie, for it is best to call things by their right names, carried "with it," as the Cardinal remarks, "a goodly succession of names, (6) Mosheim, Jortin, Maclaine, Robertson, White and Hallam." It had had an existence of seventy-eight years, when it occurred to the Protestant Dean of Durham, Dr. Waddington, who at first relied on his Protestant masters to examine the original work of St. Eligius himself. "He found that the received Protestant extract was only a small portion, nay, only sentences picked out here and there, of a very long sermon, other sentences of which, close by, and in the very midst of those actually quoted, contained all those very matters, the supposed absence of which was the very charge brought against St. Eligius." And yet "in spite of Dr. Waddington, Dr.

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(4) *Monks of the West*, Vol. I, Introduction, c. ii.

(5) *Present Position of Catholics in England*, Lecture III.

(6) The Cardinal, in the course of his lecture, gives a brief account of these men. Two of them, Robertson and Hallam, are referred to by *The Athenæum*, August 30, 1902, as writers who are not primary authorities.

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Maitland and Mr. Rose, the editors of Mosheim still print and publish his slander on St. Eligius." (7)

It seems strange that such blunders should be made, and worst of all, repeated by so many scholarly men, for we must admit that the writers named were such. The old saying, "The wish is father to the thought," held sway in their minds, and warped their judgments to such a degree that they did not want to seek the truth at first hand, and, even if they did, a certain class of readers, like the Jews of old, would have said to them, after they had discovered it: "Behold not for us those things that are right; see errors for us" (Isaias xxx, 10). Self-interest, passion and prejudice are strong factors to be counted with in forming a just opinion of persons and the events in which they figured. Men are very reluctant to part with the fairy tales of their childhood.

On one thing, at least, the writers of *The Athenæum* are decided, that the traditional views with regard to the monasteries in England are either entirely false or grossly exaggerated. No one maintains that there were no scandals. Catholics and Protestants alike admit the fact that there were some such abuses. As Mr. Brewer has it: "That in so large a body of men, so widely dispersed, seated for so many centuries in the richest and fairest estates of England, for which they were mainly indebted to their own skill, perseverance and industry, discreditable members were to be found (and what literary *chiffonier*, raking in the scandalous annals of any profession, cannot find filth and corruption?) is likely enough, but that corruption was either so black or so general as party would have us believe is contrary to all analogy, and is unsupported by impartial and contemporary evidence." (8) The proofs which we now give from the above-named magazine will certainly substantiate Mr. Brewer's statement. In a review (9) of W. W. Capes' *Rural Life in Hampshire* we find the following: "He (Capes) is content to follow the usual

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(7) Another proof of the saying of the Protestant historian, Dr. Whitaker: "Forgery (I blush for the honor of Protestantism while I write it) seems to have been peculiar to the Reformed." *Vindication of Queen Mary*, Vol. III, p. 2. See also *Blunders and Forgeries*, by the late English Redemptorist, Rev. T. E. Bridgett, and an interesting series of papers in the *Records of the Philadelphia Catholic Historical Society* for 1900-'01, entitled *By-Paths of History*, by Rev. Dr. Henry.

(8) *Henry VIII., Vol. II., p. 50-1.* Quoted by Gasquet's *The Eve of the Reformation.*

(9) March 12, 1902.

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commonplace view of monastic establishments without sufficient particular investigation," and believes that "in one after another (of the monasteries), when the veil is lifted for awhile," we "see signs of misrule, disorganization and decay." His critic holds entirely opposite views, and what is more to the point, gives solid reasons for his disagreement. "The fact is," he writes, "that the real scandals of monastic life towards the close of its existence in England are few and far between, as divulged by the searching episcopal visitations. . . . In the case of Hampshire, where there was only a small minority of religious houses not under diocesan inspection, the Commissary of the Prior of Christ Church, Canterbury, undertook a searching general visitation at the very opening of the sixteenth century when the sees of Canterbury and Winchester were vacant. The visitor was a secular of learning and repute, and his visitation was thorough in its examination of each *individual* (italics ours) religious. The unpublished records of this Hampshire progress are at Canterbury, and the result is that 'the lifting of the veil' revealed only *one* scandal, and that a sufficiently bad one at Romsey." Mr. Capes has also overlooked the hitherto unpublished return of the visitation of Hant's (Hampshire) religious houses in 1536, by what were termed the "mixed commissions" of local gentry of Cromwell's own appointment. These reports are extant of only two or three counties, and therefore deserve careful attention. The Hants commissioners were Sir James Worsley (Governor of the Isle of Wight), John Paulet, George Paulet and William Berners, all of whom held minor crown appointments. Nevertheless, in their detailed report, these Hampshire gentlemen when "lifting the veil," do not even hint at a single scandal.

It would be interesting to know how Mr. Capes felt when he read this critique of his slip-shod work. He might, however, have been spared the humiliation had he trusted, at least, the statements of the eminent Protestant historian, Mr. Brewer, if he was unwilling to believe Abbot Gasquet. To his credit, however, we must score this one point, that in *A History of the English Church*, in the fourteenth and fifteenth centuries, (10) he says: "Stress may fairly be laid upon the fact that in the parochial returns of very early date (in the fourteenth century, containing the parishioners' answers to inquiries about their parson) . . . the accounts are for the most part favorable. . . .

(10) *Athenæum*, April 13, 1901. Also "Overlooked Testimonies to English Monasteries," *Dublin Review*, April, 1894, by Abbot Gasquet.

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One parson is leprous, and yet to their great risk will take part in the services in church. In other cases he absents himself too often from the parish, and at times we read, *though rarely* [italics ours], that his morals are not above suspicion."

As the question of episcopal visitation of religious houses is evidently of great importance in forming an estimate of the facts with regard to the characters of the monks, the extent of these visitations and the manner of conducting them must also be given. Fortunately, for the cause of truth, we have some very strong points supplied us on this question. Mr. H. L. Bennett, the author of *The Life of Archbishop Rotherham*, (11) who was successively bishop of Rochester and Lincoln, and Archbishop of Canterbury, and for a time Chancellor of England, speaking of the Lincoln register made by the Archbisop, states that "the monasteries were left utterly to themselves," and the reason he gives is this: "The power of the monks had made episcopal visitations too troublesome a measure to be put in force."

"Had Mr. Bennett," replies the reviewer of his work, "been acquainted with the general run of bishops' registers of this period, he would have known that there was a tendency to specialize entries, and that the general act-book was not, as a rule, nearly so full nor so well kept as in the fourteenth century. The 'Norwich Diocesan Visitations of Monasteries' made by Bishops Godsell and Mickle, and ably edited by Dr. Jessopp, were kept in separate books, which are now among the Tanner MSS. of the Bodleian; and there are good reasons for supposing that this practice was customary elsewhere. We are not aware of any evidence to warrant the assumption that English diocesans were amiss, though acting by commission in the visitation of the religious houses under their control during the last century of their existence. Contrariwise, there is much evidence that disproves such a notion." So much for the visitations.

A second, and a very eloquent testimony, to the moral character of the English monks, is given in a review of *The History of Hailsham*, (12) by L. F. Salzmann. The critic, among things, says: "The most attractive passage in this volume to the ecclesiologist is the account of the priory of Michelham. . . . A visitation of 1478, after Edward Marlay had been prior for twenty-eight years, brought

(11) *Athenæum*, September 6, 1902. Cambridge Historical Essays, No. VI. The Somerset Religious Houses, by W. A. J. Archbold, B. A., LL. B. Prince Consort Dissertation, 1890. Cambridge: University Press.

(12) *Athenæum*, September 14, 1901.

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(very) serious things to light." A detailed account is then given of the misdeeds and the punishment inflicted by the bishop. Then the critic goes on to say: "Mr. Salzmann follows up the details of the 1478 visitation by rash comments, beginning with this sentence: 'Such was the state of Michelham Priory at the end of the fifteenth century, and such was the state of hundreds (*sic*) of the smaller monasteries throughout the kingdom.' It is a great pity that the author should draw incorrect deductions from what is apparently a very slight study of monastic visitations. No one who has had experience of episcopal registers of various dioceses and made a study of monastic visitations, will venture to assert that such things as were brought to light at the Michelham visitation of 1478 were altogether exceptional; but those who pounce upon unsavory revelations, and draw therefrom general conclusions, seem quite unaware of the large proportion of visitations of houses under diocesan supervision which produced no injunction decrees, for the simple reason that the result was summed up in *omne bene*. . . . Mr. Salzmann's wholesale reflections are all the more curious as he has the candor to quote three subsequent visitations of Michelham, in 1521, 1524 and 1527, when all was well save that the priory was somewhat ruinous."

Some of the critic's words are especially worthy of mention: "A bishop nowadays, in making a general visitation, notes the few black spots as a reminder for future care and correction, but abstains from making entries not only of the blameless conduct of the average parish priest, but even of those particularly bright examples of earnest zeal that occasionally come to light. A pre-Reformation bishop's duties, so far as morals were concerned, were far more like those of his post-Reformation successors than is usually supposed."

Under another form we might call it a passing comment, *The Athenæum* gives us a third proof of its belief in the morality of the English monks. The remark appears in a criticism of *England in the Age of Wycliffe* (13), *by G. M. Trevelyan*. This writer, we are told, "magnifies the continuity of Wycliffite influence in England. He over-emphasizes the corruption of the friars and the misery of the country. He exaggerates the isolation of the fourteenth-century monastery from the world, while he idealizes Wycliffe after a somewhat antiquated fashion. . . . The episcopal visitations of monasteries are eloquent testimony to the limitation of the truth of

(13) April 1, 1899.

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his doctrine that the "secular clergy were under the jurisdiction of the bishops, while the regular clergy were not."

The latest testimony, though not taken from *The Athenæum*, is a very important one, because of the ecclesiastical position held by the writer, the late Protestant Bishop Creighton of London, also because of his reputation among his co-religionists as an historian. It is taken from a posthumous work of his entitled: *Essays and Reviews* (p. 354). It is a direct retort to the theory of Mr. Coulton, who informs us that "the morality of monks" was "the common theme of the mediæval satirist." The bishop writes: "The monasteries were neither better nor worse than they had been at any time in the two previous centuries; the reason of their dissolution was independent of anything that could be brought to light about them. No one, for two centuries, had looked upon the monks as saints; no one at the time of the dissolution looked upon them as monsters of vice. They were, on the whole, excellent members of society, kindly landlords, resident on their estates, employing labor, leading very respectable lives. . . . Doubtless the monks were the butts of many a mediæval joke. . . . But neither the quips of the mediæval jest books nor the rhetoric of ecclesiastical reformers can be accepted as setting forth actual facts."

In any court of justice throughout the civilized world so many, and such solid, proofs of the excellent character of the vast majority of the English mediæval monks would undoubtedly bring a verdict of "not guilty" against their traducers. Will it be so with those who read *The Athenæum*, and with the many writers who accept it as a final court of appeal in literary matters?

We shall now consider other very interesting items about them which appeal to our sense of the fitness of things. And first of all, their position as landlords. This is set before us in a review of *The Act Book of the Ecclesiastical Court of Whalley* (14), 1510–1538, edited by Alice M. Cooke, M. A., as follows: "The house (Abbey of Whalley) was also a great landlord, and in its dealings with its tenantry offered a happy contrast to the more exacting rule of secular lords." The largeness of its charities may be gathered from this: "The abbey was not a mere home of cloistered monks, but owing to its wide and generous hospitality to all sorts and conditions of men, it was a centre of general resort. Whitaker, the historian of Whalley,

(14) *Athenæum*, Sept. 13, 1902.

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has been able to show by careful and ingenious proofs, that the house did not spend more than a fourth of its great revenue on its own requirements."

But, perhaps, somebody may remark, this abbey was a kind of oasis in the desert, and was unknown to even a number of those who lived not far from its walls. The answer is at hand: "The house of Whalley administered ecclesiastical law throughout the five royal forests of Pendle, Frawden, Rosendale, Rowland and Blackburnshire."

Before concluding this account of the English monks of the Middle Ages, we were tempted to use the words of scripture: "Who hath believed our report;" when the thought of the readers of THE MESSENGER suggested brighter and more hopeful views. They, surely, will spread the good tidings and make others realize that the facts of history are not such as some modern historians would have them. They will do this the more readily, if they remember the words of the arch-infidel Voltaire, in a letter to the infidel Emperor Frederick II: "Your proposition to attack it (Christianity) through the friars (the word is ominous) is the strategy of a great captain. The friars once done away with the imposture will be exposed to universal ridicule." (15)

JOHN F. O'DONOVAN, S.J.

(15) Quoted by *The Review* (St. Louis), Sept. 25, 1902, from a work of Padre Coloma, S.J.

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ÉMILE ZOLA.

WAS Émile Zola, who called himself "the portrayer of gloom, one of those who, like Hennebeau, felt "the uselessness of everything, the eternal anguish of existence?" Did he tire of life and invite death? We are assured to the contrary, and told that an all too common accident cut short the existence of this inveterate toiler. Attacked while in bed by foul air, a foe which it would seem a man of his physique might be able to combat, he was found asphyxiated on the floor of his chamber, having apparently failed in an attempt to escape.

So close a bond of sympathy unites us poor mortals, all alike condemned to depart this life, that this man's awful death could not but elicit our pity, and therefore indulgence as well as equity must guide us in forming our estimate of his work.

Indeed, indulgence is indispensable to those who would speak justly of Émile Zola, lest antipathy and disgust overrule their fair judgment and their sense of justice be outraged upon beholding this novelist all but deified.

Outside of France he has received pretended praise, but it is not from foreigners that we would learn the true value of our writers. An alien's enthusiasm is suspicious, his competency doubtful. They who to-day laud the genius of Zola likewise extol the innocence of Dreyfus; in fact, the chorus chanting the praises of both these men seems paid by the same master.

It matters little that Émile Zola should have written much, for the merit of an artist is not determined by the amount of his work. As a writer Zola was notably prolific, and facility was one of his prominent characteristics. A patient and regular worker—sometimes with verve and again wholly devoid of it—throughout forty years he wrote daily a certain number of pages, his penmanship being of that straight, disconnected kind which betokens a lack of deduction and a want of sentiment.

He composed so much that, as he himself said, "pages and pages and pages—a whole multitude of characters and facts" accumulated.

This also proved Émile Zola to be a laborious, resolute plodder. His father, a Venetian, had been first a soldier, then an engineer, and Zola inherited the energy and perseverance so essential to achieve-

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ment. In the beginning want, and later, pride added a powerful stimulus to these important dispositions. Without relentless labor Émile Zola must have remained commonplace and obscure and more so in the literary profession than in any other. A Parisian by accident, he grew up in Provence and brought with him from that land of sunshine a fragment of sweet poetry which he infused into *Contes à Ninon*. But sweet poetry is not substantial enough to live on, indeed it did not even bring him a baccalaureate. When he was at length admitted to the Hachette publishing concern, Zola realized that the pen should be his principal tool, and pluckily he began to use it, but his first productions were very ordinary. His *Salon*, published in *l'Évênement*, 1866, gave quite a little scandal, and *Thérèse Raquin*, which appeared in 1867, was labelled "putrid literature" by Louis Ulbach. In 1869 Zola began the *Rougon-Macquart* series. He had now struck a special vein, that of social deformity, and most assiduously did he set himself to working it. Upon sounding its depths he found his literary fortune therein concealed. The period was one of realism, lust, intrigue and scientific boastfulness and in this moral darkness, guided only by the dim light of his own unprincipled intelligence, the miner continued to dig up his sordid ore. He then gave to the world *l'Assommoir*, which became the all-triumphant scandal, the crowning success of sharp conflicts, the abhorrence of those who had contested the legitimacy of his gain. This was followed by *Une page d'amour*, *Nana*, *Pot-Bouille* and surely the labor that was remunerative of millions and made its author *Chef d'école* was well worth while. Zola pursued his chosen course most diligently. He wrote *Germinal*, *La Terre*, *La Débâcle* and finished the *Rougon-Macquart* series. By this time his masterpieces had been produced and he had amassed a large fortune, but one cherished ambition was destined to remain ungratified as, on nineteen different occasions, he vainly sought admittance to the Academy. The "Immortals" would have none of him. And still, what mattered the insults heaped upon him! Did he not reign in glory and did not foreign reviews tell of his success? Was he not fairly adored by a certain class of readers? He now dreamed great dreams and sought other themes worthy of him. He sang of three cities and meditated four gospels. Lourdes was more than a city, it was a faith—the Virgin. But this theme Zola handled to his detriment, for it exposed not only his utter inability to go beyond a certain range of thought but his mania for reducing all reality to a preconceived system

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Though still working assiduously, he was losing ground, when an unhoped-for occasion re-opened the way to popularity. He had written *La Débâcle*, he could defend treason. Hostile Europe applauded the speech that dishonored the army which, though our idol, was its terror. It forgave Zola the novelist out of regard for Zola the pamphleteer, and seemed to consider his authority sovereign because his testimony crushed us.

Then Zola died. Whatever the value of his works, he has left to his contemporaries an example of well-sustained labor, of a diligently traveled rut, of a will strong as the ambition that goaded it. This is the best that can be said of him.

I would like to believe that Zola was a conscientious as well as a tireless writer, that he said what he thought and believed what he said. In his confused philosophy he denied liberty. He was mistaken, and, as we shall soon show, he had no right to build his romances upon this error. But I grant that he went his way unswervingly and without lying to his conscience. If he erred, I think that he did so in all sincerity, and I admit him to have been candid, even at the risk of appearing so myself. Besides, I have no intention of here judging him according to the rules of Christian morality, but merely from the standpoint of art and common sense.

"Hatred is holy," Zola wrote in 1886. "It is the indignation of strong, powerful hearts, the militant disdain of those who are vexed by mediocrity and folly. To hate is to love, to feel one's soul warm and generous, to live largely on the contempt of things absurd and disreputable. Hatred comforts, does justice, ennobles."

Let us forget these lines, lest we be tempted to hate him who wrote them. And let us also forget what Zola wrote at that time against the Abbé X . . . the anonymous author of bad books: "There is a certain insincerity manifest in these paintings which savor too much of gloom. . . . These pages exhale the heavy perfume of mediocrity. . . . Disgust seizes one upon reading these romances which reek with vileness, are as vulgar in form as in sentiment, and are destined to satiate the coarse appetite of the common herd. . . . My indignant protest is but the cry of an honest man, an incensed artist." Now, in speaking of Zola I am loathe to even mention insincerity, to cry out in indignation or, indeed, cry out at all. Instead, following the example of M. Anatole France, I mean "to utter none but mild and serious words, to manifest naught save peace and harmony!"

As there can be no effect without cause, there must be certain

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qualities to justify Zola's literary renown. The framework of his novels, at least of the best among them, is massive and solid. He fascinates neither by the charm of his style nor the allurement of his portrayals, but he enters so intensely into the existence of his heroes, as to fairly drag the reader along with him. His magnifying imagination so exaggerates objects that he paints most powerful pictures of them. One gasps in the putrid atmosphere into which this author leads him, as did Etienne when he descended for the first time into the pits of Voreux. Zola knows how to depict frenzy and confusion and the monotony of his cunning and persistent word-painting at length circumvents one. He seems to animate the jaws of the chasm greedy for human victims, and describes with awful vividness low taverns and other dens of iniquity. He is the singer of an earthly hell, the epic poet of the tombs. His work certainly bespeaks great vigor and, "I will not say *great* talent but *huge* talent," observed M. France after the appearance of *La Terre*. Nevertheless this production is far from beautiful.

Zola undoubtedly understood the charms of youth when he wrote his *Contes à Ninon*. It was pretty. Besides, later, wishing to mislead the prudish Academy, he had the power and subtlety to write three hundred pages, not one of which was sullied by even a coarse word. The idea of *Le Rêve* was charming, but, to be a masterpiece, the pleasing, improbable tale should have been simply told in choice language and have had its setting in dream regions as did *Les Romanesques*. Still, Zola was proper, and for him that was a great deal. Once or twice in the course of the recital there seemed reason to fear that Angélique would find Mouquette again, and that Mgr. de Hautecœur might forget himself. But all was well. However, Zola was too unfamiliar with decency to be expected to deal in it more than once.

His work always lacked beauty and lest I be quibbled with over my notion of that attribute, I would say that three defects irreconcilable with beauty seem to me to disfigure Zola's productions; they are false, impure and bad.

Émile Zola's philosophy is not only weak but null. "A philosophical system has always frightened me," admitted he, and he proved this by his total inability to coördinate any theory whatever, whether literary, moral or political. To be sure his success established him *Chef d'école* but it was seldom that a man of letters lacked original views and logical opinion in the measure which he did.

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Romanticism was not in vogue when Zola came into the literary world and what replaced it had gained strong foothold. The day of confessions and dignified poetic style was over ; the time when liberty was the safeguard of temperament had passed. Realists and Parnassians deluded themselves strangely by imagining that poetry could be the *impersonal* copy of objective reality ; but they insisted, and with reason, on the representation of what was not self. They asked, and justly, that art be nourished by truth, that is to say, by reality. They did well to devote themselves to the study of nature, the unique model. Like the great artists of all times, the most liberal of romanticists had pursued this study and they were great because of being true.

Believing himself original, Zola took up the theories of art that had been professed before his time and then adopted contradictory theories. In *Mes Haines* he said : "I like neither the Egyptians, the Greeks ! nor ascetic artists, I who admit in art only life and personality. . . . If a work have not blood and nerves and be not the complete and poignant expression of a creature, I refuse it, even though it were *The Venus of Milo.*" This declaration recalls de Musset's *Pélican.* Elsewhere Zola says : "I am looking for men of flesh and bone who will lay bare their hearts." Nothing could be more romantic than this, but in another place he says : "If the novelist does not wish to lose himself in false conclusions he should confine himself to facts which he has observed and to the scrupulous study of nature. Thus will he keep himself from view and conceal his own emotions setting forth only what he has seen, and this impersonal morality in one's work is capital." What then about blood and nerves?

Zola did not perceive how one of these systems contradicted the other. In the main he held to the first. "According to my way of thinking there are two elements in a work," said he, "the real element which is nature and the individual element which is man. A work of art is a combination of man, the variable element, and of nature, the fixed element. A work of art is a corner of creation seen through a temperament."

This last formula which was acceptable constituted his programme. In a study on Erckmann-Chartrian he explained further : "I like to look upon each writer as a creator who, after God, attempts the creation of a new work. Man has the divine work under his eyes and he studies its beings and its horizons ; then he endeavors to tell us what he has seen, to show us by way of synthesis, the world and its inhabitants. But he could not reproduce what actually is ; he has only

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seen things through the medium of his own temperament; he substracts, adds, modifies, in fact gives us a world of his own invention."

Zola did not abandon this theory when he became the inventor of naturalism and experimental romance and the subjects which he chose, worked up and colored, do indeed form a world of his invention, one seen through the medium of his own temperament. How could it be otherwise?

Moreover, the principle of experimental romance was absolutely illogical. One can not experiment with the deeds of free human beings as with the wound of a guinea pig, nor control a psychological experience as one would regulate a chemical combination. Facts exist outside of us. It rests with us to observe and understand them if we would be realists; but to select them, represent them and also deduct their characteristics if we would be artists. But Zola was a false realist.

It were useless for him to palm himself off with insolent candor as a discreet physiologist, and to assume an air of wisdom. He may, with perfect composure, assert that "daily happenings and the true history of things must be adhered to" and forbid himself all syntheses . . . may affirm that "the very word romance entails an idea of recital, of affabulation, of fancy which clashes strangely with the verbal process which we draw up;" that "the novelist is but a recorder;" that his romances are "slices of life."

He is not a recorder; he does not confine himself to daily happenings; he deals in syntheses only, and does not accommodate himself to reality, but compels reality to meet his ends. He draws up his plan, imagines his romance, and then proceeds to observe. He may mount a locomotive, go down into a mine, or perhaps visit Nana, and probably witness Mouquette's gracious salutations. But if facts do not respond to his call, so much the worse for them. "There is no reason why the Pope should not receive me," said Zola before going to Rome. "But, if needs be, I shall go farther." The Pope did not receive Zola, and Zola did go farther. In consequence of his system, this experimentalist master ended by becoming a false painter. He was just such an observer as Bouvard and De Pécuchet, his science being therefore limited to superficial observation and second-rate erudition. Consequently, it is not at all surprising that his soldiers, peasants, laborers and citizens should not be the soldiers, peasants, laborers and citizens of France. Therefore is *Graziella*, for instance,

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more of an experimental romance than *Nana*, and there is more truth in a single stanza of the laborers in *Jocelyn* than in all *La Terre*.

Moreover, there is one vice which hopelessly degrades Zola's pictures: his men are not men, because they are not free. But his admirers bid us not to be astonished at this, because "the master replaces free will by *determinism*. He eliminates from his vocabulary the old fundamentals of classic psychology, which consisted essentially of the struggle of the will against the passions. Thus the subtle shadings of thought and sentiment, the complexity of mental maladies are, according to M. Zola, sunk in the animal part of man." (1)

He replaces free will by determinism! He eliminates from his vocabulary the old fundamentals of classic psychology!" Very easily said; but, by what right does he commit this mutilation and handle humanity according to his pleasure? Is Émile Zola a philosopher of such unquestioned authority that he can establish determinism as a law? And even if he be, are we not forced to acknowledge that humanity believes in liberty, and that, here below, all transpires as if liberty reigned? Therefore the moral struggle does exist; it is in reality. Even a child can see it, and the realist must admit it, if he be sincere and consent to view humanity otherwise than through his own temperament.

This animal determinism of Zola's characters constitutes their fundamental repulsiveness and falseness; and he himself is so conscious of painting beasts instead of men that habitually he applies bestial terms to his characters. Here are some examples culled at random from *Germinal:* "A promiscuous huddling together of cattle." (This refers to men.) "He spied *two crouching* beasts, one large and the other small: they were Lydia and la Mouquette." "And now, naked, miserable and degraded to the level of a hen picking her sustenance from the mud of the highway, she (Catherine) toiled on, her back bathed in sweat and smeared with manure like that of a *young mare* harnessed to a hackney coach. On all fours she struggled onward." By way of evening things up, Zola writes elsewhere of "horses with their large, child-like eyes."

Social philosophy, as well as any other, is a stumbling-block to Zola, and the cumbersome volumes wherein the most delicate problems are thoughtlessly set forth, it is useless to look for a solution of any of them.

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(1) *Pages choisies* de Zola. *Introduction* by Georges Meunier, p. 1.

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Is this opinion of Chouteau's a theory of war? "It is disgusting to send forth a lot of brave boys to break their jaws in behalf of some dirty trouble of which they know absolutely nothing." Is this view of old Hubert's a theory of life? "Since they love each other they are the masters. There is nothing beyond loving and being loved. Yes, happiness is legitimate, no matter by what means it is acquired." Was Souvarine right when he said: "Kindle fires in the four corners of the cities, mow down the people, demolish everything, and when nothing remains of this putrid world, mayhap a better one will rise from its ashes." Did Zola adopt this thought of Hennebeau's? "The only good was in not being, and, if one was, in being a tree, a stone, or, better still, a grain of sand, which cannot bleed when ground by the heels of passers-by."

To speak of Zola's optimism were almost farcical, though of course more than one of his romances closes with a tribute to some vague and distant progress. At the end of *L'Œuvre* Sandoz returns to work, but Claude hangs himself. Jean dwells at length on the great, arduous task of reforming France, but a nation which has suffered downfall is hardly adaptable to reformation. The melancholy, vindictive army which, towards the close of *Germinal*, grumbles about the harvest of future centuries, seems no more promising than that which destroyed le Voreux.

If there is any conclusion to be drawn from the artificial experiences imagined by Zola it is that the world is base and corrupt, without justice, without hope, without God, in fact bereft of all consolation, save that afforded it by obscene poems and paintings, and therefore worthy of naught but hatred and death.

"The world is full of good people!" said Angélique in *Le Rêve*; but she talked for effect: these "good people" were practically unknown to Zola, therefore is his work false.

I add that it is impure. He himself defined it when, in *Mes Haines*, he said: "For many, realism consists in the selection of a vulgar subject." Zola's deplorable originality lay not in copying reality but in choosing only the vilest facts as his models.

However, I would have it well understood that I do not call Zola immoral. First of all, he only is immoral who is conscious of being so, and it is not within my sphere to sound Zola's conscience. He lacked a sense of propriety as well as taste and tact; he was afflicted with a sort of moral color-blindness (1). And, anyway, does not

(1) See the remarkable chapter on *Zola et son école*, by M. Max Nordau, in his work entitled: *Dégénérescence*, Vol. II, Alcan, translation Aug. Dietrich.

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M. Anatole France, one of the "Immortals," those custodians of the meaning of French words, say, "Zola was intensely moral" and that his glory "rests on the most prodigious heap of outrages that folly, ignorance and malice ever reared?"

Now M. Anatole France was one of those who reared this heap of outrages, and as he was neither foolish, ignorant nor malicious, I am at a loss to know what could have caused the displacement of his ideas, and I conclude that either the meaning of the word "moral" is undergoing a change in France or Zola's morality is one of those problems which even the most malicious cannot solve.

I shall not attempt its solution, but shall simply say that Zola is impure, a fact which naturally prevents me from finding him beautiful.

The literature of Émile Zola is ithyphallic, redolent of the house of Pompeii. When Pasteur was asked to give his vote for Zola's candidacy he said: "Willingly, on condition that he (Zola) will write no more filth;" and the *Daily Chronicle* has but lately reminded us that in England Zola's name was the symbol of all that was dirty, disgusting and obscene.

Did scientific truth require Zola to exhibit obscenity in his works? Certainly not. M. Anatole France himself asserted that nowhere are the peasant men of France victims of the satyriasis attributed to them by Zola, and he calls *La Terre* "the Georgics of the low." It was because seen through his own temperament that nature appeared so vile to this novelist. Alas, what a lamentable mischief-maker a sordid temperament can be!

"I do not wish to fix my admiration where I'd fear to set my foot;" observed Nettement on one occasion, and the same sentiment is mine in regard to Zola's work.

How, then, conceal that it was bad? Perhaps the affability of his acquaintance seduced his friends, and personally he may have been exempt from all venom; but his work is not therefore without it, because he has reviled all that is great and good and libelled all human weakness.

He has depicted maternity, woman's most sublime function, with awful repulsiveness, and has most indecently portrayed the habits of the weak and lowly, putting into their mouths the foulest of language. In fact, he has slandered France and humanity. When our regiments sank into a furnace of fire King William called them "brave fellows!" But Zola paints the soldiers of France as witless, barbarous, blundering and rebellious, sometimes carried away by "an unintelligent

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bravery . . . the beast overruling the man, the folly of instinct," and guided always by such idiotic leaders as Rochas or Bourgain-Desfeuilles.

Even when describing the unfortunate Emperor exposing his life among shot and shell in the Sedan, Zola has no word of pity; and when writing of the defense of Bazeilles and the death of Weiss his accents are cold and unsympathetic. What he delights in portraying is "the stupid brutality of the common herd."

No works are better qualified than his to engender contempt for the lowly, contempt for mankind. As to France, if her peasants are indeed those of *La Terre*, her workmen those of *L'Assommoir* and *Germinal*, her soldiers and leaders those of *La Débâcle* and her citizens those of *Pot-Bouille*, I can understand why foreigners should pity and contemn her.

Zola has ignored the three most sublime things in the world: God, liberty and beauty; he has desecrated our language by making it the jargon used in haunts of vice and none has labored more efficiently than he to extinguish in the souls of old and young alike all notion and love of the ideal. To be sure he has an immense clientele but it is made up of those whom art bores or who think themselves artists because of having tasted sensuality. If France die of the corruption which is now attacking her vitals, Zola will have been one of her murderers; if she recover, he will be among those whom she should forget.

After the publication of *La Terre*, M. Anatole France wrote this scathing denunciation of its author.

"His work is bad and he is one of those unfortunates of whom it may be said that it were better he had never been born.

Of course I shall not deny him his detestable glory. No one before him had ever piled up such a heap of filth. It stands as his monument and is colossal beyond question.

Never had a man made such an effort to degrade humanity, to insult all conception of love and beauty and to deny all that is good and wholesome.

Never had a man so ignored the ideal of mankind.

There is in all of us, the young as well as the old, the humble as well as the proud, an inclination toward beauty, a longing for that which embellishes and adorns, and which, when distributed through the world, constitutes the charm of life; M. Zola is a stranger to it all.

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There is in man an insatiable desire to love, and this uplifts and sanctifies him ; M. Zola knows it not.

Many weaknesses, even many faults and errors have their touching beauty. Their sorrow is sacred. The sanctity of tears is at the foundation of all religion, and misfortune elicits sympathy for its victims. But M. Zola knows naught of this.

He does not know that the Graces are decent, that philosophical irony is kind and indulgent, and that human things inspire the well-regulated mind with one of two sentiments : admiration or pity.

M. Zola is worthy of sincere pity.

In 1866, when alluding to a bad book, he wrote these lines, which are singularly applicable to his own works : "If I cannot succeed in banishing them from respectable houses, perhaps I can at least insist that these volumes be hidden under the pillow as disreputable books."

Zola's end was certainly symbolic of his life. He had always breathed a foul atmosphere, and at length died in it.

PIERRE SUAU.

Etudes.

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APOSTOLIC LETTER

Of Our Holy Father Leo XIII,

by divine providence pope,

On the Institution of a Commission for Biblical Studies.

Leo XIII Pope in Eternal Memory.

Faithful to the tradition of watchfulness and zeal by which We, first of all, because of Our office, are bound to preserve the deposit of Faith safe and inviolate, We gave to the world in the year 1893, the Encyclical *Providentissimus*. In it We included, after due examination, a number of questions concerning the study of Holy Scripture. The grandeur and extreme utility of the subject impelled us, in effect, to determine, as far as in Us lay, the directive principle of those studies so necessary now that the increase of erudition confronts us every day with the consideration of novel questions which are sometimes in danger of being treated in a manner fraught with rashness.

Wherefore, We have warned all Catholics and especially those in holy orders, of the work which each one should undertake in this matter in accordance with the abilities with which he is endowed, and We applied ourselves with the greatest care to show how and in what manner, these studies should be developed in conformity with the needs of our epoch. This document has not been without result, and it is with joy that we recall the testimonies of submission which the bishops and a great number of men eminent in science hastened to give Us while proclaiming at the same time the opportuneness and the importance of what We had written ; and promising to conform with the greatest diligence to Our instructions. Another remembrance no less agreeable comes to us in the fact that excellent beginnings were immediately made by some in the direction indicated, and an enthusiasm awakened in various places in the prosecution of such studies. Nevertheless we remark that the causes which prompted us to publish the previous letter are still persistent and more serious. It is therefore necessary to insist more emphatically on what has already been enjoined and more than ever to express our desire that our Venerable Brethren of the episcopate should watch with the greatest vigilance over these studies. To ensure greater facility as well as fruitfulness, we have resolved to add new strength to our authority in this matter.

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As the task now before us of explaining these divine books and maintaining them intact is too difficult for our Catholic interpreters to acquit themselves well of, if left to their individual efforts, and because the work is nevertheless so necessary on account of the manifold developments of science and the appearance of such multitudinous error, it is deemed proper that a federation of energies should be made, and that assistance should be afforded under the auspices and direction of the Apostolic See. This result, it appears to Us, can be easily attained if we make use in the present instance of the means which we have already employed for advancing other studies.

Wherefore it has seemed good to Us to institute a council or, as it is termed, a Commission of men of learning whose duty shall be to effect that in every possible manner the divine text will find here and from every quarter the most thorough interpretation which is demanded by our times, and be shielded not only from every breath of error but also from every temerarious opinion. It is proper that the principal seat of this Commission should be in Rome, under the very eyes of the Sovereign Pontiff. As it is the seat of the mistress and guardian of Christian knowledge it should also be the centre from which there should flow through the whole body of the Christian commonwealth the pure and incorruptible teaching of this science which is now so indispensable. The men of whom this Commission shall be composed and who to satisfy fully the serious obligation which is laid upon them and which confers on them such distinction, should regard as peculiarly and especially their own the tasks which are here proposed to their zeal.

In the first place, having established exactly what is the actual intellectual trend of the present day with regard to this science, they should bear in mind that none of the recent discoveries which the human mind has made, is foreign to the purpose of their work. On the contrary, let them make haste in any case where our times have discovered something useful in the matter of biblical exegesis, to avail themselves of it forthwith and by their writings to put it at the service of all.

Wherefore they should devote themselves with the greatest care to the study of philology and kindred sciences and keep themselves abreast of the progress of the day. As it is generally on this point that the attacks on Holy Scripture are made, it is there that we should likewise gather our arms of defence; so that there may be no inequality in the struggle between truth and error. Likewise they shall take measures that the knowledge of the ancient and oriental

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languages, and above all the art of deciphering the ancient texts should be assiduously cultivated. In our contest with unbelievers, both of these kinds of studies are, as a matter of fact, a precious help in biblical studies.

In what concerns the integral safeguarding of the authority of the Scriptures, the members of the Commission will employ an active vigilance and unremitting assiduity. The main point to be attained is that Catholics should not admit the malignant principle of granting more than is due to the opinion of heterodox writers, and of thinking that the true understanding of the Scriptures should be sought first of all in the researches which the erudition of unbelievers has arrived at. Indeed, no Catholic can consider as subject to doubt these truths which we have elsewhere referred to at greater length, and they must know that God has not delivered the Scriptures to the private judgment of the learned, but has confided the interpretation of them to the teaching of the Church. In the matter of faith and morals which pertain to the teaching of Christian Doctrine, the sense of Holy Scripture, which must be considered as the true sense, is that which has been adopted and is adopted by our holy Mother, the Church, whose office it is to judge of the real meaning and interpretation of Holy Scriptures. It is therefore not permitted to anyone to interpret the Holy Scripture in any way contrary to this sense, or even in any way contrary to the universal opinion of the Fathers. As we were saying, the nature of the divine books is such that in order to dissipate the religious obscurity with which they are shrouded we must never count on the laws of hermeneutics, but must address ourselves to the Church which has been given by God to mankind as a guide and mistress. In brief, the legitimate sense of the divine Scriptures ought not to be found outside the Church nor be pronounced by those who have repudiated its teaching and authority.

The men who are to compose this Commission should therefore watch with great care to safeguard these principles and to keep them, as time goes on, with still greater strictness. And if certain minds profess an exaggerated admiration for heterodox writers, they must be led by persuasion to follow and to obey more faithfully the direction of the Church.

Doubtless there may arise an occasion when the Catholic interpreter may find some assistance in authors outside of the Church, especially in matters of criticism, but here there is need of prudence and discernment. Let our doctors cultivate with care the science of criticism, for it is of great utility in order to grasp in its complete sense the

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opinion of hagiographers; and in that they will receive our warmest approbation. Let them draw from this science new resources by availing themselves even of the assistance of non-Catholic scholars. In doing so they need not fear our disapprobation. They should however be careful not to draw from habitual association with such writers independence of judgment, for in point of fact the system which is known in our days as higher criticism frequently leads to such results. Its dangerous rashness we have more than once already condemned.

In the third place, it is of importance that this Commission should consecrate its most special attention to that part of these studies which properly concerns the explanation of the Scriptures and which opens to the faithful a great source of spiritual profit. In whatever touches the texts whose sense has been fixed in an authentic manner, either by the sacred writers or by the Church, the Commission, it is needless to say, should be convinced that only that interpretation can be adopted. Such is the rule of sound hermeneutics. But there exist numerous passages upon which the Church has not yet given any fixed or precise definition with regard to which it is permitted to each doctor in his individual capacity to profess and to sustain the opinion which seems to him to be correct. They must know, however, that on these points they should keep as the rules of interpretation the analogy of faith and of Catholic doctrine. Moreover, we must be on our guard in this matter against transgressing, in the excessive ardor of debate, the limits of mutual charity. It is also of importance not to seem to discuss revealed truths and divine traditions. If they make light of intellectual concord, and if these principles are not safeguarded, we cannot have any right to expect that the divergent labors of such a great number of scholars will accomplish any notable progress in this science.

Hence this Commission will have as its task to regulate in a legitimate and suitable manner the principal questions which are pending between Catholic doctors in order to arrive at a conclusion. To settle them the assembly will lend sometimes the light of its judgment, sometimes the weight of its authority. Their investigations will also have a result of the greatest advantage, namely, that of furnishing to the Holy See an opportune occasion to declare what ought to be inviolably maintained by Catholics, what ought to be reserved for more profound research and what ought to be left to the free judgment of each.

Having therefore in view to ensure the maintenance of Catholic authority in its integrity, and to promote the studies which relate to Holy Scripture in conformity with the rules which have been herein

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laid down, We, by these present Letters, establish in this illustrious city, a council or a special Commission. We wish it to be composed of some Cardinals of the Holy Roman Church who shall be chosen in virtue of our authority. It is our intention to add to them with the functions and titles of consultors, and to take part in the same studies and the same labors, as it is customary in the sacred Roman Commissions, certain eminent men who belong to different nationalities, who are recommended by their knowledge in sacred studies, and above all, in whatever appertains to biblical science.

The Commission will hold its fixed reunions and publish its writings, which will appear periodically or as need may require. If advice is asked of it, it will reply to those who consult it. In a word, it will labor by all means in its power to maintain and to develop the studies of which we speak. We desire that a report concerning all the questions which may be treated in common, should be addressed to the Sovereign Pontiff by the Consultor, to whom the Commission will have confided the office of Secretary.

In order to furnish members of the Commission with available help, which will be of service to them in any of these studies, we herewith assign to them for this purpose a certain portion of our Vatican Library. We shall take care that a numerous collection of manuscripts and volumes of every epoch which treat of Biblical questions shall without delay be classified and placed at the disposition of the Commissioners. It is very desirable that well-to-do Catholics should come to Our assistance to establish and enlarge this library in sending to us resources to be employed for this end, or useful books, and in so doing they will render a service in a most fitting manner to Almighty God, who is the Author of Scriptures and of the Church.

Moreover, We have confidence that Divine Providence will amply bless this undertaking, which has for its direct object the safeguarding of Christian faith and the eternal salvation of souls, and that Catholics who are devoted to the Holy Books will respond with an absolute and complete submission to the declarations of the Holy See on this point. We wish and We ordain that all and every one of these prescriptions and decisions which it has seemed good to Us to make and to formulate on this point shall be and shall remain ratified and confirmed in the manner which we have adopted and formulated any clause to the contrary notwithstanding.

Given in Rome at St. Peter's, under the Ring of the Fisherman, the 30th of October, the year 1902, Twenty-fifth of Our Pontificate.

To CARDINAL MACCHI.

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THE LAKE MOHONK CONFERENCE OF THE FRIENDS OF THE INDIANS.

SITUATED in one of the most picturesque spots of Ulster County, New York, surrounded by scenery of fascinating beauty and imposing grandeur, far from the noisy din and smoke-palled atmosphere of commercialism—is—Lake Mohonk. The small sheet of water nestling in the midst of rocky bluffs and steep palisades, is rendered still more attractive by a unique hotel fringing its shores. Its castellated, battlemented architecture would only need a moat, drawbridge and portcullis, to make the illusion of some mediæval fortified castle complete. Yet nothing could be more foreign, more hostile to the intentions and convictions of the founder of this hotel than to offer the remotest suggestion of warfare.

The hotel is as complete as exquisite taste, up-to-date equipment and most lavish expenditure of money could make it. In one respect it stands without a parallel. No intoxicating drink is allowed to be introduced, no games of chance permitted to be played, dancing is tabooed, and every morning public prayers are recited in the Assembly Hall, to which all guests are invited, an invitation of which most of them avail themselves.

The irreverent wag, who declared that this hotel stood without a parallel, because in other hotels "people prayed in private and drank in public, while at Mohonk people prayed in public and drank in private," may lay claim to the fathership of a good witticism, but one certainly devoid of truth. Months before its opening, in spite of restrictions which seemingly militate against all precedents of successful hotel management, every room of the hotel is engaged and occupied until the last guest reluctantly departs.

But Mohonk is more than a mere hotel. It is a moral dynamo which sends its currents throughout the Republic. It is the centre of an intellectual life, a philanthropic activity, a pervasive stimulus, which affects public sentiment, prompts altruistic effort, champions the cause of the dependent races. By its dignified earnestness, its unquestioned sincerity, its purposeful fidelity to the principles of enlightened charity and active benevolence, it sways the public conscience, commands the allegiance of the best national thought, and permanently stamps the impress of its matured action on the legislation of the country.

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Many years ago, Mr. A. K. Smiley, the proprietor of the hotel, who is a staunch Quaker of the old stock, was traveling through the western country with a view of studying the prevailing conditions among the Indians, and true to the congenital inheritance of his ancestors, devise some means to better them. His companions were a few men actuated by the same noble impulses. The thought obtruded itself—why cannot a number of men, representative in church and State, in philanthropic work, meet once a year to discuss the Indian problem, and humanize the Indian policy? The thought no sooner flashed through his mind than it took permanent shape. Mr. Smiley offered to throw his hotel open for one week each year, to extend invitations to accredited workers in the various missionary fields among the Indians, to solicit the attendance of statesmen, jurists, churchmen, philanthropists and sociologists, in fact, all who could contribute to the moral, industrial or mental betterment of our poor wards of the nation. They would be his guests, and no one who has never fallen into the charmed circle, can realize the full extent and measure of hospitality, when associated with the sweet courtesy and the unobtrusive thoughtfulness of the Smiley household.

As a result the Lake Mohonk Conference of the Friends of the Indians, as far as its religious or political complexion is concerned, is a seemingly heterogeneous conglomerate, an apparently unassimilative mass. Yet surprising to state, the Conference represented in its history by the presence of presidents, governors, judges of the national and State supreme courts, United States senators, congressmen of every political shade, the leading men of almost all prominent denominations, the workers in all the diversified fields of social, economic, civil and penal reform—are animated by thoughts and feelings which, under evil auspices, would engender discord and hatred—here touched by the sunlight of a charitable understanding, knit men's minds together as nothing else could do. Are there no faddists in attendance? Public sentiment has become so habituated to the wrongs of the Indian, that no doubt many take the Conference in the concrete as coddling a fad. But was not Las Casas, when he made his twelve trips to Spain to plead the cause of the Indian, a faddist? And William Lloyd Garrison and Wendell Phillips, when they championed the "higher law" and stirred the heart of the nation by their anti-slavery Crusade, and Father Mathew, when a Quaker inspired him to take upon himself the apostleship of temperance? The Conference may commit itself sometimes to the impracticable and visionary, but even then "its errors lean to virtue's side."

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Be it as it may, these men and women (for they are not excluded) meet, ventilate their views, ennunciate their theories, suggest their policies, describe their work, debate legislative projects—with vehemence and aggressiveness at times—but devoid of all bitterness or rancor. In case the heat of debate should carry the discussion to the border line, where heads grow unsteady and hearts beat fierce, a solvent is always found, in the mild-mannered Quaker host, who, occupying a seat next to the presiding officer, without parliamentary closure or chairman's gavel, by a look or word, dissipates the impending storm.

A notable innovation in this year's proceedings, which occurred on the 22d, 23d and 24th of October, was the presence, for the first time, of three members of the Catholic Church, in the persons of Most Rev. Archbishop Ryan, the Hon. Charles J. Bonaparte and the Rev. Dr. H. G. Ganss. The two former were present in their capacity as Members of the Board of Indian Commissioners, the latter as Financial Agent of the Catholic Indian Schools. To the query, why were no Catholics in attendance before, there remains the reply—that the invitation extended with patient recurring regularity—for reasons that are in a measure regrettable was not acted upon. Perhaps the presence of some representatives, whose hostility to the Church was not concealed, and whose attacks on Catholic institutions found voice in the Conference—not without disapproval, however—acted as a deterrent. Be it as it may, it is hoped that the presence of representatives of the Mother Church, will prevent any such outburst for the future.

By failing to meet our most prominent statesmen, thinkers and philanthropists on the common basis of the public welfare, especially when their endeavors embrace the American Indian, always dear to the Catholic heart, and of whom nearly one-half are our co-religionists, we lost opportunities which we can hardly retrieve. The absence of all sectarian bias, the approachableness with which all meet, the latitude allowed in debate, above all, the evident desire to arrive at truth, gives all an opportunity for correcting error, misstatement and misapprehension. This is fully evidenced by the extreme courtesy which greeted the Catholics on every side. The *Christian Register*, the leading Unitarian organ, probably voices the prevalent sentiment when it pays Archbishop Ryan the compliment: "If personality alone could draw one into the Church of Rome, the Archbishop of Philadelphia would fill his fold from the field of heretics." And humorously alluding to the musical talent of the Financial Agent of

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the Catholic Indian schools, goes on: "And those who did not follow him would be enticed, like the children who followed the piper of Hamelin, by the music of Dr. Ganss."

Again, since almost every worker in the cause of Indian education, official and active, attends these meetings, such association cannot fail to quicken interest, inspire enthusiasm and broaden knowledge.

Last, but not least, the Conference is a potent factor in national legislation. It was, no doubt, through the influence and touch of Lake Mohonk that Senator Dawes formulated his Land in Severalty Act, which opens the avenue and paves the way to the full rights of citizenship for the Indian. A careful study of the published proceedings of the Lake Mohonk Conferences, reveals the fact that almost every resolution adopted by them eventually received the sanction of a law when presented to Congress. Its imprimatur seems synonymous with an open-sesame to congressional enactment.

The recommendations of this year's meeting may, perhaps, best summarize the scope and intent of the Conference:

1. The allotment in severalty of the lands of the New York Indians, and to this end the prompt passage of House Bill No. 12,270.

2. The discontinuance of Indian agencies when no longer needed.

3. The breaking up into individual holdings of the great tribal funds.

4. The omission of the public exhibition of pagan customs.

5. The establishment of unrestricted trade at Indian agencies.

6. The still further development of the present policy of the Indian Bureau of furnishing work and paying for it instead of giving rations.

7. We emphasize the importance of selecting only trustworthy men as the agents of the government.

8. We urge that trust patents should be made, if not so already, independent of any power of annulment by any officer of the government.

9. We approve the government schools, but look to see them eventually superseded by the schools of the States and Territories where Indians live.

10. We especially commend all missionary work, in whatever form undertaken by missionary societies, for the moral and religious elevation of the Indians.

11. We look beyond the Indian to the needs of other dependent races in our new possessions, and we further urge congressional legislation for their good, especially in the case of Hawaii, where the unfortunate evils in agricultural conditions need immediate remedy.

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EDITORIAL.

A PROTESTANT BISHOP AGAINST MIXED MARRIAGES.

BISHOP SATTERLEE of Washington, D. C., has uttered a fulmination against marrying Romanists. We doubt if it will have much success with his flock, though we sincerely hope it may. We notice it merely to dissipate a suspicion which seems to be implied in the "Pastoral" about the validity of such marriages in the eyes of the Roman Church because, according to him, they are degraded into merely civil contracts.

"The Roman Church," he informs us, "holds and teaches that no marriage can be considered as a real Christian marriage in the sense that Christ set forth, unless it is solemnized according to the prescribed rules and regulations of the Roman Catholic communion."

The Roman Church does no such thing, and the bishop's impressions, reasons and information are all wrong.

In the first place "the Roman Church" holds, in the sense which Christ set forth, that even those marriages which preceded the Christian and the Mosaic law, or, as Christ expressed it, "from the beginning," were not only perfectly valid marriages, but also indissoluble for any reason whatsoever. Does Dr. Satterlee hold that? The Roman Church goes further and holds that all marriages of unbaptized persons at the present day are absolutely valid, and dissolvable only in the case which St. Paul has specified. There are certainly members of Dr. Satterlee's communion who are not as rigid in their views, even of what he calls Christian marriage. Lastly, "the Roman Church" holds that Christian marriage, in the sense in which Christ set forth, was to be henceforth not only a natural but a Christian compact, and was furthermore a Christian Sacrament, and for all three reasons was absolutely irrevocable. Does the Doctor go as far as that? Does he regard Christian marriage as a Sacrament?

Far from asserting that a marriage with a validly baptized Protestant or a marriage between Protestants themselves is degraded by us, as we are accused of doing, to a mere civil contract, we maintain and must maintain, and this fact shapes much of the Church's legislation, that such marriages are not only not so degraded, but are genuine Christian marriages; nay, are even Christian Sacraments, though the sacramental grace may be prevented

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from exercising its power, and, we reiterate, in order to avoid all possibility of mistake, such marriages, in virtue of their possessing this sacramental character, in virtue of their being genuine Christian marriages, and in virtue of the fact that they are natural nuptial agreements, which are unlike all other contracts, are, and always will be, absolutely indissoluble by any power—even that of the Church—and for any cause, except the death of one of the contracting parties. Will Bishop Satterlee go that length with us? We do not think so. The case of Miss Patterson and Jerome Buonaparte, which, by the way, occurred in what we suppose was once part of Bishop Satterlee's diocese, ought to have prevented the utterances of such unfounded assertions. The marriages of baptized Protestants are perfectly valid, and the Catholic Church will defend their validity if all "the nations rage and the peoples meditate vain things," while Episcopalians and others not of the "Roman Church" will be quite indulgent in separating those whom God has joined together. Even less than statutory reasons will be sufficient.

The objector to Romanist marriages is moreover quite astray in supposing that the "difference of worship" which constitutes a diriment impediment invalidating the marriage of a Catholic unless dispensation is obtained, is the difference of worship which exists between Catholics and Protestants. It is the difference which exists between those who are baptized whether Catholics or Protestants, and those who are not baptized. Marriages of that kind are according to the Church's legislation null, unless she has removed such impediment by dispensation; whereas a marriage between a Catholic and a baptized Protestant is not only not null even if no dispensation has been granted, but perfectly valid though unlawful. It would have been lawful as well as valid if the dispensation had been obtained. So that there need be no fear of the invalidity of such marriages on that score as the Bishop would seem to intimate, in case the geographical position of the contracting parties is changed. If clandestinity affects the validity of the *marriage*, it in no way affects the validity of the *baptism*.

The learned Bishop is under the impression that this degradation into a civil contract is brought about by the fact that the priest only "assists" at mixed marriages. It will be news to him that the priest only "assists" at any marriage no matter how solemn it may be, and that the common teaching in the "Roman Church" is that not the priest but the contracting parties are the ministers of this sacrament. Furthermore, even if no priest at all "assisted," the marriage, if not contracted in a place where the law against

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clandestinity had been promulgated would be as valid as if the Pope himself had assisted at the ceremony and as if it had taken place beneath the dome of St. Peter's.

It is useless for the Bishop to hope that the Roman Church which can give dispensation in other things will dispense so that marriages with Protestants may be celebrated in churches. She certainly could, but there is no likelihood that she ever will; and it is absurd to quarrel with her because she does not give to such marriages the solemnity and splendor with which she invests marriage between the children of her household. Non-Catholic alliances she detests, she abhors. She has seen too much domestic misery resulting from them; she has witnessed the loss to the faith of too many of her children, even in Bishop Satterlee's diocese, to be joyful on such occasions. She would stultify herself if she did. Permission is dragged from her, she grants it to avoid greater evil; and it would be to insult her to ask her to bless what she has so frequently and solemnly reprobated. The marriage is valid and even lawful. She has settled that by her permission, but like a mother who weeps over an unfortunate match of a son or daughter, so the Church, who has had the experience of many centuries, moans over marriages which she is certain will bring sin and sorrow.

However we are glad that this Episcopalian Bishop rises in his might against such alliances. There was a time when the law of the land from which Episcopalianism sprung punished by fines and expatriation all marriage with Catholics. Even a King of England would not dare to marry one to-day. Things have changed now. But we hope that Bishop Satterlee, even if the law of the land is not against it, will so influence his flock that not one will solicit the hand of a Catholic in marriage.

A VINDICATION.

It is a far cry from picks and shovels and a few poor Catholics digging a hole in the ground, to a superb cathedral consecrated with all the elaborate magnificence of ritual which the Church employs on such occasions, crowded in every part by all the thousands who could gather beneath its lofty nave and graceful arches, and thronged in its sanctuary with mitred prelates who had come for the ceremony from all parts of the country. The first was referred to by Archbishop Farley in his sermon in Albany, November 17, 1902, when he reminded the older generation how Bishop McCloskey had appealed to his then very poor people to make the excavation for the church he had in his mind to build; the second he pointed out to them in the completed

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Cathedral, whose exquisite details he described in a manner which, while being extremely poetic in its enthusiastic, elaborate and keenly appreciative exposition of the symbolism of it all, convinced while he gratified his hearers when he assured them that there was nothing superior in its special order of architecture to the church which their poverty and their faith, as well as the poverty and the faith of their great first bishop had begun half a century ago, and which his successors in the see had now completed and restricted absolutely and forever to the service of God.

The Cathedral in its present glory is of course now one of the milestones of history; not that it is merely one more splendid edifice erected to adorn a city, but because it marks an intellectual and religious progress that is little short of stupendous. There was, however, another point of history brought out by the distinguished prelate who preached, which at first surprised and afterwards deeply gratified his hearers. In a discourse that was altogether novel in its manner and method, but which gave great pleasure to listen to, notwithstanding its length, evidencing as it did the student, the keen observer and the practiced thinker, the Archbishop, sometimes reading from his manuscript and sometimes leaving it when the enthusiasm of the moment carried him off in developing a special topic, brought out unexpectedly, at least to most of his hearers, that Bishop McCloskey had never, as he had been actually accused of doing, ambitioned the archiepiscopal see of New York.

For those of us who knew Cardinal McCloskey. so modest, humble and retiring at all times, even and perhaps especially when he was Cardinal (and who does not remember how he refused to accept the handsome equipage which had been put at his disposal?) the accusation seems amazing; but nevertheless the Archbishop thought it imperative to settle for all time this calumny. Perhaps no one knew Cardinal McCloskey better or loved him more than Archbishop Farley, and no better opportunity could ever be afforded of nailing a lie forever than was presented by that splendid assembly and that solemn and religious occasion. The fact that the accusation was made at all against such a man is calculated to tempt one to be very sceptical about a great deal of ecclesiastical history, and perhaps that is the safest mental attitude to assume. On the other hand, it is almost an inducement to be lied about, if one could be sure there was such a solemn vindication in store. No one who listened to the letter of Bishop McCloskey to his Cardinal friend in Rome, begging him to prevent the New York appointment, can have failed to have a much higher regard for the distinguished prelate than before. Its language was so stately, its phrases so measured, its diction so dig-

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nified and correct and, at the same time, his sense of unworthiness and sweet humility so profound that one cannot help the feeling, not only of admiration but of reverence for his saintly character.

The Archbishop had waited very many years to discover documentary proof of what personally he, of course, never doubted. He obtained it only at his last visit to Rome, and it was with unfeigned and no doubt irrepressible pleasure that he offered this tribute of loyal affection to the old Cardinal in the place where he first began his labor as head of a diocese. One feels like applying to the Archbishop what Queen Katherine said of Griffith:

> "After my death I wish no other herald,
> No other speaker of my living actions,
> To keep mine honor from corruption."

FELIPE BUENCAMINO AND GREGORIO AGLIPAY.

To enable our readers to form some estimate of the character of the new Catholic church in the Philippines, we publish here some extracts from an article communicated to the *Western Watchman*, June 8, 1902, and from private correspondence of the best authority. For further information we refer our readers to the *Standard and Times* of June 1 and 8:

"The family of Buencamino was suspected during the Spanish domination of being filibusters at heart. Nevertheless the Felipe Buencamino was always crying out that he was a faithful Spaniard, believing the same principles; and it must be said that he proved it with many deeds. We will briefly refer to two of them:

"It was on March 1, 1888, that some natives and mestizos, emboldened by the fact that an anti-clerical, D. José Centeno, was acting civil governor of Manila, walked in procession to his office and presented a petition asking for the immediate expulsion of the friars and of the Archbishop. They further demanded the confiscation of the estates of the religious orders. Just what is now demanded by the leaders of the Federal party. Buencamino made a bright defense of the Archbishop and of the religious orders by inciting the people to protest against this demand, and it was due to him that most of the Filipinos denied that they wished the friars to be expelled."

The *Estrella de Antipolo* of Manila, for December 14, 1901, publishes the following extract from this plea of Buencamino:

"'The Filipinos signing the present document deem it their sacred duty to publish a solemn protest against the libels, the anonymous and incendiary publications which for some time past and with such persistence have been clandestinely introduced [into these parts] from the outside world, sowing doubt and distrust in the minds of all, and doing incalculable and great harm to the inhabitants of the islands.

"'What these unclean sheets ask for is, in the first place, the expulsion of the friars (the same as at present, D. Felipe, in the program of the Federal Party); and secondly,' etc.

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"For want of space in our small Review we shall not insert the whole document; we shall add, however, that Father Buencamino says in it, likewise, that all the friars 'constitute among us (Filipinos) the foundation of our civilized life;' 'with them,' he continues, 'we have order and peace, and then education and work; without them,' he goes on to say, 'disorder and ruin will come upon us without fail'; and so he continues through the rest of the document.

"Anyone who wishes to see what we here transcribed may refer to pages 111, 112 and 113 of a pamphlet by W. E. Retana, entitled 'The Friars and Clergy,' published at Madrid, in 1890."

"The second fact is the military organization of the famous 'Tercios de Anda y Zalazar,' during the Spanish war. He fought strongly against the insurgents in the year '96, and deserved the high praise of the Spanish government. Therefore, he thus removed all suspicion of disloyalty to the Spanish government.

"On the 3d of May, 1898, the Governor-General of the Philippines called the natives to arms, and organized the militias of volunteers. Buencamino, as he used to boast his loyalty to Spain, formed the militia of Pampangos, and was appointed Lieutenant Colonel. With such an honor he was sent to the Zapote River. On the 19th of May Aguinaldo arrived in Manila, and on the 24th of May he issued a proclamation to his followers to make war against Spain under the American flag. Buencamino had taken the opportunity to show his faithfulness. The same day he crossed the river and went on to meet Aguinaldo, who made him a prisoner and treated him well. Through Aguinaldo, we presume, he learned the principles of civil liberty in the Philippines, and since then he was very glad to surrender, for he wrote a letter to the Spanish General, declaring himself a filibuster and an enemy of Spain because he believed in the same principles as Aguinaldo.

"On February the 4th, 1899, Aguinaldo declared that the Filipinos would die fighting rather than to bow their necks to the American yoke. Buencamino, who had been appointed secretary of State, was under the flag of this insurrection. The Filipinos, however, did not trust him, and began to claim that, since he was fond of money, he would be a traitor to the cause of the Philippines, as he had been to that of Spain. Joach. Buencamino, the oldest son of Felipe, became angry with such a distrust of his father, and placing himself at the head of the rebels, led them into battle against our soldiers, looking for an opportunity to blot out with his blood the systematic attempt to blacken the name of Buencamino. The poor young man was killed, fighting against our flag, but his father 'was very glad to surrender and come under the United States flag.' For what reason? Because 'the Americans made me a prisoner—he says—and through them I learned the principles of civil liberty in the United States. I believe the same principles.'

"The above is the truth, and we are sure that the title of 'Pancista' given him by the Filipinos will confirm the words of wisdom. 'What is it that hath been? The same thing that shall be.'"

Padre Gregorio Aglipay is a Filipino secular priest, a native, a rather young man, of an impetuous and domineering character. Before the Spanish-American war no one had ever heard of him. I saw his name in a list of priests making a retreat in our villa near Manila, as they were called to do by order of the Archbishop, according to the custom there at their time. It was in the year 1897 or 1898. He was one of the first priests who openly favored the

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Philippine insurrection against Spain in 1898. Aguinaldo bestowed on him the title of Vicario General Castrense, and he began to act accordingly without any regard to the Archbishop of Manila, Fray Bernardino Nozaleda, O.P., who, after many paternal admonitions, suspended him from his priestly functions, while granting general faculties to all priests to exercise parochial functions wherever the insurrection might cast them. Aglipay, of course, being an *independent Filipino*, did not mind at all the orders of the *Spanish* Archbishop, pretending that the jurisdiction of this prelate had ceased with the Spanish rule.

In the meantime, the Bishop of Nueva Segovia (the northernmost diocese of Luzon), Fray José Hevia Campomanes, O.P., was a prisoner of the insurgents, who absolutely forced him to appoint Aglipay his Vicar-General. Now, therefore, Aglipay was both a suspended priest in his own diocese, Manila, and the Vicar-General in another one, viz., that of Nueva Segovia. When the war between the Filipinos and Americans broke out, Aglipay cast his lot with his patron, Aguinaldo. He saw his jurisdiction rapidly dwindling away, so that after some time he laid aside his clerical habit, buckled on the sword, and became a Filipino general. When Aguinaldo was captured, Aglipay continued fighting till about May or June, 1901, when he yielded.

Coming to Manila, he joined the Federal party, with which, I need not say, he secured the friendship and confidence of Hon. Taft. During the summer of the same year, 1901, Hon. Taft paid a visit to several provinces lately pacified, for the purpose of establishing civil government, and Aglipay succeeded in accompanying him in his excursion to the North, in spite of the protests of the Ecclesiastical Administrator of Manila, Fray Martin Aleser, O.S.F. (Bishop of Cebù), and of Father McKinnon; also it seems against the express will of Mr. Taft, startled at the last moment by the opposition of these ecclesiastical authorities. The idea of founding a National Catholic Church in the Philippines, started by Aglipay and some very few Filipino priests, became public some six months ago, and it alarmed the American press in Manila, especially the Manila *American*, an anti-Friar paper, for the reason that a separate national church in the Philippines appeared, in their eyes, dangerous to American sovereignty.

THE FRENCH BISHOPS AND THE RELIGIOUS CONGREGATIONS.

Although not all of the bishops of France affixed their names to the plea for the Religious Congregations, the number is sufficiently great to give it the character of moral unanimity. It is couched in the

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most respectful language, while lacking nothing in directness or strength. Strictly speaking, the act was a violation of law ; of law, however, which has long since fallen into desuetude, but which, if evoked, renders them liable to be cited for trial before the *Conseil d' Etat.* The Bishop of Tarentaise, who did not sign the document, but addressed a special plea to the deputes of his Department, technically escapes this danger. On the other hand, the cleverness of the procedure of the rest of the bishops is evident in the method they adopted. The law of 1901 had put the Religious under their jurisdiction ; Cardinal Gotti favored this transfer of power to the Episcopate ; and in consequence of this arrangement if there was any doubt about approval of a Congregation, the matter was in pursuance of the law to be referred to the government. Hence the bishops are absolutely within their rights in appealing to the tribunal which the law of 1901 had itself appointed to judge the legality or illegality of approbations.

The *Révue des Deux Mondes* is rather cynical of the reason alleged by the bishops who would not sign because they did not know if the Pope had been consulted. The mind of the Pope was sufficiently well known ; and Cardinal Gotti had only recently reiterated what the Pope had already said. It is, moreover, a curious position for bishops who had been so long clamoring for Gallican liberties to be unwilling even to write a letter unless the Pope dictated it. They at least can never claim the protection of those troublesome "liberties." The other bishops, doubtless, will never want to do so ; and their example will have the advantage of showing that intense and independent nationalism is quite compatible with genuine and intelligent devotion to the Pope.

This action of the bishops is the most hopeful thing that has occurred in France for some time. Gloomy men may say it is too late. It is not necessary to think so. For in the first place, it has removed beyond controversy the question of the status of the Religious Congregations about which laymen, clerics, and even some bishops were thought to be at odds. There can be no more dissension on this point. For here we have a universal and solemn, as well as official, declaration of the entire episcopate of France that the "cause of the Religious is the cause of the Church." Even the non-signers have admitted that. Their refusal to sign was due to policy, not to dissent. That is one great cause of disunion removed. But it is singular, nevertheless, that we should have to wait for such an assurance when *La Lanterne* is crying every day : "After the monk, the priest ; and let us at them."

Secondly, this union of the episcopate has given a splendid example to the Catholics of the country to sink their petty differences even at

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this late hour, and to unite in the common struggle for their faith and their country. Some may think the example might have been given before, but the bishops ought to know best. At all events, it has been given now, and should be imitated before it is altogether too late.

In the third place, there is an eloquent but strictly permissible appeal to the discontent of the tax-payers, whose burdens are unnecessarily increased; to the patriotism of the entire nation, because of the belittlement of their country abroad; and to the outraged family feelings of a vast number of people who are connected, through their relatives, with these religious congregations, whose rejected members they will be now obliged to support. These three things must make for union. They touch the pocket as well as the heart of the people.

Lastly, the calm and dignified tenor of the protest, as well as its strict legality, may serve as a reproof to the frothy declamations which have been so common hitherto, while its boldness in inviting reprisals, inaugurates a new era of opposition to the tyrannical action of the government. It is no longer "words, words, words."

The only consequence which can at present ensue is the withdrawal of the salaries of the entire episcopate. If that is done, the generosity of French Catholics will not fail in such an emergency; and if it does, then the apostolic heart of the bishops will be quite equal to the trial. Moreover, this refusal of support will be equivalent to smashing the Concordat, an action which the government is more averse to than is Rome. If that happens, the blow that smashes will only help to weld Catholics firmly together.

This action of the bishops, as well as the reversals which the government has received, in many of the courts which are independent of the Administration, has already compelled the consideration of a new law more drastic than that of 1901. To frame such a law, thirty-three legislators are usually drawn by lot, which sometimes, by chance, gave a splendid opportunity to the minority. That method has been abolished. The government will choose its own men, and its new scheme is not merely to exclude all religious teachers, and all lay representatives of them, but to make ineligible as teachers all who have ever been in a Catholic school. Logically, Combes himself would be excluded, as would many others.

No doubt such a law would have been drafted later, but apparently the bishops have forced the issue, which is all the better. If there is not much fighting power to draw on now, there would be less after such persecution had been tamely submitted to. The measure will go through of course, but it remains to be seen how much of the old chivalric spirit is left in France. It is showing itself a little, though very late. We hope not too late.

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CATHOLIC CHRONICLE.

HOME NEWS.

THOSE who are interested in the work for the Catholic blind, which was organized in 1900, with an office at 27–29 West Sixteenth Street, New York City, will read with pleasure the following letter and resolutions :

THE NEW YORK INSTITUTION FOR THE BLIND,
NEW YORK, August 20, 1902.

Rev. Joseph Stadelman, College of St. Francis Xavier, New York City.

DEAR FATHER STADELMAN :—Enclosed herewith I hand you a copy of a Resolution adopted at the recent meeting of "The American Association of Instructors of the Blind," held at Raleigh, N. C., at which I had the honor and the pleasure to be present. It is a fitting tribute to the unwearied devotion and conspicuous intelligence which have marked your efforts in furnishing a high class of literature for the blind.

With assurances of personal regard and with best wishes for the continued success of your great work, I am,

Yours very truly,
WM. B. WAIT.

RALEIGH, N. C., July 11, 1902.

At the sixteenth meeting of "The Americen Association of Instructors of the Blind," held at Raleigh, N. C., this day, the following resolutions were unanimously adopted :

Resolved, That this Association has heard with great pleasure of the successful efforts of the Reverend Father Stadelman, of the Society of Jesus, of New York City, in establishing a department for the publishing of embossed literature, with special reference to the Roman Catholic Blind in the United States.

Resolved, That we hereby extend to the Reverend Father Stadelman our congratulations, with the hope that his work will meet with such abundant support as will enable him fully to accomplish the beneficent purposes he has in view in elevating the intellectual and moral condition of the blind throughout the country.

(A true copy.)
Attest :

B. B. HUNTOON, Sec.,
American Association of Instructors of the Blind.

In addition to the list of books which were printed up to January, 1902, when an article on this truly apostolic work appeared in this magazine, the following works have either been published or made ready in plate for the printer : "Lady Herbert's Wayside Tales," 4 vols.; "The Life of Christ," 3 vols.; "The Bible and Its Interpreter," by Rev. P. H. Casey, S.J.; "Cardinal Wiseman's Fabiola"; "The Heart of Jesus of Nazareth, Meditations on the

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Hidden Life"; "Golden Sands," 4 vols.; "Little Lives of Great Saints," 2 vols., by John O'Kane Murray; "Spiritual Pepper and Salt," by Rev. Dr. Stang; "Leading Events in the History of the Church," 3 vols., by the Notre Dame Sisters of England; "Growth in Holiness," 2 vols., and "Spiritual Conferences," by Father Faber; "Meditations on the Angelical Salutation"; "The Baltimore Catechism"; "The Fourth Book of the Imitation of Christ." The cost of publishing the monthly magazine, *The Catholic Transcript for the Blind*, and the ten volumes which appeared previous to January, 1902, was $1,949.69. Since that time twenty volumes have been prepared, and the monthly magazine has been continued. Our readers will readily understand what an expenditure of money is required to continue so noble an undertaking, which is entirely dependent on the charity of those who enjoy the blessing of sight.

A German Catholic Protest.—Over 400 German Catholics, representing fifty German Catholic organizations in the State of New York, endorsed the resolutions adopted by the Central Verein of the United States which met at Evansville, Indiana, last month. The resolutions were given in our last number.

Friars' Work in Mexico.—The future historian of Mexico will be able to give us a more accurate account of the condition of things in that republic than Prescott was. At the Congress of Americanists, which was held in New York City, October 20-25, the Duke de Loubat, who is the Honorary President of the Congress, read a paper on Aztec Codices. Very few men are so eminently fitted for such a task, for it has been through his munificence that many valuable documents on the early history of America have been reproduced. He defended the action of the Spanish missionaries in destroying all the religious codices of the Aztecs that they could lay hands on, as these documents fostered and encouraged the cruel and monstrous superstitions of the natives. One instance of the cruelty of these prescriptions will suffice. At the inauguration of the great temple in Mexico, in 1847, the Codex Telleriano places the number of prisoners of war who were sacrificed as an act of religious worship at 20,000. The Duke said that the best authority on the ancient peoples of Mexico is the "General History of New Spain," by Father Sahagun. He recommended its translation into English.

New Apostolic Delegate.—His Excellency, Most Rev. Diomede Falconio, O. F. M., Papal Delegate to Canada since October 12, 1899, will take up his new post at Washington, as successor to

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Cardinal Martinelli, on November 20. Monsignor Falconio was born at Prescocostanza, in Abruzzo, Italy, in 1842, and entered the Order of St. Francis at the age of eighteen. He was sent to the United States in 1865, and in the following year was ordained priest by Bishop Timon of Buffalo. He was entrusted with various responsible positions in his Order. In 1892, he was appointed Bishop of Lacedonia, Italy, and after working zealously in that diocese for three years, he was made Archbishop of the United Sees of Acarenza and Matera. Pope Leo XIII called him thence to become Apostolic Delegate of Canada.

International Catholic Truth Society.—The sphere of work undertaken by this organization is daily growing wider. Recently the Knights of Columbus of New York City were affiliated to it. A new move of the Society is the praiseworthy attempt to combine the various Catholic Truth Societies throughout the country and to secure a larger reading public for the literature published by them. The catalogue of timely publications issued by the International Society, combining as it does the various pamphlets of the English, Irish and American societies which have a special interest for Americans, should be widely known. The central office is at the Arbuckle Building, Brooklyn, New York.

American Federation of Catholic Societies.—We have received the Proceedings of the Second National Convention of this society. The many friends of Federation will be pleased to learn that a copy will be mailed to all interested societies by applying to the National Secretary, A. Matre, 612 East Pearl Street, Cincinnati. President Minahan's article on Federation, which appeared in the October issue of this magazine, may also be had by applying to the same officer. It is very gratifying to read that several county Federations are making a crusade against vile, immoral, unfair and offensive publications, and are using their good offices to have such works removed from the shelves of libraries. They, certainly, will have continual work, and very useful work, as the amount of such literature is appalling. The good work of Federation is receiving world-wide recognition, and demands for Federation literature have come from Ireland, Mexico, India, Canada, Australia, and the Sandwich Islands. Extracts from the letters of approval of the late Papal Delegate, Cardinal Martinelli, and Cardinal Gibbons are given in the Proceedings; also from the letters of the Archbishops of Cincinnati, Philadelphia, Santa Fe, New Mexico, and from the Bishops of Peoria, Covington, Detroit, Rochester, Boise City, Ogdensburg, North Carolina, Porto Rico, Wheeling, Scranton, Colum-

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bus, Denver, Burlington, Fort Wayne, Natchez, Leavenworth, Richmond, Mobile, Albany, Alton, Trenton, Green Bay and Brownsville, Texas. The Most Rev. Archbishop Williams of Boston, Bishops O'Connell of Portland, Maine, Keiley of Savannah, and Brondel of Helena, have lately approved of the Federation.

Catholic Societies.—Everywhere throughout the country Catholic societies are showing signs of great activity in preparation for effective work during the winter season. The Catholic Union of Boston began a good work in its hall on November 5, when the first of a series of conferences on Catholic Doctrine, for the benefit of non-Catholics, was delivered by Rev. Dr. Lennon, of Providence, R. I. Other conferences will follow, bi-weekly, until February 4.

A Normal Training Class for Catechists, under the auspices of the Confraternity of Christian Doctrine, began its second year's session at St. Rose's Settlement, 323 East 65th Street, New York City. In addition to the course of study, which extends through two years, there is a lecture course, which is given in the lower hall of St. Vincent Ferrer's Church, 66th Street and Lexington Avenue. Members of the class have the use of a catechetical library at the Settlement. No fee is charged for attendance at either the lectures or classes. Lectures on the Life of Christ, illustrated by the stereopticon, will be given.

At the Marian Congress, recently held at Freiburg, Switzerland, the Queen's Daughters, an American organization of Catholic women, was represented by Mrs. S. D. Lindsay, of St. Louis. There was only one other English-speaking representative present at the congress, hence the paper which Mrs. Lindsay prepared was not read. It will, however, be translated and printed in the report. The object of the paper was to present the aims of the society to the congress. Some items from it will be of interest to our readers. It was organized in St. Louis, December 5, 1889. Its chief purpose is to give glory to God, honor to His Holy Mother, and to benefit humanity by acts of charity, mercy and philanthropy. The society was approved by Leo XIII, who enriched it with many indulgences. It was approved by the Archbishops of the United States at their annual conference, held in Philadelphia in 1894. A summary of its aims may be given by saying that they embrace the corporal and spiritual works of mercy. A general conference will be held in St. Louis in the summer of 1904.

The Supreme Council of the Knights of Father Matthew was convened on Monday, October 13, at Kansas City, Kansas. The Supreme Chief, Mr. Daniel O'Connell Tracy, urged the members to be true to the basic principle of the Order—total abstinence. A

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letter from the head of the total abstinence societies in the East, Rev. Father Shanley, of the Cathedral, Hartford, Conn., was read at the opening session. At the instance of the Chicago delegates the table of rates was changed to a graded assessment, according to age.

A new branch of the Catholic Truth Society was organized in Cincinnati with the hearty approval of Archbishop Elder.

The annual convention of the Young Men's Institute was held at Omaha, Neb., recently. The Society have over 12,000 members. A banquet was tendered to the delegates by the Omaha Council, Knights of Columbus.

The fourth biennial and twentieth State convention of the Roman Catholic Mutual Protective Society was held at Fort Madison, Iowa, on October 8 and 9, 1902. A number of delegates, including a large gathering of priests were present from various parts of the State, from Nebraska and South Dakota. At the solemn High Mass, which was celebrated on the opening day, the English preacher, Rev. W. A. Pape, of Pocahontas, spoke very favorably of the Federation of Catholic Societies. He maintained that the Federation had already done much good, and assured the convention that the more it was encouraged the greater good would it accomplish. He strongly censured the educational system which excludes religious teaching. The Society, since its inception, has disbursed $713,000 to the widows and orphans of deceased brothers. Among the resolutions adopted, was one approving the American Federation of Catholic Societies. The Executive Committee was empowered to investigate the Federation, and if they deemed it advisable, to join the same.

Statistics of Church-Going.—A test was made of the religious faith of the people of Chicago on Sunday, October 13, by the census-staff of the *Record-Herald* of that city. Of the 666 churches and chapels in the entire city, the newspaper agents made an actual count of heads in 233. The churches visited represented the largest places of worship of the various denominations. The most striking combination that can be made of the figures given, is the following:

Number attending Holy Family Church, . . .	15,221
" " St. Stanislaus', ...	13,499
" " Cathedral, ...	9,807
" " St. Michael's, ...	7,733
" " St. John Cantius', ...	6,700
Total attending five churches, ...	52,960
" " 179 Protestant churches, .	49,666

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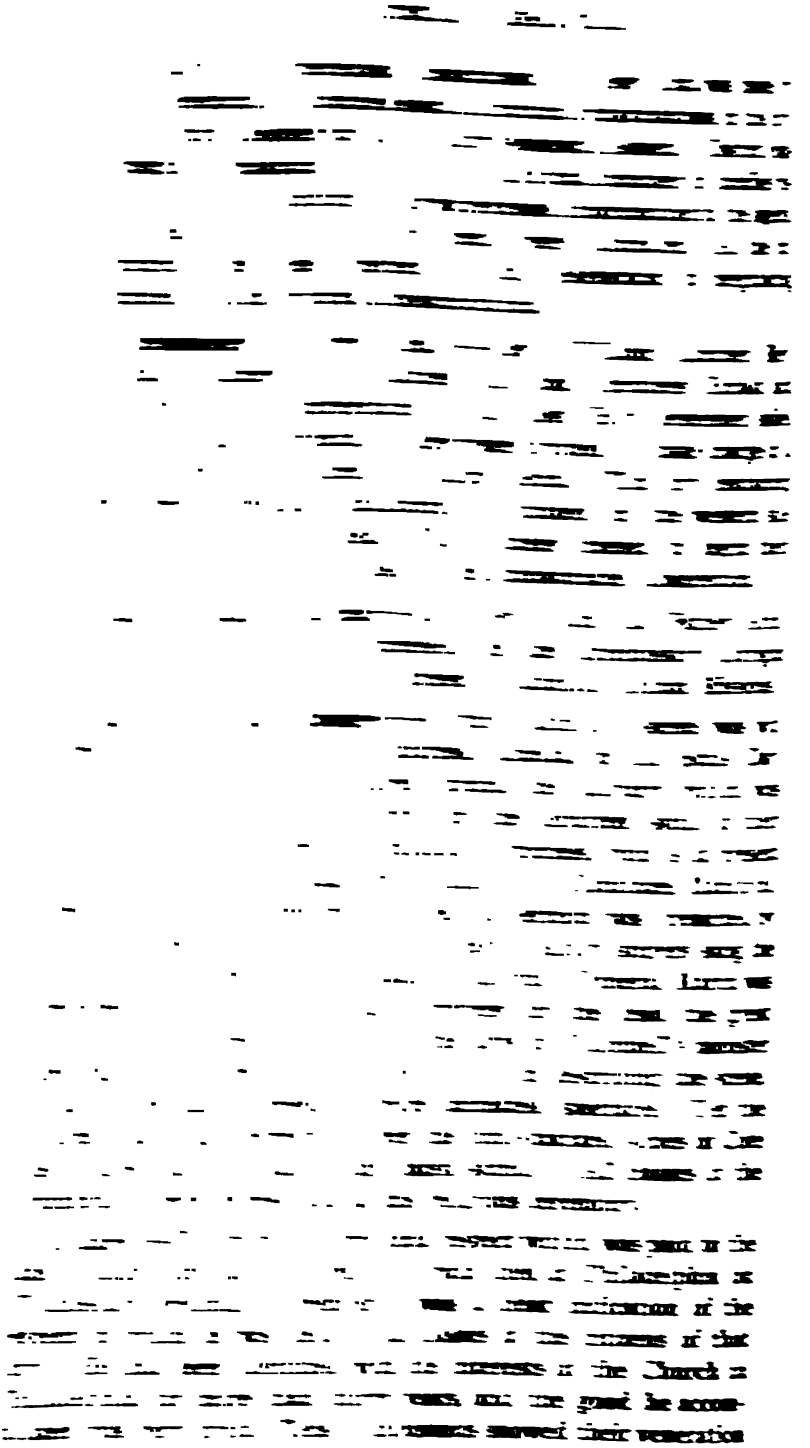

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for him while the remains were lying in state, and on the day of the funeral His Grace, Archbishop Ryan, sang a Pontifical Mass of Requiem for the repose of his soul, a most unusual honor for a Jesuit. Bishop Prendergast presided at the office of the dead. A very large gathering of priests were present in the sanctuary. The Church of the Gesù, which was built by the deceased priest, was thronged to overflowing. A sermon was preached by an intimate friend, Father Dornhege. The praise bestowed on Father Villiger by the public press was of the highest order. *The Ledger*, in an editorial, had the following: "The great popular demonstration at the funeral of Father Villiger was a remarkable illustration of the power of a simple, devoted life. Whatever conspicuous talents or attainments this venerable man may have possessed, his hold upon his people appears to have been won by his character as the faithful parish priest, the helpful spiritual guide of his flock, who himself set before them an example of holy living, that not all might follow, but that all must reverence and admire. . . . Such lives are of worth beyond all computation."

That Father Villiger was looked upon as a man of extraordinary sanctity was evidenced when, as the *North American* says, "by scores and hundreds rosaries were carried to the front on the day of the funeral, and laid for an instant, one by one, on the hands of the saintly priest."

The deceased was born in the Canton of Aargau, Switzerland, in 1819. He entered the Society of Jesus in 1838. During the revolution in 1848, in common with the other Swiss Jesuits, he was driven from his country. After the completion of his studies he was ordained priest by Archbishop Kenrick of Baltimore. For a number of years he labored in Philadelphia as professor, prefect of studies and president of old St. Joseph's College, and later of the new college. He was provincial of the Maryland province of his order, and was afterwards sent as superior of the entire mission of California. For some years he filled the important post of Instructor of the Fathers of the third probation, and after that was made rector of the Jesuit Scholasticate at Woodstock, Md. He was once elected to represent the province of Maryland-New York at the general congregation which elected the present superior general of the whole Order, Father Martin. For two years previous to his death he was resting from his many labors in his well-beloved Philadelphia.

The Messenger of the Sacred Heart, as THE MESSENGER was then known, owes him a tribute of gratitude for the kindly interest shown by him during the years when the fathers who were connected with it lived in his college. R.I.P.

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GERMANY.

Noble Pilgrims from Austria and Germany in Rome.—On October 16 the Holy Father received in audience a large number of representatives of the high aristocracy of Austria-Hungary, the foremost of them being the Archduchess Louise of Austria, widowed Princess Isenburg-Birstein. An address of congratulation was read in French by Count Seilern to which the Holy Father replied in the same language expressing his great joy at the presence of so many distinguished nobles from Austria in token of their attachment and loyalty to the Holy See. A petition was also presented signed by all the pilgrims for the beatification of Margaret of Austria. As the pilgrims were presented one by one to His Holiness, he had a few kind words for each, but singled out for especial distinction the famous Franciscan friar and composer Father Hartmann, who was present as the representative of the nobility of Tyrol. When the Pope heard the name of Father Hartmann, he said with a loud voice: "Who does not know Father Hartmann? All the world knows him, he has become a celebrated man. Hartmann and Perosi are an honor to the Church."

The next day the pilgrims were admitted to the Vatican gardens and to the crypt of St. Peter's, where the Reverend Count Ladislaus Eszterhazy, celebrated Mass for them. From Rome they made a pilgrimage to Assisi; thence the Archduchess made her first visit since the days of her childhood to Florence where she was born in 1845.

On October 18, the Holy Father received in audience the Princess Ludwig-Ferdinand of Bavaria who was visiting Rome accompanied by a son and a daughter. The Princess is the Spanish Infanta Maria de la Paz. It is a difficult and delicate affair for Catholic princes to visit Rome and be admitted to the presence of the Holy Father; for most of them are allied either by blood or marriage with the House of Savoy at present holding the Pope in bondage.

Important Catholic Congresses.—On October 12 the Catholics of Hesse held a great meeting at Mainz, those of Nassau at Wiesbaden on October 19, to meet their leaders, deliberate on the burning questions of the day and devise ways and means of defence against the ever-growing attacks of the enemies of the Church. From among the addresses made at Wiesbaden we single out that of Dr. Rören, member of the Reichstag, who spoke on the duties of Catholics in political life. "Religious antagonism," he said, "has become so acute that if it continues it will be impossible for us Catholics to live in peace in our country. The outrageous insults that are scattered broadcast by our enemies will only make those who love the Church cling closer

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to it, yet we must meet these falsehoods and calumnies, for by so doing we at the same time fight the modern anti-Christian spirit. Our enemies attempt to invent a distinction between religious and political Catholicism, but the two can never be separated from each other. 'Ultramontanism,' as they choose to dub political Catholicism, which upholds the interests of Catholics in public life, is a thorn in their side. Nothing is so hateful to them as the serried ranks of the Catholics, our self-conscious strength and the clear aims for which we are striving." The speaker claims for the Catholic clergy the right and the duty of taking part in the public life of Catholics, for it is surely their duty to defend the Church.

In this connection we are happy, by way of illustration, to repeat the report which Father Benno, the eloquent and popular Provincial of the Capuchins in Bavaria gives of an audience he had with the Holy Father. "'My son,' said the Holy Father to me, 'do you go into the meetings of Catholic societies'? I said yes, and at that moment I felt very happy to be able to say yes, for I should have sunk under the floor with shame, if I had been obliged to say: 'No, Holy Father, I only go into the Church and for the rest I abide in my cell.' 'You do well,' said His Holiness, and continued: 'Some French bishops visited me lately and I said to them: Tell your clergy that they must not only preach, but must go among the people, seek the people where they are still to be found, gather them in Catholic societies, and thus restore Catholic life.' And the Holy Father dismissed me with these words: 'My son, you may repeat my words everywhere.'"

Both at Wiesbaden and at Mainz earnest appeals were made on behalf of the Albertus Magnus Society in aid of Catholic lay-students at the Universities, a society founded only five years ago at Treves and already spread all over Germany. We need not only priests, we also need Catholic physicians, lawyers, judges, government functionaries, gymnasium and university professors. "This is a matter of life and death to us," said Professor May at Mainz. And quoting the words of the Archbishop of Freiburg, he concluded: "The Albertus Magnus Society is only second to the Bonifatius Verein in importance. The early Christians melted down their sacred vessels to feed the poor. I love the beauty of the House of God, but many a costly article is procured for churches that is not absolutely necessary—let us rather give the money to the Albertus-Magnus-Verein."

University Students' Clubs.—The German Universities, as has been repeatedly stated in the Chronicle, are a great danger to the faith and morality of the young Catholics frequenting them. To minimize, as much as possible, these dangers, Catholic Students' Clubs have been established at all the universities under the common

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motto: "Religion-Science-Friendship." The German Catholics are very proud of their University Students and foster and encourage the clubs in every possible way. There exist altogether 128 of these clubs, united together in 10 federations or *cartels*. They count 5,074 members (including 392 in Switzerland and 174 in Austria). There are, besides, 11,675 honorary members, in student jargon: *Alte Herren* (old gentlemen) or *Philister*. Among these are bishops and priests, parliamentarians, university professors, army officers, lawyers, physicians, etc., who, having during their university days belonged to the clubs, keep up the connection and are ever welcome visitors at the merry club reunions. Several periodicals are published in the interest of the Catholic Students' Clubs. The statutes of all the clubs strictly forbid duelling and other disorders, and insist upon the frequentation of the Sacraments. Students who are known to neglect these duties are expelled. In some universities, where the number of Catholic students is small, it required great moral courage to join a Catholic club and remain faithful to its statutes.

University Notes.—The inauguration of the new law faculty of the University of Münster was celebrated with great dignity and pomp on October 24–25 in the presence of the highest government functionaries and of delegates from all the other Prussian universities. The ceremonies were opened with solemn service in the Cathedral, and the inaugural discourse was delivered by the *Rector Magnificus*, Mgr. Dr. Schröder. The occasion was marked by the creation of a number of honorary doctors. Among these were the celebrated Father Denifle, O.P., author of the "History of Mediæval Universities," and Father Ehrle, S.J., Prefect of the Vatican Library, who received the degree of Doctor of Theology. The Dean of the new law faculty, Baron von Savigny, a son of one of the founders of the Centre-party, and several other Catholic professors received decorations from the emperor. The number of matriculated students during the last term was 877. The addition of the law faculty will raise it to above 1,000.

Professor Ehrhard, who has left the University of Vienna for Freiburg, as successor of the late Dr. Kraus in the chair of church history, gave his opening lecture on October 24. The lecture hall was overcrowded with eager students, and he was received with tumultuous demonstrations of welcome. "The position of a Catholic Professor of Theology," he said, "bears a twofold character: academic and ecclesiastical. As an academic office, it holds the same dignity and importance as any other university chair; as an ecclesiastical office, it receives its value from the *Missio Canonica* through the successors of the Apostles." After the customary eulogy of his predecessor he spoke of the threefold aim and object of the study of church

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history in its bearing upon the intellect, upon the heart and upon action. "We must learn to understand the marvellous unfolding of ecclesiastical facts in their causes; we must unkindle in our hearts a warm love of the Church; we must equip ourselves to meet the assaults of our enemies, who in these days mainly draw their weapons from church history."

Congress of the German Colonial Society.—Berlin witnessed, from October 9-11, the first National Colonial Congress. The Centre-party in the Reichstag has always paid great attention to colonial affairs, primarily, but not exclusively, in the interest of the Catholic missions, and has thereby rendered the greatest services to the missions. One of the presidents of the Colonial Society is Prince Arenberg, a distinguished member of the Centre-party in the Reichstag. The Catholic missionary societies that labor in the German colonies were all worthily represented at the Congress: the White Fathers, the Oblates of Mary Immaculate, the Fathers of the Congregation of the Holy Ghost, the Missionaries of the Sacred Heart, the Pallotines, the Marists, the Benedictines, the Oblates of Saint Francis de Sales, the Society of the Divine Word (*Societas Verbi Divini*). Several of our Catholic missionaries made notable addresses, particularly on slavery, polygamy, Mahometanism, which were listened to with marked attention and caused lively discussion. Altogether, the Catholic missionaries were treated with great consideration and respect, especially by the government functionaries, and their presence made a great impression. The resolutions bearing on the missions, which were proposed by Prince Arenberg, were carried unanimously.

Death of Edmund Eirund.—Edmund Eirund, one of the founders of the *Germania*, and for more than thirty years the president of the *Germania* stock company, died on October 17, after a lingering illness. He was born in Berlin of pious Catholic parents, and for half a century, together with the late Friedrich von Kehler (MESSENGER, August, 1901, p. 762) was identified with the Catholic movement in the capital. To these two lay-apostles is owing, in large measure, the splendid organization and the healthy expansion of Catholic life in Berlin. His strong faith, tender piety and peerless courage ever urged him to make public profession of the faith that was in him and to defend the Church he loved so well. He shrank from no toil, no sacrifice, no persecution, in unfurling the Catholic banner and gathering others around it. He was a splendid popular speaker and when his kindling words would ring out in the meetings of Catholic workingmen, the listener was subdued by his power and confessed: "That man speaks from the innermost conviction of his soul." R. I. P.

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Death of a Distinguished Convert.—Mr. George Gordon of Ellon, a cousin of the famous Gordon Pasha, died at Würzburg at the age of eighty-five. The deceased was for many years in the diplomatic service of his country and at one time held the position of British Minister at Athens. Years ago he left the Anglican communion and became a Catholic. His second wife, who survives him, was the Baroness von Beulwitz who, under the name of Emily Gordon, is a well-known and highly-esteemed Catholic writer. Mr. Gordon was a deeply religious and sincerely devout man and very charitable to the poor.

Election of a new Archbishop of Cologne.—On November 6th the Cathedral chapter of Cologne elected Dr. Anton Hubert Fischer to succeed the late Dr. Simar as Archbishop of Cologne. This election will doubtless be confirmed by the Holy See. Fears have been entertained by the Catholics that the Prussian government would again exert undue pressure upon the electors and force upon them its own candidate, as it did three years ago, but happily nothing of the kind was attempted this time, and the people of Cologne as well as the Catholic press are highly pleased with the result of the election.

Dr. Fischer was born on May 30, 1840, in the town of Jülich, in the archdiocese of Cologne, where his father was a school-teacher. He studied Philosophy and Theology at Bonn and Tübingen, entered the Seminary of Cologne in 1862 and was ordained the next year. In Cologne he came under the influence of the celebrated Dr. Scheeben, the greatest theologian Germany produced in the nineteenth century. Soon after his ordination Dr. Fischer received the appointment of professor of religious instruction at the Gymnasium of Essen which position he held for more than twenty-five years. He was fond of teaching—it was a paternal inheritance—and in 1889 he was about to take the chair of Dogma at the University of Bonn, when, at the instance of Dr. Scheeben, Cardinal Krementz chose him as his Auxiliary-bishop. He was consecrated in 1889, and thus for thirteen years has been identified with the administration and has acquired a thorough acquaintance with all parts of the immense diocese and its clergy, nearly half of whom he has ordained. He has always taken the deepest and most active interest in all phases of the Catholic movement and is very much liked by the people. The motto inscribed in Bishop Fischer's coat of arms is: *Omnibus prodesse, nemini obesse*, which may be rendered in the English phrase that is familiar to all Americans:

"With malice toward none, with charity for all."

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ENGLAND.

The Education Bill.—"Slow, but steady progress," is the news of the Education Bill: the ministry are loyally standing to their colors. They allow rational discussion, but not ill-intentioned obstruction. It is supposed that the bill will be law by the end of November; a motion to this effect was sustained by 222 to 103 voices. "Unfair attacks" on the measure have rallied the unionists to the government; it has been, in the words of Mr. Balfour, the object "of much controversy, much misrepresentation, much deliberate mendacity." The principle of the bill is clear and simple as its justice—that all national school work must be paid for by the nation, and that religious schools are to have just the same rights and favors as non-religious.

The essential character of the Bill—to defend denominational schools, has been firmly kept through all discussion and opposition, the appointment of teachers being left to the managers, while sufficient and efficient control is assured to the borough and county councils. There is one unfortunate amendment, now accepted by the government, according to which non-Catholic joint-managers of Catholic schools are enabled to interfere in religious teaching.

An amusing incident was the attempt to have the schools opened and closed with religious exercises. Mr. Balfour asked what religion would be taught? No one could tell, he said, what an undenominational religion was.

Death of the Bishop of Plymouth.—Bishop Vaughan died at the end of October, at the age of eighty-eight years, after nearly fifty years of episcopate. He had been practically inactive for eleven years, a coadjutor having been given him. Educated at Stonyhurst, St. Acheul, and Oscott, he became second Bishop of Plymouth. The deceased prelate was uncle to Cardinal Vaughan.

The Schools of the Archdiocese of Westminster.—According to the last diocesean Report, there are 225 parochial schools, with an average attendance of 25,480 children; twelve poor law schools, with 1,803 children; four industrial, with 595; one reformatory, with 155; and thirteen orphanages, with 1,002. In all, 31,911 children. Over 4,000 of the children are Protestant. The number of religious teaching has been increased, and their work and influence are warmly praised. The Hammersmith Training College "has made progress in every way during the past year, and the Vincentian Fathers are to be congratulated on the success of their efforts to promote good order and the spirit of study in the students, whose number is steadily increasing." The examiner notices the many changes in thirty-two years, and the changes have been in the way of improvement, except

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in religious teaching, which has not improved, and is being crowded out by the many new regulations.

The Bodleian Library.—The late tercentenary of the foundation of the Oxford library by Sir Thomas Bodley recalls the destruction of the earlier one by the Reformers of Edward VI. The puerile order to destroy "all superstitious books" was carried out at Oxford so zealously that all illuminated missals and manuscripts were destroyed. Other books were, apparently, torn or stolen; and so the literary treasure-house of ancient Oxford was wrecked. The immediate effect of the Reformation on learning, here as elsewhere, was disastrous, as even its defenders now admit. Rather should we say with Dr. Starkie, the Resident Commissioner of Education, lecturing a couple of months ago at Belfast, that "the progress of education was crippled for three centuries by the Reformation."

ROME.

Pilgrimages.—There have been of late many very notable pilgrimages. That of the Austrian aristocracy, small as to numbers, was remarkable for the persons composing it; their names are amongst the most honored and historic in the empire. With this pilgrimage came Her Royal Highness, the Archduchess Maria Louisa Annunziata, sister of the Grand Duke of Tuscany.

The Spanish pilgrimage numbered about 900, including the Cardinal-Bishop of Barcelona, the Archbishop of Seville and the Bishops of Madrid and Vich. With it was the Infanta of Spain, Maria de la Paz, consort of Prince Louis of Bavaria. Her son, Prince Adelbert Alphonsus, and her cousin, Princess Clara, accompanied her. Several large cases of valuable gifts were presented to the Pope by the Spanish pilgrims, whose enthusiasm made them weep like children.

From Vicenza came 1,000, including many representatives of works amongst the peasantry and workingmen. There were more than 100 banners, and representatives of 116 societies of workingmen. The Catholic youth of Vicenza figured prominently.

The Irish pilgrimage is mentioned in our Irish news.

The Hungarians and Ruthenians came on the 27th of October. Many of the most prominent persons of Hungary and several members of Parliament were present. The Association of Hungarian Masters bore their millenary banner to have it blessed by the Pope. The enthusiasm and acclamations of the Hungarians and Ruthenians recalled the Spanish pilgrimage.

The New Head of the Work of Congresses.—Count Grosoli has been appointed General-President. He succeeds Count Paganuzzi,

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who has grown old, and who wished that his older methods would give place to the new. Count Grosoli is 59, and has been in good works from his youth. The growth of Socialism calls for all his talent and energy.

Election of Generals of Religious Orders.—On October 15 the General Chapter of the Carmelites elected Father Pius Mayer, Prior-General of the Order. Father Mayer is a native of Riedlingen in Württemberg.

On October 17, the Congregation of the Salvatorians (Societas Divini Salvatoris) held in the Roman mother-house its first General Chapter. Delegates were present from Europe, Asia and from the three houses in the United States. The founder of the Congregation, Father Jordan, was re-elected General, this time for life. The German Catholic papers note with some pride that four religious orders or Congregations have at present Germans at their head: Father Frühwirth is General of the Dominicans, Father Bernard von Andermatt General of the Capuchins, Father Mayer of the Carmelites and Father Jordan of the Salvatorians. It is also a sign of the flourishing condition of the religious orders in this country and of the growth of American influence in Rome that Father Mayer lived for many years in the United States, where he held the offices of Provincial and Commissary-General. Indeed, if we are rightly informed, he became a member of the Order in this country. Father Lauer, who died not long ago as General of the Friars Minor, and Father Krug who is Arch-Abbot of Monte Cassino, also lived and labored many years in the United States.

The Civiltà Cattolica on Trusts.—The *Jesuit Review* takes a broad-minded view of the great "Industrial Syndicates." It considers them to be the natural outgrowth of American economical conditions; and if justly administered, not opposed to industrial progress, but capable of fostering it by development. Industrial competition, it points out, is not the necessary means nor the perfection of economic growth, but rather co-operation and the grouping of industries with the alliance of labor, capital and intelligence. Thus new industries are created, vastly improved machinery is possible, wealth may not only be increased, but more widely diffused, and the price of food and the cost of living be made less. The Civiltà supposes that this co-operative tendency of the age is likely to increase and overcome all the obstacles in its way.

IRELAND.

The Royal University.—The official lists published two or three weeks ago, showing the results of the autumn examinations of the

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Royal University, taken with those of the July examinations, furnish a complete analysis of the honors lists of all the arts examinations of the University for the session 1901-2.

College.	Fellowship and Studentship.	Scholarship, Medals and Prizes.	Exhibitions and Honors.		Total.
			First Class.	Second Class.	
University College, Dublin	. . .	1	25	39	65
Queen's College, Belfast	1	1	17	21	40
Victoria College, Belfast	. . .	. . .	7	19	26
Queen's College, Galway	1	1	9	12	23
Alexandra College	1	1	10	11	23
Clonliffe College	1	. . .	7	11	19
Blackrock College	. . .	2	5	9	16
Loretto College, Dublin	. . .	1	4	8	13
Campbell College, Belfast	. . .	2	2	8	12
Magee College, Derry	. . .	. . .	3	6	9
St. Mary's College, Dublin	. . .	2	3	4	9
Rockwell College	. . .	. . .	1	5	6
Queen's College, Cork	. . .	. . .	2	3	5

The *Irish Daily Independent* adds:

"The marked superiority of University College as a centre of higher education over even the most successful of the State-aided Queen's Colleges, that of Belfast, will be observed, but it must also be noted that if it were not for the zeal and self-sacrifice of the Very Rev. President of that institution, Dr. Delany, and of several of his colleagues in the Society of Jesus, there would be no such means of properly equipping Irish Catholic talent for the battle of life as that splendid college now supplies. The fruit of the early labors of the devoted and learned Jesuits who assisted him in the early days of the existence of University College has been the creation of a group of highly trained Catholic lay professors, the record of whose capacity as teachers is to be found in the figures now published.

"The success of University College proves in the most convincing manner the greatness and reality of the injustice under which Ireland suffers so long as the majority of her people are deprived of those advantages in the form of university teaching which are placed within the easy reach of the Catholics of almost every other civilized country in the world."

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A Bishop on Injustice to Catholics.—Speaking to the Young Men's Society of Queenstown, the Bishop of Cloyne, urging the necessity of federation for the furtherance and protection of Catholic interests, gave the reasons as follows :

" Not only are Catholics debarred from employment, but even when employment is got, all chances of legitimate promotion are cut off in many of our public companies whose management is in the hands of narrow-minded and bigoted cliques, on whom the very name of our holy religion acts like the proverbial red rag on a bull. Even this is not enough, for do we not know of business houses managed on the same principles whose customers are for the most part Catholics? . . . Have we not business houses managed in the same way whose owners will employ a Papist to clean a yard or drive a van, but would look aghast if any such idolater aspired to enter his shop for any other purpose than to spend money? That such is the case is a matter o public notoriety, and the question naturally arises, shall we continue to bear this tamely, and in the true spirit of half slaves? Well, I should say not, if I am to judge from the reception given to the project for organization by our committee. We shall interfere with no man's religion ; nor shall we interfere with any man's business because of his religion ; but we trust to public opinion to aid us in an effort to reduce to zero the profits from Catholic sources of those who use their business to insult us and the Church we are proud to love."

The Irish Pilgrimage to Rome.—The Irish pilgrims were received in audience by the Holy Father on the 25th of October. With the pilgrims were Cardinal Moran, Archbishop Riordan and Bishop MacSherry, of South Africa. Pope Leo was greeted with enthusiastic applause as he entered the hall of audience. He recalled, he said, the frequent proofs of loyalty which, during the course of his pontificate, he had received from Catholic Ireland. Going around the hall, His Holiness allowed the pilgrims to kiss his hands, and he received the many addresses sent by corporations, Catholic associations and the press. The benignity of the Pontiff made a deep impression on his warm-hearted spiritual children. The band of 500 pilgrims was, to a great extent, composed of representatives of the Irish party in Parliament, of the municipalities of the principal cities, of the officials of some sixty or seventy smaller cities and towns, of county councils and other administrative bodies, and of several newspapers. There were representatives also of the Workingmen's Association of Dublin, which contains 18,000 men, of the 4,000 members of Society of the St. Vincent de Paul in the same city, and of the Association of National Teachers.

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The Beatification of Archbishop Plunkett.—The martyred Primate has been already declared Venerable, and the process of his beatification is being hastened by special dispensations, so that the final congregation appointed to investigate the cause may be held before the end of another year. The cause of other Irish martyrs of the dark days of religious persecution is as yet only in the preliminary stages.

It will be necessary to prove, that, whatever was the pretext, death was inflicted on the Archbishop of Armagh on account of his religion. The proof seems to be entirely clear. During his trial in London in 1681, no secret was made of the fact that he was to be condemned on account of his faith and episcopal character. Just before his sentence was pronounced he was offered life and freedom if he apostatized. When he had "strenuously refused" to do so, the usual pretty sentence was uttered—that he be "hung by the neck," etc. They offered him the favor of a Protestant minister to console his last hours; but "with unchanged urbanity" he answered that it was quite needless. As he was being dragged to Tyburn in the pleasant fashion of that reformed age, the great crowd were surprised at his bearing, "joyous and erect," and at "his incredible contempt of death." The sentence was devoutly carried out; he was "strangled with a rope," then quartered. The King, Charles II—who is said to have felt bad over the archbishop's execution—allowed the reunited members to be buried as the martyr had desired, with the bodies of five Jesuits, who had met death in a similar manner and for a like cause, four years previously. The head was afterwards transferred to Armagh, and placed in a convent over which the archbishop's niece was first superior.

The Irish University Question.—The non-Catholic member of Parliament, Mr. T. W. Russell, addressing the Young Scots Society in Leith, said that there were two problems of greater urgency than home rule, namely, the land question and higher education. The latter is a grievance admitted by every English Premier for twenty-five years. Mr. Russell might have added that it is one of the greatest wrongs done to the Irish people, through which it is impossible for them to rise to equality with other nations. "The education of the great mass of the people was banned by law," admits Mr. Russell; even primary education was banned up to "comparatively recent times." And "now that the children of the middle class and of the common people seek higher things, the facilities are denied them." "I say," continues Mr. Russell, "that this is no statesmanship; it is blind and foolish partisanship." "The case (of Catholic rights in the matter) is absolutely overwhelming." Dark, Protestant anti-Catholic

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bias is the only obstacle in the way of justice, according to this honest Protestant advocate.

The Address of the Irish Party to the Pope.—The Address was presented by Sir Thomas Grattan Esmonde a few days before the Irish pilgrimage. It was enclosed in a silver casket and written in Celtic and Latin, the Latin translation being arranged in the form of a shamrock leaf. Full of symbolism and containing pictures of two of the oldest churches in Ireland, St. Flannan's of Killalae, and St. Columba's in Donegal, the address was most artistically ornamented. The casket containing it was a representation of the shrine of Lough Erne, and fashioned in the style of ancient Irish metal-work.

Pope Leo dwelt on his great affection for Ireland; he had given proofs of this affection in the past, and he hoped to be spared to give further evidence of his love and solicitude for the land of St. Patrick. He had many sorrows, he said, but Ireland did not cause them—nay, he felt comforted always when he thought of that faithful people, who in the midst of their own trials never failed to rejoice his heart. All Catholic nations were dear to him, for all were the children of holy Church, which God had appointed him to guide and govern; but Ireland held a special place in his affection. "Ireland is a model for all Catholic nations to copy," he said, "and I have on more than one occasion proclaimed this here. I have held up Ireland as a model to Austria, Hungary, France and even to Belgium."

The Irish Catholic press declares that "there has never been a moment in the history of the Party when it could more proudly occupy the position it occupied on Sunday, when, through its Chief Whip, it laid its respectful and obedient congratulations at the Chair of Peter."

Cardinal Rampolla, in receiving Sir Thomas Esmonde with his wife and daughter, said that the Holy Father had made it a privilege to be Irish, even if that were not already a privilege.

An official reply was sent to the address presented by the Irish Party; and it is to be noted that the Pope recognizes them as a distinct and representative parliamentary body.

Still More Injustice to Irish Catholics.—A contemporary makes the following statement from parliamentary statistics issued on the motion of Mr. McHugh, M. P.: "There are 1,122 magistrates in Ireland—Removables included, we suppose. The Episcopalians or members of the Disestablished Church in this country number about ten per cent. of the population; yet 722 magistrates, or more than sixty-four per cent. of the total number, belong to the favored creed. Of the others, 127 are Presbyterians, and forty-three of different religious

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beliefs. There are just twenty-eight Catholic magistrates—barely twenty per cent. in a population of which the Catholics number seventy-five per cent. And in taking these figures into account, it must not be forgotten that the Catholic Chairmen of County and District Councils, who may number seventy-five per cent. of the total Catholic magistracy, owe their appointments to the people and not to the "impartial" government. Thus, from the Lord Chancellor and the Lord Chief (Jury) Packer to the immense majority of landlords, agents, and naval and military officers on the Petty Sessions benches, the machinery of Injustice in Ireland is predominant and complete."

Crimelessness and its Penalty.—The Justices have declared in the Quarter Sessions courts and others, in Dublin, Leitrim, and Limerick, that there was no criminal case for prosecution. The same, or about the same, statement has been made in other parts of the country. Yet all those places are brought under the Coercion Act, which, as Mr. Dillon explained during his recent visit to the States, is designed to deprive the Irish people of their leaders by rendering the latter legally incapable of filling any representative position.

The *Globe*, of St. Paul, Minn., says: "All the guarantees of political liberty are suspended in Ireland. The leaders of public sentiment are in jail, or threatened with criminal prosecution if they dare to give voice, even in the most peaceful and constitutional manner, to the protest of the masses. The right of public assemblage is denied, and the usual guarantees of the law for personal rights are non-existent. Even these conditions, when they are made to prevail in Ireland, have come to be looked on by the outside world as normal."

FRANCE.

The Bishops' Petition.—Seventy-four of the seventy-nine resident bishops of France have signed a joint petition to the parliament for the authorization of the five hundred religious congregations which have asked for it. The Council of State has condemned the bishops for this exercise of the ordinary right of citizens. The Bishop of Orleans answered by proofs that no law of France was violated by the bishops' act.

The government stipend—which is a debt of justice and not of charity—has been withdrawn from the Vicar General, who visited the bishops to obtain their signatures. Cardinal Perraud has been treated in a similar way because he applied to Freemasonry the words of Mgr. Dupanloup, who said it was exercising "a ministry of depravation." Priests have been prosecuted in three dioceses for "joint action."

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Upon all which the *Journal des Débats* remarks, that "the government invariably bows to the Socialist-Radicals, when they are in earnest."

Opinions of a Lawyer and the Press.—M. Roche, a very eminent lawyer and ex-Minister of Commerce, declares, in accord with many others, that the expulsion of the religious from schools which they did not own, but in which they were engaged to teach, is illegal. Referring to Combes' circular of expulsion (July 13), he says, that such examples show that France is governed by "whim," not law. According to the law, congregations authorized before July 1, 1901, needed no further authorization either for existing or new schools. For *private schools*—owned by lay persons—the case is clearer: they are regulated by antecedent school-laws, and cannot be closed except *by a judgment of the law courts:* a circular or decree would be simply an illegal abrogation of the school-laws of France. M. Roche traces out the way of legal resistance. Some 2,000 suits are announced.

The *Temps* points out the stupidity of Combes in his suppression of the Lazarists, who were authorized and ever identified with France's interests abroad, and never more than now, when her protectorate is threatened. It was, says the *Temps*, "a useless piece of chicanery" to persecute those from whom "France has never failed to derive profit." This journal compares Combes' tyrannical utterances to the absolutism of Louis XIV and Catherine de Medici, and recalls the fact that religious education developed under a form of government which overthrew the Empire and created the Republic.

The *Journal des Débats* warns the government against exciting animosity between the citizens of the nation: let it turn to *real* reforms. The *Liberté* and the *Français* compare Combes to Marat. The English, non-Catholic *Saturday Review* condemns Combes' "anti-religious violence," which is depriving France "of all sources of Christian teaching." The government, it points out, has observed neither the spirit nor letter of Waldeck-Rousseau's Associations Law. The Lazarists were authorized; they were important missionaries; they trained Combes himself when he wore the cassock. The courts of France, the *Review* continues, by an extraordinary condition of things, are defending individual citizens against the national government. And finally, it declares that "supporters and opponents alike regard the ministry with no other feeling than contempt."

Action of the Government.—The condition of the stricken Sisterhoods shows that the country submits, thus far at least, to the tyranny of the ministry. Hence the ministry keeps on its course, having, evidently, no horror of provoking civil war. It aims at a moral and in-

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tellectual transformation of France as well as a political, intending to make its republicanism the base of all this. All the foreign and all the non-Catholic elements in France are with it.

Of the sixty-one congregations of men demanding authorization, it is stated, semi-officially, that Combes intends to authorize only four or five and none of these teach schools—the Trappists, Carthusians, Brothers of St. John of God, the "White Fathers" and the Clerics of St. Camillus.

By a tyrannical and unworthy innovation the Commission appointed to consider the applications for authorization has been appointed by the Chamber of Deputies. The anti-jacobin minority, seeing this, presented no candidates; and hence the Commission has been named, and is, "a Commission of execution."

The Masonic Grand Lodge of France, in annual convention assembled, congratulates Combes on his "clear-cut Republican policy," and "urges him to continue with the greatest possible energy the struggle against clericalism in all its forms."

Another Jacobin Law.—Combes' new Bill—short, drastic, and virulent—is to supplement the Associations Law, and deals with *all* who open or direct religious establishments of *any kind* except with the august consent of the sectarian ministry; it deals, moreover, with all who form part of the condemned establishments, and with all who have aided or abetted the working of the same. The penalty goes up to 5,000 francs and a year in jail. The *urgency* of the measure is voted by the obedient Chamber of Deputies; and for short, the exposition of motives and the discussion of the text are omitted. The Associations Law allowed the opening of new schools by the authorized congregations, and it prescribes no penalty for ordinary lay citizens who refused to close private schools owned by themselves. The new measure which Combes "has the honor to propose completes the legislation" aforesaid. "Henceforth all who have opened or directed a religious school *under illegal conditions*, those who have favored infractions of this nature, or who will not obey a decree closing such schools, shall be subjected to the penalties indicated." "*All* establishments of every kind are included in the law, and all who continue to form part of an establishment that has been closed, and all who have favored the organization and working of such an establishment."

The Abrogation of the Falloux Law.—Chaumié, the Minister of Education, has prepared his project for the abrogation of the Falloux Law, which allowed liberty of Catholic education. As, he says, all the provisions of the Law regarding elementary education have been

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already abrogated, his project deals with secondary education. The State is to fix the conditions of opening secondary schools, to inspect them, appoint the books, and have control. The teachers must have State diplomas. No unauthorized congregation may teach. Teachers over forty years of age, who have taught for five years, may, by the grace of the Republic, keep on without diplomas.

This merciful measure is too mild for the Radicals, who are clamoring for the blood of M. Chaumié.

The Radical Congress at Lyons.—Having excluded all hostile newspaper men and omitted the usual condemnation of the Senate—this august body is now reformed—the Congress proposed for imitation—in a contrary sense—the Catholic organization of Liberal action—the only thing which the Radicals and their government fear in France. All their energy is to be focussed on the next elections. Extraordinary efforts are to be made, and to be begun immediately, by formation of associations, by conferences, pamphlets, etc. A general committee of direction was appointed, consisting of Combes, Desmons (President of the Council of the Masonic Order), Vallé, Brisson, Bourgeois, Isambert and Pelletan—all practically governing France just now. This committee is authorized to act "with entire independence and liberty." There is to be union with the Socialists, "who have a higher ideal than ours," say the Radicals; but who have "a solid doctrine and organization." Melinism (liberal republicanism) is anathematized with clericalism; but, of course, "justice and equity" are always to be sought. Resolutions were passed for the suppression of the budget of public worship, and for the substitution of a police force to superintend religious functions. The Congress desired only the application of the principles of the French Revolution. It demanded the rigid enforcement of the Associations Law, the revocation of the Falloux Law, the adoption of *lay* education—yet no French citizen must be excluded from teaching by reason of his opinions. "This admirable work yet remains to be done by the Combes Cabinet." The Congress condemned the Catholic press and determined to watch it closely. It reprobated all Catholic charity "which keeps the workingmen in tutelage." The Church was declared to be hostile to the Republic, and its priests and nuns were enumerated. Persons bound by vows must not be allowed to teach; and in the school histories the combat against the priests must be recorded. The august assembly of Radicals closed their labors by declaring that a new party is formed, and that it is supported by "the bulk of the nation."

The Catholic Movement.—The law courts are still "defending individuals against the government," ordering the removal of govern-

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ment seals from the closed schools, acquitting persons accused, etc. The Catholic press is fighting fearlessly and efficaciously. Organization is progressing vigorously. The leaders speak, write and act. M. de Mun points out that there are but forty or fifty radical or socialist deputies, put in by Waldeck-Rousseau, who form Combes' majority: let us get rid of them. The Congress of Catholic Lawyers at Rennes condemned the tyrannical laws of the Ministry, and insisted on educational rights and those of the priests. Brittany resists the suppression of her language, and public courses of instruction in Breton have been begun. Where it is possible, the Catholic schools have opened with increased attendance. The conversion of the co-editor of the *Gaulois*, M. Gaston Pollonnais, from the Jewish faith, has made the radicals furious: the *Radical* calls on the government to punish "this political manifestation."

SPAIN.

Impressions of Spain.—M. Lorin, professor of the University of Bordeaux, declares, in his *Spain of To-day*, that the Spaniards are, as a people, monarchical, and attached to the present dynasty. Spain, he says, has just now "an immense need of peace," not of agitation, to develop her natural wealth and rightly use the noble traits of her people. The question of the religious orders is "superficial and more political than religious," the people looking upon it as matter to be settled with Rome. The agitator, Canalejas, who, however, declares himself a sincere Catholic, has weakened his "liberal" friends; although the leader, Señor Sagasta, is, according to M. Lorin, as much of a clerical as his conservative opponent, Silvela.

The Ladies of African Works.—This new Catholic institute dates only from 1891. Several ladies, born, some in Africa and some in Spain, and not all apparently of the Spanish race, but foreseeing that Spain must naturally exert a great influence on North Africa, obtained in 1891 the official approval of the Cardinal Primate and the Queen Regent, with permission to found at least one central establishment in Spain, for the purpose of awakening vocations and training volunteers.

The purpose of those Ladies is to open houses in Africa for the reception of Christian orphans, and, as soon as they are able, to establish infirmaries, schools and workshops for the wives and daughters of the Mahometans. Those apostolic women, besides the ordinary intellectual training, will acquire some knowledge of medicine. They will wear the ordinary dress of European ladies, save where an Oriental garb may be necessary for success.

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The Politicians of Spain.—The *Siglo Futuro*, referring to the rumors of European coalitions in which Spain would play an important part, declares its conviction that "treachery may well be feared from the vile policy followed at the present day by the nations which are proclaimed to be cultured. But the principal danger for Spain is not there. There is another still greater. It is the manifest contemptibleness and notorious ineptitude of the men who manage the politics of Spain. From them every catastrophe is possible. We may reasonably fear that the parties and the men who have betrayed us to our actual state of prostration will accomplish the work of destruction. Spain must recover her good name if she wishes to escape the agony of death."

The *Siglo* deplores the frustration of Spain's providential destiny by the advent of the Bourbons. Her destiny was to establish independent and truly Spanish States in America and to civilize and Christianize North Africa.

Protests Against the Insults Offered to the King.—A despatch from Washington published in the New York *Herald* towards the beginning of November, stated that the President, members of the Cabinet, prominent men, officials and others, expressed to the Spanish Minister their regret for the journalistic attacks on the King and Queen-mother. The Minister declared that those contemptible stories were utterly without foundation.

The *Herald* of November 3 says:

"The bitterly hostile campaign against the boy King of Spain, organized and conducted with tireless animosity and unscrupulous disregard for truth or even probability by the so-called 'foreign correspondents' of the 'yellow press' in England, France, the United States and elsewhere, must have disagreeably impressed newspaper readers throughout the world.

"Every right-minded man, therefore, must have read with satisfaction and sympathy the few words of cordial admiration of King Alfonso XIII uttered by M. Paul Déroulède in an interview with a reporter of the *Heraldo de Madrid*."

BELGIUM.

The University and the National Life.—The *Tablet*, quotes from the *Courrier de Genève*, the following tribute to the University of Louvain: it is a not exaggerated acknowledgment of the influence of higher education on a nation's life:—"Whence comes the victorious firmness of the Belgian government at a moment when we see elsewhere only feebleness and capitulation? Whence the resisting force

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of an enlightened public opinion? What is the bond which unites all sane forces, all men of good will in the country, in the dogma of law, order, and liberty? . . . Is there any other country in which there exists a Catholic spirit so upright, so enlightened, so certain, and so widely diffused? We do not wish to make comparisons; it is sufficient to state what exists there, what we have seen with our own eyes during frequent visits to Belgium. The explanation, the source of all this is the Catholic University of Louvain. It is the teaching of the Alma Mater that has regenerated the ideas of the ruling classes. There are at present 2,000 students at Louvainn, early all Belgians. Since the foundation of the University by the Belgian episcopate thousands and thousands of students have gone forth, who to-day are everywhere and are exercising the legitimate and irresistible influence of knowledge, talent, certain doctrine, manly character, and practical faith. And as on the other hand these fortunate possessors of a high intellectual culture are in contact with a population which has itself received the best training in Catholic primary schools, and free middle and secondary schools, these forces immediately understand one another and unite in a common action."

Lessons from Belgium.—Of all Catholic, or so-called Catholic, countries, Belgium has the most sincerely Catholic government: and, notwithstanding the noisy clamor or attempted revolution of "liberal" or socialist, and with the nearest approach to universal suffrage on earth, the people have steadfastly enabled the government to retain office longer than any popular government now existing. The Belgian Ministry has been honest, courageous, Catholic, in its rule, and in this simple manner has gained the confidence of a shrewd and industrious and order-loving people. The country's progress under the present ministry has been so great, that, according to the official report, it "holds the first place in foreign commerce, in proportion to its population; surpassing France by twenty per cent., the United States, by 345 per cent., and Germany by 172. The rate of increase, of late years, has been over fifty-two per cent. In 1899, Belgian commerce amounted to the sum of 1,000 francs for each inhabitant. On an area of 11,373 square miles it supports 6,700,000 people. In proportion, France would have 121,000,000, instead of 39,000,000.

Since 1873 the country has spent immense sums on its railways, canals, rivers, ports, public buildings, etc.; while taxation is not very much more than one-third of that of France for each person; nor are debt and taxation growing at a ruinous rate as happens so commonly elsewhere. Taxation is, moreover, prudently adjusted, and falls lightly on the laboring classes; for whom the government spends more than it receives.

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The Belgian schools have increased by one third since 1884, and the pupils by more than one-half. The Catholic religious orders flourish more than elsewhere, and those expelled by France are welcomed. The missionary enterprises of this most remarkable little country are peculiarly vigorous, well-supported, and successful. Each year the Parliament declares as a part of its political faith the necessity of the temporal independence of the Holy See.

When, a short time ago, the revolutionary good-for-nothings agitated for better chances of controlling parliament, the government proposed to extend the suffrage even to the women : this the agitators did not desire.

University Extension.—The rapid growth of extension work begun by the University of Brussels, which, under pretense of neutrality, was bitterly sectarian, has urged the Belgian Catholics to undertake extension work of a saner kind. They are beginning just now, committees having been formed in the principal towns. The most eminent persons in learned and artistic circles have accepted the patronage of the movement, and about one hundred lecturers, amongst whom there is a very large percentage of university professors, have already proffered their services ; in order that, as the Secretary-General M. Deschamps, writes, "professors, engineers, lawyers and artists, may bring the subjects of which they make a specialty, to such proportions that men of ordinary culture can grasp them, making thus more general and more popular their university lectures, deprived of their abstract and technical character."

GUATEMALA.

Terrific Volcanic Eruption.—Guatemala seems to have been the theatre of scenes similar to those of ill-fated Martinique. The New York *Herald* (Oct. 29) announced that the government of Guatemala suppressed all news of the disaster, allowing, after some days, only this brief statement that there had been no loss of life, although the country, for twenty miles around the volcano of Santa Maria was covered deeply with ashes ; 100,000 sheep, mules and cattle were destroyed, and the entire zone of rich coffee plantations was ruined. Telegrams from Mexico report the probable destruction of three or four towns. Ashes eight inches deep fell in the neighboring parts of Mexico, and a Mexican sea-port sank into the deep. Earthquakes shook, we are told, the entire country, and caused houses to fall across the border in Mexico. The rumbling of the volcano was heard a hundred miles away, at Guatemala City. The terrified people knelt down and prayed for mercy. The news came later that at least one person perished, the ex-President Barillas ; that the government was

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still suppressing the news, and that probably there had been great loss of life. The volcano of Santa Maria was never known to have been in eruption.

This is not the first of Guatemala's afflictions. Only a few month's ago there were terrific earthquakes which caused great damage, and almost entirely ruined the town of Quezaltenango.

The Persecution of the Church.—"Thirty-two years of bitter persecution in the name of liberty," is the later history of the Catholic Church in Catholic Guatemala, we are assured by Father Aguirre Muñoz, who has been driven from his native land, and is now in charge of a Catholic parish in New Mexico. Cabrera, the President, is at present the chief actor on the stage. Two archbishops and their co-adjutors have died in exile. The Cathedral canons were proscribed and banished. All religious congregations after enduring various acts of persecution, have been suppressed and expelled, and their property confiscated. The homeless nuns were seen begging for food. One priest was shot, another died of poison, others were expelled. The few who were allowed to remain could wear no religious dress, or distinctive mark of their profession. All Catholic periodicals were suppressed, and all church property declared to belong to the government. The sacred vessels were robbed from the altars, and other things of value from religious edifices. "The proceeds of this sacrilegious vandalism amounted to $35,000,000." Much of this vast sum was destined or used for schools, colleges, hospitals, etc., and so taken from the poor.

Everything was *secularized*—charity, education, marriage, even the cemeteries. This state of things lasts yet. Catholic marriages are penalized, and nominally against the law. To hinder them, *the government insists that the priest demand an exorbitant sum*, even as much as twenty-five dollars. It is necessary to have a government license to baptize a child! Even a person dying may not be baptized without a license; hence many die unbaptized. The penalty for violating this infamous regulation is $500. The same is to be said of marriages. The government exacts one dollar every time a church bell is tolled for a funeral; and the church bells must be rung to summon the children to the public schools. It should not be necessary to say that the schools are "Godless." The children—and the public—are taught that "education has been brutalized by monks."

All manifestation of the Catholic religion is rigorously forbidden outside the churches, but not so the Protestant—nor the pagan. Specially repugnant acts of irreligion are allowed or encouraged by law. The feast of Minerva is national, the goddess being represented by a thin-clad girl, who is photographed with the President at the

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close of the festival. The feast is held by the President's ordinance in all the cities and towns of the Republic. The orations at the festival are, naturally, impious. The temple of the goddess Minerva fell during the pagan ceremonies and her representative was killed outright. Nothing daunted, the President had the temple rebuilt in white marble.

Lately the helpless people are showing some signs of power against the secret-society revolutionists. The young men are awakening and have established a Catholic weekly paper.

AUSTRIA.

The Los-von-Rom Treason Declining.—This is clear from the statistics of the proselytizers themselves. There is less money given to support this treasonable and anti-Catholic movement to disrupt the Austrian Empire; there are fewer perverts; and there is a contrary current, which is bringing back many apostates.

The Bishop of Leitmeritz, Mgr. Schoebel, has called together his Vicars-Episcopal for consultation as to the progress of the movement in their districts, and the best methods of resisting it.

There is a growing union between the Christian Socialists and the Catholic conservatives. It exists already in Lower Austria, Salzkammergut, Styria, Tyrol and Silesia; and will soon take place in Bohemia, Moravia and the Italian-speaking provinces.

The Elections.—In the elections for the Diet of Lower Austria, Dr. Luger, Burgomaster of Vienna, is supreme with his party. He has fifty-two of the seventy-eight seats in the legislature, thus having complete control in it, as in the Town Council of Vienna, for the next six years. All the seats but one in Vienna are occupied by his Catholic party.

HUNGARY.

Census of the Kingdom of Hungary.—The organ of "the Catholic people's party" in Hungary gives the following interesting figures from the official census of 1900, with these words by way of preface: "The people are perishing, the number of usurers is growing, the Jews are increasing, emigration rises to an alarming degree."

Whole population in 1900: 19,254,559; Catholics, 11,774,056 (Latin Catholics, 9,919,913; Uniate Greek Catholics, 1,854,143); the Catholics form 56.5 per cent. of the whole population, an increase of 10.3 per cent. during the ten years from 1890–1900. Schismatic Greeks, 2,815,713; Calvinists, 2,441,142; other Protestants (Augsburg Confession), 1,288,942; Jews, 851,378; Unitarians (Socinians), 68,568; of no religion, 14,760.

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The figures as to nationality and language are as follows: Magyar, 8,742,301; Roumanian, 2,799,479; German, 2,135,181; Slovak, 2,019,641; Croatian, 1,678,589; Servian, 1,052,180; Ruthenian, 492,477; other languages, 397,761.

It will be seen from these statistics that in this polyglot kingdom the Magyars, or Hungarians proper, form considerably less than half the population, though relatively they are the strongest element and rule the rest with an iron hand in politics, and with much intolerance in the language question. And though the Protestants number only a little more than three and a half millions, yet it is they that rule the Kingdom of St. Stephen.

The University of Budapest is losing more and more its character as a Catholic university. A mild declaration of its Catholic character is made every year in the Upper House by some Catholic bishop, which is every year ignored by the minister for public instruction, who simply treats it as a State institution.

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THE READER.

A Martyr of the Mohawk Valley and Other Poems. By P. J. Coleman. Messenger Press, 29 West 16th street, N. Y.

Here is genuine poetry ; songs from the heart, with no harsh or hesitating or studied note, but full, rich and melodious ; not in one strain, but in many and in constantly changing rhythms and richness of color. Take for example the little *Fragment* as it is called :

" Butterfly blown on the breeze
Brown bee robbing the roses,
Little bird high in the trees,
To me your beauty discloses
More than the head or the heart
Hath power to understand ;
That only the heart can feel,
But the tongue is vain to reveal.

" Little star up in the sky,
Little flower down in the sod
I love you because you cry
To my listening heart of God."

A holy man might make his meditation on that, and only a poet could unfold it so beautifully.

Symbolism of this kind abounds in the book, as it should in fact, for does not real poetry always look upward? Thus in the *Autumnal* we have a flower

" Like to a vestal at a lighted shrine,
Or maiden meek on meditative knees,
That museth on some mystery divine
Of white thoughts, weaving love's dear rosaries.
So, nun-like, from the leaf-engoldened sod
The gentian lifts its sweet blue eyes to God."

The suggestiveness of the following is exquisite :

" In reverence before its risen Master,
Where censers smoke and perfumed vapor drifts,
Its frosted vase of flawless alabaster
The fragile lily lifts."

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The book abounds in such beautiful pictures; some of fine fancy, like the one we have just quoted, others darker and with gloom about them but not too much so, and which at times have a vividness that is dramatic in its quick portrayal, as when the sea is

"Wringing white hands of foam o'er wasted ships."

There are love songs of course, but chaste and elevated, as where stands the maid

"Divinely dowered with beauty, at whose feet,
My heart adoring mounts in worship sweet!
Before the benediction of her face,
Spontaneous blooms whatever is best of good,
Unconscious she with what unconscious grace,
She wears the jeweled crown of womanhood."

There is, as was to be expected, many a martial strain—it would not be Celtic otherwise—as in *The Rifles of De Wet;* there are religious musings; as in the one that gives the book its title; and in fact there is an undertone of religiousness running through all the poems, but no where obtruded; and there are wails of woe over the dead, but tender enough to make one feel that it would be almost sweet to die if such strains were sung over one. Is there not what one might call a winsome requiem in

"Take her O flowers! who was of kindred birth.
Ah! though she reigneth with the pure and just;
Green be her grave in thy soft keeping, Earth!
And sweet with earliest roses be her dust."

Homeward, which is a suggestive title, is perhaps more touching:

"Yea, for sure I know,
Where his dust reposes,
Violets will blow,
And the summer roses.

"There shall April come
To her gentle lover,
And the gold bees hum
When the flowers bend over."

In his Irish songs naturally Mr. Coleman is at his best and happiest; for is he not of the soil? *The Harvest Home*, which is the first we meet, might well be a song for the threshers to work with while singing it, so much music has it, while at the same time it is, although perhaps unconsciously, an idyl, for the prettiness, in its best sense, with which it pictures the rural scene which it presents. We merely give the opening stanza:

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"When boughs are burdened with fruitage ripe
And vines are red on the village eaves,
On cart and wain comes the garnered grain
From tilths ateem with their golden sheaves.
Then at the door of the granary floor
The children peer where the threshers pant
In a swinking row, with cheeks aglow,
As they swing their flails with a merry chant.
For it's high and low
The flails, they go,
Sifting the grain from the empty husk,
With rhythmic beat
On the yellow wheat
Till glow the lamps in the golden dusk."

There is the old longing for home, of course, in

"Saint Nathy's land that's far across the sea,
An old gray land of murmuring lakes and streams
No more, no more Saint Nathy's land for me,
Save where I find it in the hour of dreams."

The Old Boreen is in a similar strain; and did Jane Barlow write a better idyl, even if it is so brief, than when in his memory

"A many a footstep there is heard,
Slow cattle watched by whistling boys,
That from its nest the brooding bird
Affright with rude, intrusive noise.
Or, when o'morns the mowers blithe
Come trudging from the neighb'ring farms,
O'er shoulders strong the clanging scythe,
Their coats flung loosely on their arms."

In the *Shamrock Time* likewise we have the same feeling that sings in so many ways in the heart of the Celt:

"But we in stranger lands sojourning,
Like fledglings far from their forest nest,
Are filled with mourning and wild heart-yearning
To the soft, green isle of the golden west.
O my heart doth follow
The sweet spring swallow,
As it wings its way o'er the ocean foam,
Where the shamrock's springing,
The thrush is singing
His song of spring in my Irish home!"

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One of the race is needed to sing the *Dead Mother*, or tell of the living one crooning over the cradle of her child :

"Lullaby little one ! linnets are sleeping
In the green heart of the sycamore tree ;
Smile in thy sleep while thy mother is weeping,
Lullaby, darling, asthoreen machree.

"Lullaby, little one, crooneth the river,
Winds whistle down by the sorrowing sea,
Warriors battle, but father will never
Come to my darling, asthoreen machree."

The *Dream of Colossus* is out of the common, and, with its lengthy metre, which is a bit weird, is like a paraphrase of the psalm : Why have the nations raged ?

"When the Lord shall come to the harvesting, and flesh
Shall be to His scythe as grass,
When the trump of doom to His threshing-floor
Bids the nations gather in shroud and sheet
And the winds of wrath in judgment roar
To winnow the chaff from the golden wheat."

These are only a few, quoted more for their variety than for anything else. Of course, there are flaws here and there, and probably no one sees them better than the writer, but we easily forgive them for all the pleasure we get in so many parts of the beautiful little book, which, by the way, is bound in a way worthy of it.

The New International Encyclopædia. Dodd, Mead & Co., New York.

On account of a certain encyclopædic storm which recently raged around us, we instinctively turn, in any new publication of this character, to the topics which are of special interest to Catholics. We are not only curious, but anxious, to see how they are treated. As a general thing the publishers themselves are kindly enough disposed, but sometimes their writers lack knowledge, or, because of an unconscious bias, convey wrong ideas on what are really very simple matters. In Dodd, Mead & Company we recognize a desire to be impartial, and we open the book with no wish to be censorious, but merely to satisfy our curiosity and with the hope of perhaps being able to impart some useful information. We shall take the subjects as they present themselves, in alphabetical order. As yet there are but three volumes. Fourteen more are to follow.

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Agnus Dei. This is the first strictly Catholic topic treated. We regret to say that the writer scarcely seems in sympathy with his subject; nor has he obtained his knowledge at first hand.

To the average Catholic the word *Agnus Dei* applies only to the emblems made of wax. Possibly the representations in metal which are referred to in the article are the gold coins used in France in the Middle Ages, which, because of the lamb stamped upon them, were called *agnuses* or *moutons*. Be that as it may, we emphatically object to being told that "in the ancient Church, candidates for baptism received similar medals of wax and wore them as *amulets*." "Amulets" to which we are considerately referred is "any object worn as a charm; regard for which is among the earliest superstitions of the Babylonians and Egyptians." No doubt. But is it conceivable that "the ancient Church," which is constantly cited as not being tainted with the supposed corruptions of the papacy, could have authorized the wearing of *Agnus Deis* as amulets on such a solemn occasion as the baptism of its catechumens? And would it, as we are told under *amulets*, "have endeavored to mitigate superstition by legislation and by offering *less harmful* substitutes in the form of sacred relics and formulas from the Bible."

With regard to "*formulas from the Bible*," we refer the writer to Deuteronomy, Chapter VI, in which the Jews are told to write such *formulas* "in the entry and on the doors of their houses." Is that superstition? Does the Bible as well as the Church inculcate it? If we are consistent, why not efface the words of General Grant, "Let us have peace," from his tomb; and apply the chisel to the base of Lincoln's ugly statue in Union Square? Have profane things a monopoly in this matter? And has the Episcopalian church in New York, which recently "blessed" a bell with an inscription, been usurping a privilege? Soon we shall be forbidden to write good thoughts even on paper.

Omitting the slur in the phrase which tells us that sacred relics are *less harmful* than amulets, we would like to know how it was that the dead body of Eliseus had such power as is recorded in the Fourth Book of Kings, Chapter XIV; the writer might also glance at the Acts of the Apostles, Chapter V; or are we dealing with one who rejects all Bible miracles? Why, besides, is one forbidden to set great value on an object belonging to a holy person, if he is permitted to treasure, let us say, some trinket of his dead mother, or perhaps even to go into hysterics over Blucher's boots or Washington's snuff box, if he had one, or the chair that Luther sat in?

No doubt the publishers will thank us for pointing out that the pagination of this volume of the Encyclopædia is all awry just at this

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place. Page 201 is followed by 222, and 200 is preceded by 211. Perhaps the readjustment may facilitate the correction of the article.

Albigenses. The name Albigenses we are told "is applied to the *heretical* Cathari in the south of France." Why heretical? For we are at a loss to know how people who denied the Trinity, Creation, the Incarnation, the future life, and who taught as the ancient Manicheans did that matter springs from an evil principle, and that marriage was execrable, can be classed as *heretics?* C. Schmidt, in the *Précis de l'histoire de l'Eglise d'Occident pendant le moyen age*, p. 222 denounces them as "half pagans." Hefele in his *History of the Councils* says that "fundamentally they were not Christians." Tanon in his *Histoire des tribunaux de l'Inquisition en France* declares that "their doctrines about matter tended to the destruction of civilization, and their execration of marriage to the extinction of the human race." Even the Protestant minister Sabatier in his *Vie de Saint François d'Assise*, p. 40, says that "the triumph of the papacy in this instance was that of common sense and sound reason."

It is about time to be done with tenderness in treating these ancient anarchists; and it is worse than folly for Protestants to claim as their predecessors people who were at least "half pagan."

We would call attention also to a sentence in this article of the Encyclopædia which says that the expression: "Kill them all; God will know his own" is "reported as being used by Arnaud the Papal Legate." The inference is of course that he was a very sanguinary personage. It is a comfort to know that P. Tamizey de Larroque, in the *Révue des Questions Historiques*, t. i. 1886, p. 168, declares that it is "not authentic." This ought to be warning against reckless use of such expressions merely to give color. Let us above all be correct.

Albert of Brandenberg. Here we have the greatest and most positive disappointment in the book.

"Leo X" we are told granted Albert permission to *sell* indulgences on condition that he should deliver up half the proceeds *of* the Papal exchequer. Does not the writer mean "*to* the Papal exchequer? And he continues, "Albert appointed the Dominican Tetzel indulgence preacher who by the *shameless* manner in which he went about his work first stirred up Luther, etc."

We are quite willing to admit that some preachers of those unhappy times may have misstated the doctrine of indulgences, but to assert, as this Encyclopædia does, that the head of the Catholic Church gave to an archbishop and a future cardinal whose piety and intellectual culture were the subject of frequent eulogy even by Protestants,

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"permission to *sell* indulgences" is a calumny which any writer ought to be ashamed to put his name to; and to characterize "the manner in which Tetzel went about his work of indulgence preacher as *shameless*," after all that has been written in triumphant vindication of Tetzel's character, is similarly reprehensible. We refer the writer to an article on Tetzel in the present MESSENGER. The Encyclopædia further tells us that "Luther made a fierce attack on Albert in writing," but omits to say that, according to Audin, the "writing" in question was "a collection of filthy and of outrageous revilings against the Archbishop." This fierce attack was not because of the matter of indulgences at all, but because the prelate had suspended a married priest. That was four years later than the famous theses; and four years later again when Luther himself had taken a wife, he wrote exhorting the Archbishop to do likewise "in order to give" as he said, "an example to the world"; and, when his letter was not noticed, returned to the charge with insults so gross that Audin refuses to translate them. (*Life of Luther*, Vol. ii. p. 260). Instead of making "a fierce attack" in the matter of indulgences, the letter accompanying his ninety-five theses is described by one historian as being "humble, submissive and pious."

Albert of Magdeburg founded the University of Frankfort on the Oder, and would have founded another at Halle, had not the disorders of which Luther was the cause prevented the work. It is simply outrageous to impute to such a man the wickedness and stupidity which are implied in that outworn and contemptible accusation of "selling indulgences."

William Allen. "An English Cardinal" who was active in combatting the Reformation in England is accused in this chapter "of making charges in one of his pamphlets against Queen Elizabeth *too foul for decent pages.*"

As Allen was the author of many pious books; as he was willingly putting himself in constant danger of dying a most horrible death for his faith; as he was all his life training holy men to prepare for martyrdom in their native country; as he declined the rich archbishopric of Malines; as he was promoted for his virtue and ability to the cardinalate, as he died without a penny though he had the resources of Philip II at his disposal, who was only too eager to lavish wealth upon him, there is at least a presumption that he did not use "language too foul for decent pages." If the writer of the articles would avail himself of the abundant references quoted in Vacant's Encyclopædia and not restrict his sources of information to the one authority of T. F. Knox, he would find perhaps that he is not respon-

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sible for certain libels published under his name, or that he had anything to do with a work which some seek to credit him with, containing violent attacks on Queen Elizabeth.

"He hated Elizabeth" we are told "who expelled *some* of his *emissaries* and put *some* to death." This is an over-gentle way of describing the bloody persecutions of Queen Elizabeth. One of these "emissaries" by the way was the splendid Campion whom the Church honors as a saint and martyr, and he was only one of the multitude whom Elizabeth either exiled or killed.

Alexander VI. It will be of interest to know that Alexander is in one respect at least, handled more impartially by the *New International* than by the recent French Encyclopædia of Vacant. The former names the Pope's apologists; the latter does not. However in the article on *Borgia* it is said that "the Pope *probably* died of poison which had been prepared for twelve cardinals." The implication is that he was engaged with Cæsar in the horrible plot of which he was the victim. It is an old story and even Voltaire denies it with regard to both Cæsar and his father. "If they were bad," he says, "they were not fools," and he takes occasion to brand Giucciardini, the author of the calumny, as "a liar who has deceived all Europe." Complete Works. Vol. xx, p. 241.

St. Bartholomew's Massacre. Very correctly the Encyclopædia describes this massacre as a political act. Religion had nothing to do with it. In fact, the writer adds that "although Condé and Henry renounced their religion to save themselves, that would not have protected them." Catherine, it might be added, advised Elizabeth to treat the Catholics of England as the Huguenots of France had been treated. While using strong language in describing what he properly calls a "fiendish crime," the writer omits to say that the Huguenots had practiced the most horrible cruelties before the outbreak; and he makes no mention of the fact that the Bishops of Lyons, Lisieux, Bordeaux, Toulouse, and other dioceses sheltered the victims and restrained the popular fury. As he says, "the number slain varies in different accounts from 100,000 to 2,000." Hergenrother, whose authority as a writer it is difficult to challenge, puts it between two and three thousand.

Of course the old fling is made at "Pope Gregory XIII for solemnly celebrating the massacre as a deliverance," etc. The Pope did nothing of the kind. When the news was sent to his court as it was to all the other courts of Europe, of the escape of the royal family and the nation from destruction, a *Te Deum* was sung in the French church at Rome, under French auspices, as an act of international comity in consequence of the first report. Those were not the days

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of telegraphs. It would have been more just had the writer added that when the real news arrived later, the Pope deplored it with tears in his eyes and left no doubt as to his horror of the deed. Why did the writer avoid informing us that the German Lutherans declared the massacre a just punishment of God on Calvinist heretics? (Guggenheimer *Christian Era*. Vol. II.)

Giordano Bruno. Of this individual we are told that "he was obliged to flee from his convent because he expressed *doubts* about *some* church doctrines." As he denied Christianity absolutely and fiercely, the description rather minimizes the situation. It might have been added that he was obliged to flee from the Calvinists also. It is noted that "he lectured in Oxford and enjoyed the friendship of Sir Philip Sydney." The vile fashion in which he speaks of the Protestant Oxford dons and of England generally, would rather suggest silence about that portion of his wanderings. "Finally," says the article, "he died at the stake February 17, 1600; and in 1889, under papal protest, a monument was erected on the spot where he had suffered martyrdom." Martyrdom supposes death for a good cause. It would be a service if the Encyclopædia would point out for what good cause he was put to death, if he was put to death—which is disputable. He was a monk who had violated his vows, who boasted of his immorality, and who reviled Christianity. His philosophy was so absurd that nobody thought of him till the German pantheists took him up as their forerunner. The "monument" was erected by the arch-freemason, Prime Minister Crispi, to insult the papacy of which Bruno was the bitter enemy and which Crispi's government had despoiled. Cantù says that "whatever errors have been taught by the ancient pagans or recent heretics were all advanced by Bruno." Martyrs should be made of other stuff.

We fear that we cannot recommend the *New International Encyclopædia*, though we had sincerely desired to do so.

Political and Moral Essays. By Joseph Rickaby, S.J. Benziger Bros., $1.50.

Most of these essays are reprints, either from *The Month* or the author's work on *Moral Philosophy*, which is adopted in many Catholic Schools. The chapter on *Savages, Socialism and the Religious Orders*, and that on *Vivisection* under the heading of *Sentiment in Ethics*, are especially interesting and opportune. How to accept the primitive man of the anthropologists without discarding the primitive man of the Bible is made very easy by the suggestion of what is in point of fact, the truth, viz., that the savage of science is a degraded son of the first father of the human race. He is the primitive man of the

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scientist, inasmuch as it is he who begins the struggle upward from his savagery into civilization. "How far and by what steps," says Father Rickaby, "this primitive man is separated from the primitive man of theology, the anthropologist does not know; no one knows. It is as though some very slow train, anything but a Scotch express, were traced from Edinburgh to the Border and finally reappeared in sorry plight at Grantham, no one being able to tell the story of its intermediate passage." Or, as an American would put it (for we do not know where Grantham is), it is like a train which starts in fine shape from New York, is lost beyond Harrisburg, comes out of a tunnel in the Alleghanies, and is now tearing over the plains to San Francisco. Scientific men are at present exploring the dark tunnel. That's all.

The fallacy of Socialism in its hope of permanency is shown by comparing the elements which make up the experimental social communities with those which constitute Religious Orders. The Religious Orders can endure. The Social Colonies are sure to collapse.

Vivisection has long been a burning question in England. It has not bothered us here, so far, except in the exaggerations of the Societies for the Prevention of Cruelty to Animals, which have come down to cat hospitals, with separate wards for the interesting patients, and automobiles to carry the sufferers to where the tenderest care awaits them. It is the same sentiment which animates the unduly benevolent people of both countries in both of these instances. The book is very instructive, and does not call for knowledge of technical science to understand its teaching.

In the Days of King Hal. By Marion Ames Taggart. Benziger Bros., New York, $1.25.

The story could not be more rapidly told if it were one of the old chronicles instead of being, as it is, a modern rendition of that species of narrative. Murdering a king's messenger, besieging a castle, the exile of a family, the triumph of a wicked brother, the death of the villain, the rise of his virtuous son, the battle of Agincourt, the usual rescue of the maiden, all hurry through as on the wheel of a kinetoscope. The book looks bulky, but the leaves are very thick, and the story makes quick and interesting reading, especially for the young folk, who doubtless will enjoy it hugely.

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THE MESSENGER

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THE SACRING OF A KING.
BOYLE OF THE NOBLES.
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LAENNEC
MARTYR OF SCIENCE.
PILGRIM-WALKS IN ROME.
EDITORIAL
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VOL. XXXVIII || AUGUST, 1902 || Number 2

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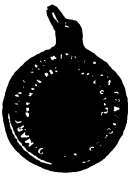

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